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OR, THE

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INDEX TO VOL. VI.

A.	PAGE	PAGE
Abraham's servant, and the servant of the Centurion, proposed as a pattern to servants in general	152	Bromley College, admission of two Out-pensioners to 88 Brounrig, Bishop, life of 384
Absolution, passages from Hooker on	230	C.
Alms, Papists invite Converts to their faith by giving	668	Cathedral, Calcutta, Visitation and Ordination at the 680
Andrews, Lancelot, Bp. of Winchester, life and death of	75	Christ's Ministers, on the lot of, in this world 27
—, anecdote of	80	Christian Name, on the mention of, in the Catechism 43
—, his Epitaph	83	Christian Scriptures, their agreement with subsequent experience a proof of their Divine origin . . . 279
Anglo-Saxons, causes which promoted the success of Christianity among the	232	Christian Doctrines, reasonableness of the 280
Archdeacon of London, Address from the Vestry of St. Martin's in-the-Fields to the	490	Christian Church, the, a sublime object of contemplation 413
Arminians, observations on	39	Christ, considered as an Apostle 580
Army, General Order of His Royal Highness the Commander in Chief of the	411	—, spirituality of his Ministry
—, distribution of Bibles to the	553	—, his gradual teaching 591
B.		—, his adaptation of incidental occurrences or expressions, to the purposes of instruction. . . 592
Barbados Clergy, Resolutions of, relative to the instruction of the Slave population	22	—, Prudence of his Ministry 592
—, Farewell dinner to the Bishop of	502	Christianity, the cause of, ably argued..... 716
Benefices, Church, on the amount of	357	Christian Knowledge, Society for Promoting—
Biblical Illustrations 5, 69, 129, 193, 329, 477, 597		Alford and Spilsby District Committee
Bible Society interference	92	Anniversary dinner
Bible, Preface to the	331	Bangor Diocesan Committee 611
—, on printing the, in a continuous form	738	Bath and Wells Anniversary 560
Bible Society proceedings 485, 554, 608, 609, 680		Berkhamstead Sub-Committee .. 615
Biographical writing, reflections upon	459	Bombay District Committee 591
Body and Soul, on the work entitled	338	Chester ditto
Bolton le Moor, account of a Sunday School at	672	Chester Report..... 477
Bombay Education Society, meeting of the	688	Coventry District Committee .. 747
Bray's Associates, Report of the Society of	246	Exeter ditto
Bridgend Savings Bank	751	Jamaica ditto
		Lewes Deanery Committee
		New Brunswick
		Newbury District Committee 488
		Quebec Diocesan ditto
		Rochester District ditto
		Stafford ditto
		Stafford ditto
		Subscriptions to the Monument of the Bishop of Calcutta. . 174, 365
		Church, the, on her absolving Powers
		A 2

I N D E X.

	PAGE		PAGE
Church Establishment, advantages derived by this nation from its.....	231	Ecclesiastical Authority, considered as a ground of faith.....	363
Church Government, account of the first establishment of, in this country.....	233	Edward VI., instance of his piety and humility.....	294
Church, exhortation to the dissenting Members of.....	467	Effects of Christianity prove its Divine origin.....	281
——, the ability of her Guardians.....	717	England, on the Rites and Ceremonies of the Church of.....	39
—— Terriers.....	554	——, Church of, has always been distinguished by Christian prudence and Christian candour.....	350
—— Repairs.....	556	English Martyrs, summary of Popish cruelty inflicted upon the.....	295
Clergy Orphan School, annual examination.....	367	England and Rome, deceitful mode of assimilating the worship of the churches of.....	665
Conversion, on the term.....	237	Enlargement and building of Churches and Chapels.....	432, 562, 618
Confirmations, the number of, in 1821 and 1824.....	410	Episcopal Church in Scotland, observations on.....	40
Cottage, poetical description of a.....	111	——, short sketch of its history.....	351
Cranmer, Abp. preface to his defence of the Sacrament.....	84	——, character of the Clergy.....	352
——, life of.....	637	——, depressed condition of her Pastors.....	353
——, his friendship for Anne Boleyn.....	640	Episcopal form of church polity, ground of preference for the.....	353
——, Conference with a Priest who had spoken disrespectfully of him.....	642	Episcopal Order, remarks on the.....	415
——, Conspiracy formed against him.....	644	Eusebius, on the case of.....	483
——, Conduct of the King on that occasion.....	ib.	F.	
——, his Palace a refuge for persecuted Reformers.....	646	Family Worship, observations on.....	216
——, adjudged guilty of High Treason.....	648	—— Devotion, on the Duty of.....	242
● ———, his Martyrdom.....	652	Fanatical construction of the Scripture Prophecies.....	677
Criminals, on administering the Sacrament to.....	139	Form for admitting Converts into the Church.....	73:
Culdees, on the history of the.....	421	G.	
D.		Gospel, the character of those who were appointed to preach it to all nations, considered.....	378
Death, on the anticipation of the approach of.....	257	Gospel, Society for the Propagation of the—	
Departed Saints, on the invocation of.....	666	Account of its proceedings.....	179
Dilapidations, questions respecting claims to.....	556	Bangor Diocesan Committee.....	617
——, Observations on.....	609	Present Establishment and proposed addition.....	557
——, Reply to the question on:.....	610	Receipts and Expenditure of the last ten years.....	558
——, Lord Stowell's opinion upon a case of.....	679	Grace, on the dispensations of.....	593
District Committees of the Society for Promoting Christian Knowledge, Circular addressed to Incumbents, &c. on the Formation of.....	243	Grindal, Archbishop, life of.....	576
Dunstan, St., history of.....	234	——, falls into disgrace with the Queen.....	583
E.		——, causes which led to his disgrace.....	ib.
Ecclesiastical History 8, 71, 133, 195		——, defends his conduct.....	584
——, on the study of.....	231	——, objections urged against his government of Church affairs answered.....	587

I N D E X.

Y.	PAGE	Z.	PAGE
Yonge, Rev. Duke, Rector of Shevock, Cornwall, &c. Memoir of	165	Zachariah, on the French Translation of a Passage in	741

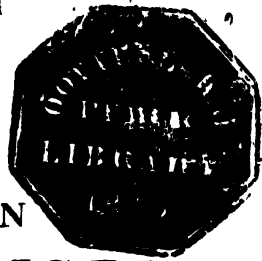
REVIEW OF NEW PUBLICATIONS.

	PAGE		PAGE
Adam's Religious World displayed	35	Gospel Truth opposed to Error and Superstition	662
Baines's Remonstrance to Charles Abel Moyscy, D.D. Archdeacon of Bath	602	Grinfield's Origin of Frauds Detected	725
Berens' Lectures on the Church Catechism	41	Henderson's Appeal to the Bible Society	100
—, on the Penitential Psalms	ib.	Letter to the Marquess of Lansdowne	283
Beresford's Sermon on the Anniversary of the Leicester District Committee of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel in Foreign Parts	160	Limerick, Bishop of, his Speech on the Third Reading of the Irish Tythe Composition Amendment Bill	472
Bishop White's Address to the General Theological Seminary at New York	658	Lonsdale's Sermon at the Consecration of the Right Rev. C. J. Blomfield, D.D. Lord Bishop of Chester	711
Blomfield's Sermon on the Duty of Family Prayer	240	Merewether on the present State of Popular Opinion in matters of Religion	465
Brief Memoir of the late Thomas Bateman, D.D.	47	Nolan's Remarks on a Letter of Constantine the Great to Eusebius of Casarea	416
Burton's Power of the Keys	222	Pinder's Advice to Servants	151
Campbell's Sermon at the Consecration of Christopher Lipscombe, D.D. Lord Bishop of Jamaica, and of William Hart Cole-ridge, D.D. Lord Bishop of Barbados and the Leeward Islands	594	Pott, Archdeacon, on the Grounds and Principles of the Church of England	358
Cassan's Memoirs of the Bishops of Sherborne and Salisbury	458	Rennell's Translation of a Narrative of the Conversion and Death of Count Struensee	524
Cooper's Letter to a Clergyman, and two Pamphlets in Reply	717, 718	Robinson's Discourses on the Ev-idences of Christianity	158
Daubeny, Archdeacon, Charge to the Clergy of Sarum	541	Russel—Keith's Catalogue of Scotch Bishops	420
D'Oily's Sermon at the Anniversary Meeting of the Stewards of the Sons of the Clergy	354	Speculum Gregis; or, Parochial Minister's Assistant	51
Fyvie's Duties and Difficulties of the Christian Ministry	350	Sumner's Evidences of Christianity	277
Gaskin's Sermon at a Public Ordination at Chester	154	Sumner, C. R. on the Ministerial Character of Christ	588
		Widow's Tale, and other Poems	119

INDEX.

INDEX OF NAMES.

	PAGE		PAGE
A. Brandram	554	I. H.	142
A Clerk	740	J. H. P.	320
A Country Clergyman	264	J. H.	332
A Country Rector	555	J. K.	336
A Master of a Family	217	J. L.	31
A. M.	486	J. P.	347
Anti-Fanaticus	679	M. C.	193
A New Incumbent	556	M. H. L.	741
An Old Incumbent	679	Oswald	484
A Traveller	556	R. N. S.	610
C.	5, 69, 129	Samuel Roper	743
Candidus	140	Scrutator	486
C. D.	673	T. C.	737
Ch. Fr. A. Steinkopff	680	The Rector of Ibstock	93
Cler. M. A.	25	T. L. S.	258
Clericus	87	T. T.	142
Cler. Cantii	265	Verax	609
Clericus Londinensis	608	V. H.	339
C. R.	338	W.	340
Criticus	741	W. T.	339
Domesticus.	410	X.	26, 33, 93, 94, 337
Ecclesiasticus	404		
E. D.	742		
Eusebius	677		
G. J. C.	348		
H.	384, 445, 510, 575, 637, 701		



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[VOL. VI.]

RELIGION AND MORALS.

ON THE MESSAGE OF CHRIST'S
MINISTERS.

Isaiah lii. 7.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, "Thy God reigneth."

THESE words of the Prophet Isaiah are applied by an Apostle * to the ministers of the Gospel—the term Gospel literally signifying "glad tidings;" and its ministers being, indeed, the publishers of peace and salvation unto all the ends of the earth.

The evidence thus, and so frequently, afforded to the truth of our most holy religion by the fulfilment of prophecy, is at once convincing and consolatory; convincing, because as none can foretell future events but God, so when that which has been predicted, has come to pass, we know that it is of God; and consolatory, because it proves the greatness and endurance of God's love towards us. Isaiah lived several hundreds of years before the coming of our Lord; and yet his prophecies are but links of a chain that extends still farther and farther back, even to the garden of Eden itself. In Eden the Gospel was first preached: in Eden were those glad tidings of peace and salvation first announced, so rapturously repeated from age to age by

the inspired Prophets; celebrated in the songs of angels; completed on the hill of Calvary by the atoning sacrifice of the death of the only begotten Son of God; published throughout the world by his Apostles; and to be for ever published, till time shall be no more, by his ministers, their successors, as the most glorious and most blessed subject that can engage the heart or mind of man.

"How beautiful upon the mountains are the feet of him that bringeth glad tidings!" The Prophet had scarcely risen from the contemplation of the sad condition of his unhappy countrymen, exiled and oppressed for their sins, *fainting and lying at the heads of all the streets of Babylon*, impatiently, yet impotently, struggling in the net of their captivity, *full of the fury of the Lord and the rebuke of their God*; when the scene on a sudden changes, and he hears in the Spirit the watchmen on the mountains announcing the approach of a messenger, with the glad tidings of Jerusalem's deliverance. His whole soul instantly takes fire, and in a transport of joy he exclaims:—*"Awake, awake, put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem! the holy city. Shake thyself from the dust; arise and sit down; loose thyself from the bands of thy neck, O captive daughter of Zion!"* "How beau-

* Rom. x. 15.

tised upon the mountains are the feet of him that bringeth glad tidings, the tidings of thine happy deliverance, after the seventy long years of thy mournful captivity!"

In this interpretation we have the Prophet's primary meaning; the more immediate intention of that most blessed Spirit, by whom he was inspired, but neither the only nor the chief intention. Almost all the prophecies—of this evangelical Prophet more especially—have a two-fold application; the one referring to a merely temporal object, the other to one spiritual and infinitely higher—even to the coming of the Messiah, the great Redeemer of mankind, in whom all the prophecies of God are *Yea and Amen*, fully and everlastingly fulfilled.

This is strikingly the case in the present instance. It was not of a mere earthly messenger—the messenger of the glad tidings of a temporal deliverance only, that the Prophet spake: far, far more; it was of Him, the angel and messenger of that everlasting covenant which God would make with men; yea, not the messenger only, sent from the Father for this gracious object, but Himself, the divine and glorious and willing consummator, and most gracious sealer of that covenant with his own most precious blood;—a covenant, whereby not Israel only, according to the flesh, but all mankind, *whether they be Greek or Jew, circumcision or uncircumcision, barbarian or scythian*, when admitted into the Church through the appointed door of baptism, should be delivered from the spiritual yoke of sin, restored to the favour of God, and assured on their faith and obedience of a quiet and everlasting inheritance in the kingdom of his heavenly Father. Of Him, then—our most blessed Lord—and of the Apostles, his messengers, whom he sent forth to preach his word, and of the present ministers of his Church, does the Prophet speak, when in the power of the Spirit he exclaims,—“*How beau-*

tiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, 'Thy God reigneth.'" This is no private interpretation: it rests not merely on the united wisdom of the most learned and pious of divines. An inspired Apostle hath applied the words to the ministers of the Gospel; and in this sense they may henceforth be most fitly and exclusively taken. With how much truth we shall next proceed to consider.

The message delivered is described under the several titles of glad tidings of *peace*, of *good tidings of good*, and lastly of *salvation*.

And what is the Gospel but the announcement of *peace* between God and man, through the atoning blood of our most dear and blessed Lord? “*Whilst we were yet sinners,*” saith the Apostle, “*Christ died for us; and he is our peace, the author of our peace, who hath reconciled both Jew and Gentile unto God in one body by the cross, having slain the enmity thereby; and has come into the world and preached peace to the Gentile which was afar off, and to the Jew that was nigh, that through him both might have access, by one Spirit, to the Father.*” What words can set forth in its full terror the wrath of an offended God, from which we have been hereby delivered? Shall we think of that piteous cry of the wicked in the Apocalypse, when *they said to the mountains and rocks: Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?* Or, shall we reflect on, and endeavour to collect, the full import of those words of the Apostle, *Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil?* or of that fearful denunciation by our Lord of the *worm that dieth not, and the fire that is not*

quenched? No image, however vivid,—no language, however strong, can come up to this single consideration, that the reconciliation between God and man was effected at no less a price, than that of the death of the only begotten of the Father! Nothing can picture to the mind more strongly the heinousness of sin, and the severity of God's wrath! But (thanks be to the love of Christ,) *He hath borne our sins*—the punishment of our sins—in his own body on the tree; and that punishment once borne, pardon hath been granted, and peace established, by his blood;—a peace, never more to be broken but by our own waywardness and impenitence. *Be not afraid*, said the Angel, *I bring you glad tidings of great joy, which shall be to all people. Glory to God in the highest, and on earth peace!* *My peace I leave with you*, said our Lord, when on the point of shedding that blood, which was to be the means and seal of our peace; *my peace*, the reconciliation that I have effected for you with the Father, *I leave with you*, to be a source of never-failing hope, and comfort to the penitent. *My peace I give unto you*; (for this reconciliation is the effect of the Father's free mercy towards us in accepting, and of our most blessed Redeemer's unbounded love, in offering himself for us;) *my peace I give unto you*; that peace, whereby you are reconciled to the Father; that peace, whereby you shall be comforted beyond all the power of words to express, (*for the peace of God passeth understanding*), and enabled with the assistance of my Spirit, calmly to bear the trials, however great, of this your earthly pilgrimage."

The practice of that holiness, which has its root in the death of Christ, brings with it a comfort in the performance, and a satisfaction in the reflection, that shed a peace and tranquillity over the soul far above every earthly joy that can be named. By our deeds of

holiness, by which I mean every good word and work, done through the assistance of God's Spirit, and out of a lively faith in Christ, our fellow-creatures are benefitted, and they bless us. By our deeds of holiness, God is glorified before men; and we cannot but rejoice in being the effectual, though lowly, instruments of advancing his glory. By our deeds of holiness, God's commands are obeyed; and to strive to obey these, is to shew our gratitude to Him from whom all blessings flow; and gratitude is ever delightful to the honest and ingenuous heart. By our deeds of holiness, God's intentions in our redemption are fulfilled, for Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. To become holy, therefore, through the assistance of the ever-blessed Spirit, is at once to fulfil the gracious intentions of God in our redemption; to shew ourselves duly impressed with a sense of the unspeakable loving-kindness of our Lord towards us; to obey the commands of our heavenly Father, by which endearing name we are emboldened, through Christ, to address the God of heaven and earth; to glorify his name, and to render ourselves, through Him, a blessing to all around us; and, surely, these are considerations fully calculated to produce (and the righteous will tell you that they do produce) a peace in the soul, which the world cannot give, and which can be derived only under Christ and his Spirit, from the habitual practice of Christian holiness. Justly, therefore, is the minister of the Gospel described by the Prophet as the publisher of peace!

With equal justice is he farther represented, as the bringer of good tidings of good; for, what can be more for our good than to be reconciled to the never-failing fountain of goodness unspeakable? What more for our good than to be delivered by the Holy Spirit of God,

from the dominion and evil practices of sin, and restored to the freedom of righteousness? What more for our good than to be placed above this world by the hope of a better; to be taught how to live in it by the example and rules of God himself; and to be kept unspotted from it by the promise and assistance of an almighty Spirit? What, lastly, can be more for our good, than from enemies of God to be made his children; from outcasts to become his heirs; and to be assured, on His own most faithful promise, that if we labour by his grace to do our duty now, and put our trust in the atoning blood of our Redeemer, death itself shall be but a passage into a life of unspeakable happiness; and *this corruptible shall put on incorruption, and this mortal shall put on immortality, and death be swallowed up in an everlasting victory.* What earthly good can be put in the balance against these?

But the watchman, whose voice the Prophet heard in the Spirit, was a publisher moreover of *salvation*. And whom do we preach unto you but Jesus the Saviour? This is *the first and the last, the beginning and the ending* of all our preaching; warning every man, that by the assisting grace of God, he *run with patience his race of duty, looking unto Jesus as the author and finisher of his faith*; inculcating by every means in our power, and with fervent prayers to God, that he would write the truth deep in the hearts of our hearers, that *there is salvation in none other; for there is none other name under heaven given among men, whereby we must be saved, but the name of Jesus Christ, and Him crucified.*

And what is the salvation that he hath purchased for us at the price of his own most precious blood? Salvation from the evils and afflictions of this life? far otherwise; the Christian is often called to suffer those that he may be proved; and on his patient endurance of them, through the aid of the Spirit, may

be more abundantly rewarded. Salvation of the body? This *must die*, that we may be *clothed upon with our house, which is from heaven.* Salvation, as confined to this world? This world shall pass away, and all the fashion of it. Salvation for a time only, and from an evil of but little moment? Not for such did the divine Word, the only begotten of the Father, *become flesh*, and lay down his life for our sakes on the Cross. The salvation that he hath graciously wrought for us, is a salvation, on our faith and repentance, from the awful and just anger of God, and from the horror of everlasting death. In this world, our Lord infuses hope—to *save us* from despair: He holds forth his example before our eyes, He proclaims his laws in our ears: He sheds abroad his Holy Spirit in our hearts, to *save us* from the heavy bondage of our sinful habits: in the hour of temptation, he *saves* his faithful servants that pray unto him, from falling away from their steadfastness: in death, he *saves* their bodies from the *power* of the grave, which at the sound of the last trumpet shall be forced to render up her dead: and at the day of final judgment, he shall graciously *save* them from the torments of everlasting punishment, and bid them *enter*, through his merits, *into the joy of their Lord*; there to live for ever and for ever in everlasting glory and blessedness, triumphantly saying unto the heavenly Zion, in the full meaning of the prophetic address: "*Alleluia, for the Lord God omnipotent reigneth; let us be glad and rejoice, and give honour unto Him.*"

These considerations will convey but a faint outline of the blessedness of the Gospel; but it will be for yourselves, through the assistance of God's Spirit, to fill it up by a patient and hearty study of the Scriptures, and frequent meditation on the same. It was to perfect this Gospel, that the only begotten of the Father left the glories of heaven, and become man, and laid

down his life on the Cross. It was to preach it to the world, that the Apostles went forth, *counting all things but loss, for the excellency of the knowledge of Christ Jesus their Lord.* Foremost in this noble band was the Apostle of the day*. It was his glorious privilege, first to follow our Lord; first to seek the blessedness of his conversation; first to acknowledge him to be the Messiah; first to point out, even unto Peter, the long-expected Redeemer of the world. It was the Apostle Andrew, that *straightway left his net*, and gave up every earthly consideration at the call of his Lord, that he might become a *fisher of men*; and true and faithful was he, even unto death. Let not

* This Sermon was preached on the festival of St. Andrew.

then his example, his eagerness to follow Christ, his noble sacrifice of every earthly consideration, his faithful and undaunted preaching of the truth—let not these be lost upon us. That Gospel, the Gospel of *peace*, the glad tidings of *good*, the Gospel of *salvation*, let us receive into our hearts; there let it take root and spring up, and bring forth, under the dew of God's blessing, the fruit of righteousness; and Him, whom, when on earth, the Apostle St. Andrew so readily followed, let us endeavour, through his grace, to follow also in all the acts of a pious, and holy, and charitable life; that through His merits we may finally follow him, even into heaven, where he now sitteth, as a most gracious and powerful intercessor for us, at the right hand of his Father. C.

BIBLICAL ILLUSTRATIONS.

Acts ix. 11.

And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth.

AFTER the Mesku, there is nothing worth speaking of in Damascus, excepting the *via Recta*, or the *Great Street*, mentioned in the Acts of the Apostles. It extends from the eastern to the western gate about a league, crossing the whole city and suburbs in a direct line: on both sides of it there are shops, where all the rich merchandise is sold that is brought every year by the caravans from Europe, Armenia, Africa, Persia, and the Indies."—*Green's Journey from Aleppo to Damascus.*

Deut. xi. 10.

For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs.

"Such vegetable productions as require more moisture than what is

occasioned by the inundation (of the Nile) are refreshed by water drawn out of the river by instruments, and lodged afterwards in capacious cisterns. When, therefore, their various sorts of pulse, melons, sugar canes, &c. &c. all which are commonly ploughed in rills, require to be refreshed, they strike out the plugs that are fixed in the bottom of the cisterns; and then the water gushing out is conducted from one rill to another by the gardener, who is always ready, as occasion requires, to stop and divert the torrent, *by turning the earth against it, by his foot*, and opening, at the same time, with his mattock, a new trench to receive it." *Dr. Shaw, from Harmer's Illustrations.*

Gen. xxxi. 40.

Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

Doubdan, travelling in the evening of the 28th of March, N.S. from Jaffa (or Joppa) to Rama, tells us he passed near two or three companies of Arabs,

"who were watching their flocks, making a great noise, singing and rejoicing about many fires which they had made in the plain, and a number of dogs, who, perceiving our being near to them, did not cease from growling, barking, and giving us apprehension of being discovered, and falling into the hands of these robbers."

Perhaps it may be thought that these fires, and all this noise, might be made to intimidate beasts of prey, which they might be apprehensive were about, and watching an opportunity of making depredations on their flocks; it is possible it might be so. The warmth however of these fires must have been comfortable to themselves, who were watching in the open air, since Doubdan complains of his lodging that night at Rama, where the procurator of the Holy Land did not treat them with the greatest tenderness, "but contented himself with putting us into a miserable room, where there were only the four walls, giving us nothing but a mat to lie upon, a stone for a pillow, and no coverlid but the broken cieling, which exposed us to the weather, which was not the most favourable at that season, *as the nights are always extremely cool.*" Yet *the heat of the preceding day was so great*, that it was assigned as one reason why they waited some hours at Joppa, in a poor Greek hovel, before they set out for Rama.

But the account he gives of his situation at Tyre, is much stronger still. On the 16th of May they found the heat near Tyre so great, that though they took their repast on the grass, under a large tree, by the side of a small river, yet he complains of their being burnt up alive, and they were obliged to continue in that situation until six or seven in the afternoon, when they returned to their bark; but the wind failing, and the seamen not to be persuaded to row, they could get no further than the rocks and ruins of Tyre, when night overtook

them. Near those ruins they were obliged to pass a considerable part of the night, *not without suffering greatly from the cold, which was as violent and sharp as the heat of the day had been burning.* He goes on, "I am sure I shook, as in the depth of winter, more than two or three full hours;" to which he adds, *their being quite wetted with a rime extremely thick and cold, which fell upon them all night.* To this he subjoins, that the worst was, that they were in the hands of four or five fishermen, who did nothing but throw their nets into the sea, often with no success, in the meanwhile *roasting us in the day-time in the sun, and almost making us to perish with cold in the night, without at all getting forward. From the same.*

Gen. xvi. 12.

And he will be a wild man; his hand will be against every man, and every man's hand against him.

"About midnight (the soldiers being in the head of the caravan,) the Arabs assailed our rear; the clamour was great, and the passengers, together with their leaders, fled from their camels; I and my companion imagining the noise to be only an encouragement unto one another, were left alone, yet preserved from violence. They carried away with them divers mules and asses, laden with drugs, and abandoned by their owners, not daring to stay too long, nor cumber themselves with too much luggage, for fear of the soldiers. These are descended of Ishmael, called also Saracens of *Sara*, which signifieth a desert, and *saken*, to inhabit; and not only of the place, but of the manner of their lives, for *Sarack* imports as much as a thief, being given from the beginning as now, unto theft and rapine. They dwell in tents, which they remove like walking cities, for opportunity of prey and benefit of pasturage. They acknowledge no sovereign: not worth the conquering, nor can they be conquered, retiring to places im-

passable for armies, by reason of the rolling sands and penury of all things : a nation from the beginning unmixed with others, boasting of their nobility, and at this day hating all mechanical sciences. They hang about the skirts of the habitable countries, and having robbed, retire with a marvellous celerity. Those that are not detested persons, frequent the neighbouring villages for provision, and traffic without molestation, they not daring to intreat them evilly. They are of mean statures, raw-boned, tawney, having feminine voices, of a swift and noiseless pace, behind you, ere aware of them. Their religion is Mahometanism, glorying in that the impostor was their countryman, their language extending as far as that religion extendeth. They ride on swift horses, not mis-shapen, though lean, and patient of labour : they feed them twice a day with the milk of camels ; nor are they esteemed, if not of sufficient speed to overtake an ostrich." *Sandy's Travels, &c.*

Job xxxix. 13—18.

Gavest thou wings and feathers unto the ostrich ?

Which leaveth her eggs in the earth, and warmeth them in dust,

And forgetteth that the foot may crush them, or that the wild beast may break them ?

She is hardened against her young ones, as though they were not her's : her labour is in vain without fear ;

Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

What time she lifteth up herself on high, she scorneth the horse and his rider.

"There are store of ostriches in the deserts ; they keep in flocks, and oft affright the stranger passenger with their fearful screeches, appearing afar off like a troop of horsemen. Their bodies are too heavy to be supported with their wings, which, useless for flight, do serve them only to run the more speedily. They are the simplest of fowls, and symbols of folly ; what they find they swallow, though without delight,

even stones and iron. When they have laid their eggs (whereof there are great numbers to be sold in Cairo,) they leave them, and unmindful where, sit on those they next meet with." *The Same.*

Jer. xxxi. 13.

Thus saith the Lord ; A voice was heard in Ramah, lamentation and bitter weeping ; Rahel weeping for her children, refused to be comforted for her children, because they were not.

St. Matt. ii. 17, 18.

"The day following we rode towards Bethlehem, which stands about six miles south from Jerusalem. Going out at the gate of Joppa, and turning on the left hand by the foot of Mount Sion, aloft on whose uttermost angle stood the Tower of David (whose ruins are yet extant,) of a wonderful strength and admirable beauty, adorned with shields, and the arms of the mighty. Below, on the right hand of the way in our passage, is a fountain, north of which the valley is crossed with a ruinous aqueduct, which conveyed water unto the temple of Solomon. Ascending the opposite mountain, we passed through a country hilly and stony, yet not utterly forsaken of the vine, though only planted by Christians, in many places producing corn, here shadowed with the fig-tree, and there with the olive. About a mile further west of the way, and a little off, stands the sepulchre of Rachel (by the Scripture affirmed to have been buried hereabout,) if the entireness thereof do not confute the imputed antiquity, yet kept perhaps in repair by her offspring, as a monument of venerable memory. Below it, on the side of a mountain, stands the ruins of that Rama, whereof the Prophet Jeremiah speaks." *The Same.*

2 Sam. xxiii. 15.

And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate.

"Within half a mile of Bethlehem, separated from the same by a valley, and a little on the left hand of the way, are the cisterns of David,

whereof he so much desired to drink; and when they brought him of the waters, he refused it." *The Same.*

Michah v. 2.

But thou Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

And now we are come to Bethlehem, first called Ephrat, of Ephrata,

the wife of Kaleb, a city of David, the long possession of his ancestors, and not the least amongst the Princes of Judah, seated on the utmost of the ridge of a hill; stretching east and west in a happy soil, and most delicate prospect.

Of cities greater than the great,
O Bethlehem, in the happy birth
Of God and man, from heaven's high seat
Come to incorporate with earth.

The Same.

ECCLESIASTICAL HISTORY.

No. 25.—Edward the Second.

THE reign of the second Edward is famous for nothing but its calamities. The repeated triumphs of the Scotch, and the repeated rebellions of the Barons, form a small part of the misfortunes by which the King and the kingdom were oppressed. Year after year we read of famine and pestilence. The cattle were carried away by murrain—bands of robbers set the law at defiance;—the resources of the people seem to have been suddenly exhausted, and a nation which was recently powerful and prosperous, became as weak and as wretched as the monarch by whom it was governed. The favourites of King Edward prepared the way for his downfall. A faithless wife contributed her share to his ruin and disgrace: and a violent and cruel death concluded the reign of one who was no bad general representative of his age.

Under such circumstances it was not to be expected that the Church should flourish; nor are we surprised at finding that there are few proofs of efficiency, improvement, or good government, and many instances of superstition, neglect, and ignorance.

The power of the Pope was materially increased by the unsettled state of the times, and the feeble

character of the King. He annulled the election of an Archbishop of Canterbury, and appointed another in his stead; pretending that the appointment had been specially reserved to himself, before the death of Winchelsey. These reservations constituted one of the principal grievances of the times. Whenever the Pope thought proper to declare that he had reserved any preferment to himself, the ordinary right of patronage went into abeyance. The custom proved so convenient, that prebendal stalls in every diocese were seized upon this pretence, and the vacancies filled for the most part with foreigners dependent on the Pope. Occasionally, however, as in the case just mentioned, the Court of Rome found it necessary to strengthen their usurpations by an alliance with the Crown: and the successor of Winchelsey, though deriving his appointment exclusively from the Pope, was the confidential minister and servant of King Edward.

The distinguished ecclesiastics in this reign were not numerous, and the honours that were conferred upon the most deserving of them exhibit the gross ignorance and superstition of the people. Archbishop Winchelsey has received a high character from his biographers, and he evidently enjoyed it

from his contemporaries. During the life of Edward the First he was exposed to many troubles; banished by the King, suspended by the Pope, and rescued with great difficulty from the hands of his enemies. These persecutions originated in Winchelsey's attachment to the Barons, who insisted upon setting bounds to the power of the Crown and upon the observance of Magna Charta. The immediate occasion of the quarrel was the refusal of his Provincial Synod to grant King Edward a supply. Their conduct was excused by appealing to the Pope's prohibition: but if this had been the Archbishop's real motive, the matter could not have terminated in his *suspension*. The mask was subsequently thrown aside both by the Primate and the King. Edward publicly accused Archbishop Winchelsey of high-treason, and of plotting with the discontented Barons. And, when upon the King's decease, the Prelate returned to his See, he became a leader in all the opposition which was made to Gavestone, and is praised by the earlier writers for his fidelity to the cause of freedom. '*Firmus exactor fuerat regni libertatum*,' says Walsingham. In another passage the same historian explains the close connection between the civil and ecclesiastical grievances of the age. The Earl of Lancaster was the great leader of the Barons, and his merits were admitted, and his death deplored, by the weak and ill-advised Prince against whom he so often took up arms. This nobleman revolted from Edward at the instigation of his father-in-law the Earl of Lincoln, and the arguments used upon the occasion, were that the Church was enslaved both by the Pope and the King, the people impoverished by tributes and talliages, and reduced from the condition of free-men to that of slaves; and the nobility, who had been formerly respected throughout Christendom, insulted by foreigners even on

REMEMBRANCE, No. 61.

their own soil. The result was a civil war; during which Winchelsey adhered faithfully to the Barons, who in their turn indignantly rejected the proffered mediation of the Pope, and told his legates that they had honest and learned Bishops of their own, by whose counsels alone they would consent to be guided. It is certain therefore that the Archbishop, as well as a large proportion of his suffragans, espoused the cause of the malcontents; and it is probable that his popularity did not suffer from this circumstance.

But whatever may have been his merits as a subject or as a patriot, there can be no question respecting his conduct as an ecclesiastic. It is extolled by every writer who mentions it, and it is summed up with good taste and eloquence in an Epistle from Drokenesford, Bishop of Bath and Wells, to Walter Raynal, the successor of Winchelsey in the Metropolitan See. "He was a man of holy life and honest conversation; of high character and pure morals; just, chaste, and diligent; kind to good men; devout and constant in the worship of God; true himself, and a lover of truth in others; an indefatigable disseminator of the Word of God; notorious, far and near, for his adherence to the Catholic faith, filling up his benefices and ecclesiastical dignities with deserving and learned theologians, and preferring them from no temporal motive, but out of a sincere regard for their merits; a munificent alms-giver, feeling for every one that was in want and misery, and affording abundant assistance to poor and diligent scholars of Oxford and Cambridge. No work of piety and charity was neglected; many and various were the persecutions which he underwent for defending the rights and liberties of the Church, and particularly of his own province of Canterbury. Constantly withstanding the spoiler and persecutor, fighting the fight

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of a good and unwearyed soldier of Christ, he has been rendered illustrious by many plain proofs of his virtues; and it is reported that miracles, wrought by the Almighty for his sake, have been and are a bright attestation to his worth."

The miracles thus reported, form a curious chapter in Archbishop Winchelsey's history. They were gravely examined a short time after his decease, and the result has been preserved in the Canterbury Register, and published in the Concilia of Wilkins. The affair commences somewhat suspiciously. Three letters are preserved from the Chapter of Canterbury to the Earl of Lancaster. From these it appears that the Earl, the leader of Winchelsey's political party, requests information respecting the miracles wrought by God in honour of their deceased Prelate, as well during his life as since his death. The Prior and Chapter of Christ Church reply in the first instance, that they cannot yet certify any thing upon the subject, but that inquiry shall be made before a notary, assisted by one of the Earl's chaplains. Such inquiry was accordingly instituted, and the particulars of the reputed miracles investigated. By far the greater number were wrought at the tomb of the Archbishop, and consisted of restoring raving women to their senses, curing blindness, lameness, and other bodily infirmities. The only miracle which Winchelsey was stated to have wrought during life, was of the nature of exorcism. An adúlteress, being interrogated respecting her crimes, perjured herself, and was afterwards, as she supposed, possessed by an evil spirit. The Archbishop being on his visitation, received this woman as a penitent, heard her confession, and gave her absolution. Upon which she was relieved from the possession under which she had laboured. These circumstances being duly attested by witnesses, both clerical

and lay, and being declared public, notorious and manifest, the Chapter affix their seal to a copy of the proceedings. The third letter from the Prior and Chapter to the Earl of Lancaster informs him, that a commission has issued to the Bishops of London, Chichester, and Rochester, requiring them to make farther inquiry into the miracles connected with Archbishop Winchelsey, and that until the result of their investigation was made known, the Chapter could proceed no farther in the business. Of this commission nothing more is known; but there is a *Confirmation* by the Chapter, which appears to refer to it, and declares that the facts reported by the Bishop of Rochester are sufficiently proved, and are contrary to the ordinary course of nature.

From these repeated confirmations it would naturally be supposed that the Prior, &c. believed in the miracles; and the supposition is strengthened when we hear that they petitioned the Pope for the canonization of their late Primate. But that petition has been preserved, and it states, that although the miracles which, according to the pious credulity of the people, God has wrought for Winchelsey's sake, are budding and flourishing before their eyes and ears, yet that they wish to submit these proofs of superior sanctity to the examination of the Apostolic See. They therefore request the Pope to inform himself on the subject, to receive the evidence of the Prelates, Nobles, and other respectable persons, and to decree the canonization of Archbishop Robert of Winchelsey, an event that must contribute to the exaltation of the Catholic Faith, the increase of divine worship, the excitement of more fervent devotion, and a more speedy reformation of the entire realm of England.

This singular specimen of artful suggestion is followed up after an interval of five years, by a similar

application from Archbishop Raynold and his Suffragans. They remind the Pope that the deceased Earl of Lancaster had applied to his Holiness upon the same subject. They dwell at considerable length upon the learning, virtues, and sufferings of Winchelsey, and conclude by submitting a few of the numerous miracles which had been wrought for his sake to the consideration of the Apostolic See; hoping that it may be deemed expedient to institute an inquiry upon the subject, and to take such farther steps as may redound to the glory of God, and the exaltation of the Catholic faith.

This epistle appears to have experienced the fate which it deserved. Not that the reigning Pope, John XXII, was backward at discovering miracles or granting Canonization. For three years before the date of the preceding epistle, he had expressed his anxiety to elevate Thomas Aquinas to the Saintship, provided proof could be obtained of his miracles. The evidence, as might be expected, was forthcoming, and Aquinas was exalted to the highest rank in his Church. But the favour thus bestowed upon the greatest writer of his age, was deemed too precious for an English Primate, whose services had been confined to his own country, and whose character for sanctity was of more importance to the English Barons than to the Popish Hierarchy. Had Winchelsey been as useful to the Apostolic See, as he was to the Parliament and Aristocracy of Britain, the miracles which were so fully proved at Canterbury, would have been received without scruple at Avignon or Rome.

The whole affair furnishes a melancholy instance of the advantage which the Clergy were disposed to derive from the fame of this great Prelate. It is evident that they were no believers in Winchelsey's miracles, nor did they expect the Pope to be so. But the common-

alty were ignorant enough to credit any thing, and for the sake of Holy Church and the Earl of Lancaster, it was deemed expedient to make them suppose that the course of nature was suspended at the tomb of the deceased Primate.

A much more creditable specimen of Ecclesiastical conduct is to be met with in the history of William Grenefeld, Archbishop of York. He interfered with great earnestness to prevent the adoration of an Image of the Virgin, comparing it with the Brazen Serpent destroyed by Hezekiah, and pronouncing the respect which was paid to it idolatry. The image was placed in the parish church of Foston; crowds assembled to worship, oblations poured in abundantly, and much strife, confusion and danger, were the result. Archbishop Grenefeld required his Ecclesiastical officers to put an end to these proceedings, to inhibit both Clergy and Laity from resorting to the aforesaid image either at Foston, or at any other place to which it might be removed; and pronounced the penalty of the greater excommunication against every one by whom the mandates were disobeyed. It does not appear, however, that the Prelate's anger was excited by the mere invocation of Saints, but he found fault with the Foston worshippers, because they considered their image more sacred and divine than others, and adored it not only on account of that which it represented, but for the sake of the idol itself. His letters, therefore, give an express sanction to the adoration of the Virgin; but they shew that the Archbishop would not suffer her image to be worshipped, although such an event, like a belief in the miracles of Winchelsey, might have contributed to the exaltation of the Catholic Faith.

The other Ecclesiastical events of this reign, with the exception of the abolition of the order of the Templars, which will be considered

hereafter, are neither important or numerous. School divinity flourished, and heresies, of more or less consequence, were continually springing from that fruitful source. The King and the Clergy accused each other of, transgressing the bounds of their respective jurisdictions, and there was a singular contest between the monks of Ely and St. Alban's, respecting the relics of Albanus, the proto-martyr. The monks of the former place produced a coffin, in which they declared that the saint's body was inclosed. The coffin was opened, and contained nothing but clothes, freshly sprinkled with blood. It

was agreed on all hands that they were the clothes in which St. Albanus suffered martyrdom; and that the blood was that of the martyr himself; and King Edward, who moderated between the contending monks, exclaimed, "that here was fresh proof of the singular merit of St. Albanus, and that since his robe worked miracles at Ely, greater wonders might reasonably be expected from his body at St. Albans." The ignorance and superstition thus manifested, are particularly deserving of notice, as tending to explain the difficulties with which the suppression of the Templars is so thickly enveloped.

LIVES AND ANECDOTES.

The Life and Death of the most Rev. and learned Father Dr. James Usher, late Archbishop of Armagh, and Primate of all Ireland.

(Concluded from p. 723. Vol. V.)

UPON his return to Ireland he was consecrated Bishop of Meath, at Drogheda, by Primate Hampton, with the assistance of two suffragan bishops, according to the custom, and the then book of consecration; there was then given him an Anagram of his name, as then he was to write himself, which he made good ever after, "James Meath," *I am the same*. He did not now slack in his constancy of preaching, but was still the same; and bound himself the rather to it by the motto of his episcopal seal, *Væ mihi si non evangelizavero*, which he continued in the seal of his primacy also;

In the year 1622, there was a censure of some Papists in the Star-chamber, for refusing to take the oath of supremacy; he was called thither to inform them of it, before sentence, which occasioned that learned speech of his to that purpose, printed with his English works.

After the Bishop had been in Ireland about two years, it pleased King James to employ him to write the antiquities of the British Church, and that he might have the better opportunity, and means for that end, he sent over a letter to the Lord De-

puty and Council of Ireland, commanding them to grant a licence for his being absent from his see. Upon which summons the Bishop came over into England, and spent about a year here in consulting the best manuscripts in both universities, and private libraries, in order to the perfecting that noble work, *De Primordiis Ecclesiarum Britannicarum*, which was not published till about two years after.

About this time he answered the challenge of the Jesuit Malone; and his coming over to England for the printing of it occasioned another learned tract on the Universality of the Church of Christ, and the Unity of the Catholic Faith, delivered in a sermon preached before King James, from Ephes. iv. 13. *Till we all come in the unity of the faith, &c.* While he was in England, Primate Hampton dying, he was made (ann. 1624,) Primate of Ireland, the hundredth bishop of that see from the first, supposed to be Patricius, who lived in St. Augustine's time, 480 years after Christ, whom we read much of in divers ancient writers; and this reverend Primate, in his book called the Religion of the Ancient Irish, hath made it appear, at least to be very probable, that the doctrine St. Patrick planted and preached among them at first was in substance the same which is now taught and professed by us.

When he was thus promoted to the highest step his profession was capable of in his native country, he was the more humble

and laborious in preaching: and it so fell out, that for some weeks together, preaching too often beyond his strength, to the overmuch wasting of his spirits, at the request of some ministers in Essex, to have him preach on the week days, (because they could not come to hear him on the Sundays,) he fell into a quartane ague, which held him three quarters of a year.

After his recovery, the Lord Mordant, afterwards Earl of Peterborough, being a Papist, and desirous to draw his lady to the same religion, he was willing there should be a meeting of two prime men of each, to dispute what might be in controversy between them. The Lady made choice of this Lord Primate, and prevailed with him, though newly recovered, and scarce able to take that journey. The Jesuit chosen by the Earl went under the name of Beaumont, but his right name was Rookwood, brother to Ambrose Rookwood, one of the conspirators of the gunpowder treason, who was afterwards executed. The place of meeting was at Drayton, in Northamptonshire, where there was a great library, that no books of the ancient fathers might be wanting for consultation. The points proposed were Transubstantiation, the Invocation of Saints, the worshipping of Images, and the Visibility of the Church. Three days were spent in disputation; three hours in the forenoon, and two hours in the afternoon; but the conclusion was this: after the third day of meeting, when the Lord Primate, who had hitherto been opponent, was to take upon him the part of respondent to the Jesuit, that very morning, about the time he was expected, the Jesuit excused his coming to the Earl, saying, "*That all the arguments he had framed within his own head, and thought he had them as perfect as his pater noster, he had forgotten, and could not recover them again: that he believed it was the just judgment of God upon him thus to desert him in the defence of his cause, for the undertaking of himself to dispute with a man of that eminency and learning, without the licence of his superior.*" Whereupon the Earl, upon some further discourse with the Lord Primate, was converted, and became a Protestant, and so continued to his last. This I had from an eye and ear witness, which is confirmed by a secular priest, Chalfoner, who writing a book against this Beaumont, bids him beware of coming any more to Drayton, but he met another Usher there, to the dishonour of his profession and himself. Upon this the Countess of Peterborough held him in great respect, and upon his losses in Ireland, and other distresses here, she took him to her own house, where he lived to the day of his death.

In August, 1626, he returned into Ireland, where he was received with all the expressions of joy that could be given; and being now returned into his native country, and settled in this great charge (having not only many churches, but dioceses under his care,) he began carefully to inspect his own diocese first, and the manners and abilities of those of the Clergy, by frequent personal visitations; admonishing those he found faulty, and giving excellent advice and directions to the rest, charging them to use the Liturgy of the Church in all public administrations, and to preach and catechize diligently in their respective cures, and to make the Holy Scriptures the rule, as well as the subject of their doctrine and sermons; nor did he only endeavour to reform the Clergy, but also the proctors, apparitors, and other officers of his ecclesiastical courts, against whom there were many great complaints of abuses and exactions in his predecessor's time; nor did he find that Popery and profaneness had increased in that kingdom by any thing more than the neglect of due catechizing and preaching; for want of which instruction the poor people that were outwardly Protestants, were very ignorant of the principles of religion, and the Papists continued still in a blind obedience to their leaders: therefore he set himself with all his power to redress these neglects, as well by his own example, as by his ecclesiastical discipline.

It may not be amiss to insert here some of those directions which he used to give those who were newly entered into holy orders, since they may not be unprofitable to such as mean seriously to undertake this sacred calling.

"I. Read and study the Scriptures carefully, wherein is the best learning, and only infallible truth; they will furnish you with the best materials for your sermons; the only rules of faith and practice; the most powerful motives to persuade and convince the conscience; and the strongest arguments to confute all errors, heresies, and schisms: therefore be sure let all your sermons be congruous to them; and to this end it is expedient that you understand them as well in the originals as in the translations.

II. Take not hastily up other men's opinions without due trial; nor vent your own conceits, but compare them first with the analogy of faith, and rules of holiness, recorded in the Scriptures, which are the proper tests of all opinions and doctrines.

III. Meddle with controversies and doubtful points as little as may be in your popular preaching, lest you puzzle your hearers, or engage them in wrangling dis-

putations; and so hinder their becoming better men, which is the main design of preaching.

IV. Insist most on those points that tend to effect sound belief, sincere love to God, repentance and amendment of life. Press these things home to the conscience of your hearers, as of absolute necessity, leaving no gap for evasions, but bind them as close as may be to their duty; and as you ought to preach sound and orthodox doctrine, so ought you to deliver God's message as near as may be in God's words, that is, in such as are plain and intelligible, that the meanest of your auditors may understand: to which end it is necessary to back all practical precepts and doctrines with apt proofs from the Holy Scriptures, avoiding all exotic phrases, scholastic terms, unnecessary quotations of authors, and forced rhetorical figures, since it is not difficult to make easy things appear hard, but to render hard things easy is the hardest part of a good orator, as well as preacher.

V. Get your hearts sincerely affected with the things you persuade others to embrace, that so you may preach experimentally, and your hearers perceive that you are in good earnest, and press nothing upon them but what may tend to their advantage, and which yourself would venture your own salvation on.

VI. Dissemble not the truths of God in any case, nor comply with the lusts of men, or give any countenance to sin by word or deed.

VII. But above all, you must never forget to order your own conversation as becomes the Gospel, that so you may teach by example, as well as precept, and that you may appear a good divine every where, as well as in the pulpit, for a minister's life and conversation is more heeded than his doctrine."

The discourses which daily fell from him at his table, in the clearing of difficulties in the Scripture, and other subjects, especially when learned men came to visit him, were of great advantage to such as were about him. And such was his humility, that he would, on practical subjects, apply himself to the information and satisfaction of the poorest and weakest person that should desire it. The order observed in his family, as to prayer, was four times a day; in the morning at six, in the evening at eight, and before dinner and supper in the chapel, at each of which he was always present. On Friday, in the afternoon, constantly an hour in the chapel was spent in going through the principles of religion in the catechism, for the instruction of the fa-

mily. And every Sunday, in the evening, there was a sermon in the chapel. In the winter evenings he constantly spent two hours in comparing old MSS. of the Bible, Greek and Latin, in which about five or six of us assisted him, and the *variae lectiones* of each were taken by himself, with his own hand.

About this time a very high mark of esteem was shewn him: the Lord Deputy Falkland, being called back into England, at his taking boat at the water side, reserved this Lord Primate for the last person to take leave of, and fell upon his knees on the sands, and begged his blessing. Add to this, the many letters that came to him from foreign parts, as well as from persons at home, upon several occasions; some for resolving of difficulties in divinity, others in cases of conscience and practical subjects, which proved the respect in which he was held.

He endeavoured, in Ireland, to augment the means of the Clergy, for which end he had obtained a patent for impropriations, to be passed in his name, for their use, as they did fall; but it was too much neglected by themselves.

As to his own expences they were much in books; and while he enjoyed the receipts of his Archbishopric, a certain sum every year was laid aside for this end; but especially for collecting manuscripts and rarities, as well from remote parts of the world, as near at hand. He was the first that procured the Samaritan Bible, (which is only the Pentateuch) to the view of these western parts, as * Mr. Selden acknowledgeth. It was sent him from Syria, by the way of Aleppo, anno 1625. He had four sent him by a factor he employed for the search of things of that nature, and were thought to be all that could be had there. He gave one to the library at Oxford; a second to Leyden, for which Ludovicus de Dieu gives him public thanks, in a book dedicated to him; a third to Sir Robert Cotton's Library; and the fourth, having, as I take it, compared it with the other, he kept himself. The Old Testament, in Syriac, a rarity also in these parts, was sent to him from thence not long after.

And now his trials began to approach. I will first mention, that a little before the parliament in Ireland, 1634, there was a letter sent over from the late king to the Lord Deputy and Council, for determining the precedence of the Primate and Archbishop of Dublin there, of which

of later times there had been some question—nothing as to their persons, but in relation to their sees; this good man, out of his great humility, was hardly drawn to that argument; but being commanded, shewed a great deal of learning and rare observations in matters of antiquity; and the thing was determined on his side, who afterwards, by another letter, (procured without his seeking) had the precedence given him of the lord chancellor; which ~~was~~ little those things took with him, not in the least elating of him, but being rather burdens to him, all men knew.

At that parliament, 1634, he preached the first day of it before the lord deputy, the lords and commons, in St. Patrick's, Dublin. His text was Gen. xlix. 10. *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come, and to him shall the gathering of the people be.* And at the beginning of the parliament, 1639, he preached before the same auditory, from Deut. xxxiii. 4, 5. *And Moses commanded us a law, even the inheritance of the congregation of Jacob, and he was king in Jerusalem, when the heads of the people and the tribes of Israel were gathered together.* Which, as they were most fit texts for a parliament, so were each full of rare and eminent learning.

About the end of this year, the Lord Primate published his long expected work, entitled, *Britannicarum Ecclesiarum Antiquitates*, in which also is inserted a history of Pelagius, and his heresy; and as it was long in coming out, so it did fully answer expectation, when it came abroad into the world, being the most exact account that ever yet was given of the British Church, beginning with the earliest notices we can find in ancient authors of any credit, concerning the first planting of Christianity in these islands, within twenty years after our Saviour's crucifixion, and bringing it down (with the succession of Bishops, as far as they could be retrieved) not only in our Britain, but in Ireland also, as far as towards the end of the seventh century; collected out of the best authors, either printed or in manuscript, and is so great a treasure of this kind of learning, that all who have written since with any success on this subject, must own themselves beholden to him for his elaborate collections.

In the year 1640, he came out of Ireland lither, being invited over by some eminent persons, upon the occasion of the then difference between the late King and parliament, intending to stay here a year

or two, about his private affairs, and then to return again; but it pleased God so to disappoint him in those resolutions, for he never saw his native country again. Not long after his coming to London (when he had kissed his Majesty's hand, and been received by him with his wonted favour,) he went to Oxford, as well to be absent from those heats and differences which then happened in that short parliament, as also with greater freedom to pursue his studies in the libraries there, where he was accommodated with lodgings in Christchurch, by Dr. Morice, Canon of that house, and Hebrew Professor; and whilst he was there, he conversed with the most learned persons in that famous University, who used him with all due respect whilst he continued with them: so after he had resided there some time, he returned again to London, where, after the sitting of that long and unhappy parliament, he made it his business, as well by preaching as writing, to exhort them to loyalty, and obedience to their Prince; endeavouring, to the utmost of his power, to heal up those breaches, and reconcile those differences, that were ready to break out both in Church and State, though it did not meet with that success he always desired.

His library (known to be a copious one,) the first year of the rebellion of Ireland, 1641, was with us in Drogheda, when we were besieged four months by the Irish rebels, and when they made no question of devouring us. The priests and friars talked much of the prize they should have in the library, but the barbarous multitude of burning it, and us by the flame of the books, but it pleased God, wonderfully to deliver us and it out of their hands; and so the whole, with his manuscripts, were sent him that summer to Chester.

The sufferings he now lay under were many. All his personal estate, and what else belonged to his primacy in Ireland, was destroyed; and all that he had was the preachingship at Covent Garden Church. Upon these his losses, two offers were made him from foreign nations. The one from Cardinal Richelieu, out of regard to his eminent learning, with a large maintenance, and liberty to have lived where he pleased in France, with the Protestants; the other from the Hollanders, offering him the place of Professor at Leyden, which had an ample stipend: both which he refused.

It pleased indeed his late Majesty to provide for him much better in England, by conferring on him the Bishopric of Car-

lisle (letely void by the death of Dr. Potter,) to be held in *commendam*; on this, though very much lessened in value by the Scotch and English armies quartering upon it, as also by the unhappy wars which not long after followed, he made shift to subsist, with some other helps, until the Episcopal lands were all seized by the then House of Commons: and though, in consideration of his great losses in Ireland, as also of his own merits, and to make him some satisfaction for what they took away, they voted him a pension of 400*l.* per annum, yet I cannot hear that he ever received it above once, or twice at most, for the independent faction getting uppermost, soon put an end to that payment.

His Majesty having now left London, by reason of the tumults there, and the untidiness of the house of commons towards him, the Lord Primate, being more deeply afflicted for these breaches, than for all his own private sufferings, having now no more satisfaction in abiding in London, resolved to move thence for Oxford, not long before his majesty's coming thither: and there, though the Lord Primate's outward condition was much lessened, to what it was before, yet his greatness being founded upon a more solid bottom than riches and outward splendor, he was received with the same, or rather greater kindness and respect, than before. The Rev. Dr. Prideaux, Bishop of Worcester, his good friend, lent him his house adjoining to Exeter college, which he accepted of, as being near his business at the public library; where he now pursued his studies, preparing divers treatises for the public view, some of which he also printed there, as shall be hereafter mentioned. Nor did he less endeavour to be serviceable to men's souls, than to the commonwealth of learning, preaching commonly at one Church or other every Sunday, and for great part of the time in the forenoon, sometimes at St. Olaves and sometimes at Allhallows, where he had constantly a great audience, both of scholars and others: where, notwithstanding the learning of most of his hearers, he rather chose a plain substantial way of preaching, for the promoting of piety and virtue, than studied eloquence, or a vain ostentation of learning; so that he quite put out of countenance that windy affected sort of oratory which was then much in use. And I remember I then heard, that there was a person in the university very much famed for that kind of preaching, who, after he had heard some time the Lord Primate's sermons, and observ-

ed how plain, and yet how moving they were, and being sufficiently satisfied that their plainness did not arise from any want of wit or learning in the preacher, quitted altogether his affected style and studied periods, and took up a more plain and profitable way of preaching; so that coming afterwards to visit the Lord Primate, he gave him many thanks, and told him, he had now learned of him how to preach; and that, since he had followed his example, he had found more satisfaction in his own conscience, and comfort in his ministry, than ever he had before.

In March following he went from thence into Wales, to Cardiff, in Glamorganshire, where Sir Timothy Tyrrel, his son-in-law, was governor, and where he was welcomed with all that joy and affection which so good a father, after so long an absence, could expect. Here he staid almost a year, free from the dangers of war; this being a strong garrison, and well manned, which invited many persons of good quality to come thither for safety; so that the Lord Primate had a good opportunity to pursue his studies, having brought many chests of books along with him; and he now made a great progress in the first part of his Annals. Whilst he was at Cardiff, his Majesty, after the fatal battle of Naseby, came into Wales, to my Lord Marquis of Worcester's, at Ragland, and from thence to Cardiff, where he staid some days. And the Lord Primate then enjoyed the satisfaction, though upon a sad occasion, of his Majesty's excellent conversation in the same house, who received him with his wonted kindness and favour. Whilst he was here the Lord Primate preached before him in the castle, and when his majesty went away, and the Lord Primate had taken his leave of him, I heard him declare, that nothing came nearer to his heart than the imminent danger of the king and Church, with the effusion of so much Christian blood. His Majesty's necessities now not permitting him to leave many men in garrisons, he was forced to unfurnish this, as well as others, of its soldiers and ammunition; so that Sir Timothy Tyrrel was forced to quit that government, by reason of which the archbishop being forced to remove, was in a great strait whither to go, the ways from thence to Oxford being all cut off by the enemy, so that he had some thoughts, being near the sea, of going over into France or Holland, to both which places he had been formerly invited, as hath been already mentioned. But, whilst he was in this perplexity, the Lady Dowager Stradling sent him a kind

invitation to come to her castle of St. Donates as soon as he pleased, which he accepted as a great favour.

But by the time that he was ready to go with his daughter, the Lady Tyrrel, the country thereabouts was up in arms in a tumultuous manner to the number of ten thousand, who chose themselves officers, and formed themselves into a body, pretending for the king, but yet would not be governed by English commanders, nor suffer any English garrisons in the country. This gave the Lord Primate a fresh disturbance, the Welchmen lying in the ways between that place and St. Donates; but there were some at that time in Cardiff, who would needs undertake to convey the Lord Primate and his company through byeways, so that they might avoid this tumultuous rabble; which, though it might be advised by the then governor of Cardiff, and was faithfully enough executed by them that undertook it, yet happened very ill for my Lord, and those that were with him; for going by some private ways near the mountains, they fell in with a straggling party that were scouting thereabouts, who soon led them to the main body, where it was crime enough that they were English; so that they immediately fell to plundering, and breaking open my Lord Primate's chests of books, and other things which he had with him, ransacking all his manuscripts and papers, many of them of his own hand writing, which were quickly dispersed among a thousand hands; and, not content with this, they pulled the Lord Primate, and his daughter and other ladies from their horses; all which the Lord Primate bore with his wonted patience. But now some of their officers coming in, who were of the gentry of the country, they seemed very much ashamed at this barbarous treatment, and by force or fair means caused their horses, and other things which were taken from them, to be restored; but, as to the books and papers, they were got into too many hands to be then recovered. Nor were these gentlemen satisfied with this, but some of them very civilly conducted him through the rest of this tumultuous rabble, to Sir John Aubery's house, not far off, where he was civilly received, and lodged that night. When he came thither, and had retired to his chamber, I must confess that I never saw him so much troubled in my life; saying to his daughter, and those that endeavoured to comfort him, "*I know that it is God's hand, and I must endeavour to bear it patiently, though I have too much human frailty not to be extremely concerned,*

for I am touched in a very tender place; and he has thought fit to take from me at once, all that I have been gathering together above these twenty years; and which I intended to publish for the advancement of learning, and the good of the Church." The next day divers of the neighbouring gentry and clergy came to visit him, and to condole with him on his loss, promising to do their utmost endeavours, that what books or papers were not burnt or torn, should be restored; and so very civilly waited on him to St. Donates. And, to let you see that these gentlemen and ministers did not only promise, but were also able to perform it, they so used their power with the people, that publishing in the Churches all over those parts, that all that had any such books or papers, should bring them to their ministers or landlords, there were in the space of two or three months brought in to him, by parcels, all his books and papers so fully, that being put altogether, we found not many wanting. Those most remarkable, that I or others can call to mind, were two manuscripts concerning the Waldenses, which he much valued, and which he had obtained toward the continuing of his "*Ecclesiarum Christianarum Successione*;" as also another manuscript, a "*Catalogue of the Persian Kings*," communicated by Elikmannus; and one volume of manuscripts, containing his "*Varia Lectiones*," of the New Testament; and of printed books only Tully's Works, and some others of less concernment.

Not long after he fell into a painful sickness, and bled four days together, so that he swooned, and all hope of life seemed past; till at last, when we apprehended he was expiring, the blood staunch'd of itself; for he lay a good while in a trance. But God had some farther work for him to perform, and was pleased by degrees to restore him to his former health and strength. But it is worth the remembering, that whilst he was in the midst of his pain, as also his bleeding, he was still patient, praising God, and resigning up himself to his will, and giving all those about him, or that came to visit him, excellent heavenly advice to a holy life, and due preparation for death, ere his agonies seized them; saying, "*It is a dangerous thing to leave all undone till our last sickness; I fear a death-bed repentance will avail us little, if we have lived vainly and viciously, and neglected our repentance till we can sin no longer.*" Thus he exhorted us all to fear God, and love and obey the Lord Jesus Christ, and to live a holy life: "*And then,*" said he, "*will feel the comfort of it at your*

death, and your change will be happy." While he was thus bleeding, there came to visit him one of the then house of Commons, that was related by marriage to his family. To whom he said, "Sir, you see I am very weak, and cannot expect to live many hours; you are returning to the parliament, I am going to God: my blood and life is almost spent: I charge you to tell them from me, that I know they are in the wrong, and have dealt very injuriously with the king; and I am not mistaken in this matter." After this, the room being cleared of company, and only myself left with him, he spake somewhat to me about his own private concerns, giving orders how he would have his books and papers disposed of here, and elsewhere; and that those books which he had borrowed, should be restored; and that if any friend would undertake to finish his Annals, he should have the use of his papers and collections; he thought Dr. Langbaine the fittest man for that purpose, as being well versed in those studies, and so most able, if willing to undertake it. After some other discourse, I then made bold to ask him if he had advised the king to pass the bill against the Earl of Strafford, as it had been reported. To which he replied, "I know there is such a thing most wrongfully laid to my charge; but I neither gave, nor approved of any such advice, as that the king should assent to the bill against the earl; but, on the contrary, told his majesty, that if he was satisfied by what he had heard at his trial, that the earl was not guilty of treason, his majesty ought not in conscience to consent to his condemnation. And this the king knows well enough, and can clear me if he pleases." Nor was my Lord Primate mistaken in this; for when not long after it was told his majesty at Oxford, from a false rumour that prevailed, that the Archbishop of Armagh was dead, he spake to Colonel William Legge and Mr. Kirk, then of the bedchamber, to this effect, *That he was very sorry for his death, together with high expressions of his piety and merits.* But one there present replied, "*That he believed he might be so, were it not for his persuading your majesty to consent to the Earl of Strafford's execution.*" To which the king, with great warmth, answered, "*That it was false; for,*" said the king, "*after the bill was past, the archbishop came to me, saying, with tears in his eyes, Oh, sir, what have you done? I fear that this act may prove a great trouble to your conscience; and pray God that your majesty may never*

suffer by the signing of this bill, or words to that effect."

His death was in most places lamented: and so believed at court, that a letter came over for a successor in his primacy in Ireland; but he recovered, and, anno 1646, June 11, he came to London, when the Countess of Peterborough gladly received him. And here it must not be forgotten, that before he left Wales, the great expences of his sickness and removals in the year past, had much reduced his purse, nor knew he where to get it supplied, when it pleased God to put it into the hearts of divers worthy persons of that country, to consider how much the Lord Primate had not only suffered by the rudeness of the rabble, but also by a long and expensive sickness: so they sent him, unknown to each other, divers considerable sums, so that he had in a few weeks enough to supply all his present occasions, and also to defray the expences of his journey into England. Thus the good Bishop accounted a special Providence, and was very thankful for it; and I thought good to take notice of it, that it may serve as a memorial of the high generosity and charity of the gentry of this country at that time.

About the beginning of the year 1647, he was chosen preacher to that honourable society of Lincoln's Inn, where he continued divers years, with great honour and respect from them; till by the loss of his sight, that he could not read his text, and decay of strength, he was advised by his friends to forbear, and to reserve himself, and the remainder of his spirits, to the composing of his books, yet expected.

After he left Lincoln's Inn, he was prevailed with to preach in several places: as at Gray's Inn; at the Temple, on the occasion of Mr. Selden's funeral; and at two other places in the city. And now too soon after came that fatal thirtieth of January (never to be mentioned, or thought on by all good men, without grief and detestation,) on which was perpetrated the most execrable deed under the pretence of justice, that ever was acted since the world began—a King murdered by his own subjects, before his own palace, in the face of the sun; for which the Lord Primate was so deeply and sensibly afflicted, that he kept that day as a private fast as long as he lived; and would always bewail the scandal and reproach it had cast not only on our own nation, but religion itself, saying, *That thereby a great advantage was given to Popery,*

and that from thenceforward the priests would with greater success advance their designs against the Church of England and the Protestant religion in general. Nor will it be impertinent here to relate a passage that happened to the Lord Primate, at the time of his Majesty's murder : — The Lady Peterborough's house (where my Lord then lived) being just over against Charing-cross, divers of the Countess's gentlemen and servants got upon the roof of the house, from whence they could see plainly what was acting before Whitehall; as soon as his Majesty came upon the scaffold, some of the household came and told my Lord Primate of it, and asked him if he would see the King once more before he was put to death: my Lord was at first unwilling, but was at last persuaded to go up, as well out of his desire to see his Majesty once again, as also curiosity, since he could scarce believe what they told him, unless he saw it. When he came upon the leads the King was in his speech: the Lord Primate stood still, and said nothing, but sighed; and lifting up his hands and eyes (full of tears) towards heaven, seemed to pray earnestly, but when his Majesty had done speaking, and had pulled off his cloak and doublet, and stood stripped in his waistcoat, and they in the vizards began to put up his hair, the good Bishop no longer able to endure so dismal a sight, and being full of grief and horror for that most wicked act now ready to be executed, grew pale, and began to faint, so that if he had not been observed by his own servant, and some others that stood near him (who thereupon supported him) he had swooned away. So they presently carried him down, and laid him on his bed, where he used those powerful weapons which God has left his people in such afflictions, viz. prayers and tears; tears, that so horrid a sin should be committed, and prayers, that God would give his Prince patience and constancy to undergo these cruel sufferings.

Though he had now given up all preaching in public, except occasionally as I have mentioned, yet was he much troubled, that he found himself unable to continue it; and though he had been about fifty-five years a preacher, and so like the Levites, might well be excused from the service of the sanctuary, only employing himself, as he did, for the direction of others; yet he had resolved this summer, in some small church or chapel, to have returned to it again.

He sought no great things for himself. In his distresses, by his losses in Ireland,

the parliament for some years had been bountiful towards him, by giving him an annual stipend; but the last two years of their sitting it was suspended. After their dissolving, the care of him was renewed by his Highness the Lord Protector*; by whose order a constant competent allowance was given him for his subsistence, which contented him.

All that knew him found him very communicative, not only of his studies, but of what he had out of his stipend, to persons in want; wherein he needed rather a bridle than a spur. He was a man moreover of most exemplary moderation, meek-

* "Cromwell possessed great esteem for the Archbishop, insomuch that he was chosen by the Episcopal Clergy to present their complaints to Cromwell, and request for them the same freedom of conscience which had been granted to others; and Cromwell had given him a promise to that effect. But when the Lord Primate went to him a second time, to get this promise ratified, and put into writing, he found him under his churrgcon's hands, who was dressing a great boil which he had on his breast; so Cromwell prayed the Lord Primate to sit down a little, and that when he was dressed he would speak with him. Whilst this was doing, Cromwell said to my Lord Primate, '*If this core (pointing to the boil) were once out, I should quickly be well.*' To which the good bishop replied, '*I doubt the core lies deeper; there is a core at the heart that must be taken out, or else it will not be well.*' — '*Ah!*' replied he, '*so there is indeed;*' and sighed. But when the Lord Primate began to speak to him concerning the business he came about, he answered him to this effect: that he had since better considered it, having advised with his council about it, and that they thought it not safe for him to grant liberty of conscience to men, who were enemies to him and his government; and so he took his leave of him, though with good words and outward civility. The Lord Primate, seeing it was in vain to urge it any further, said little more to him, but returned to his lodgings very much troubled and concerned, that his endeavours had met with no better success. When he was in his chamber, he said to some of his relations, and myself, that came to see him, '*This false man hath broken his word with me, and refuses to perform what he promised; well, he will have little cause to glory in his wickedness, for he will not continue long. The king will return; and though I shall not live to see it, yet you may.*'" Parr.

ness, humility, and ingenuity. The night before he left London, how humbly did he demean himself, and did then, as he had often before, entreat us to prepare for afflictions and trials, which he was persuaded were not far from us. The next morning (being Feb. 13, 1665,) I took my last leave of him; and so having stayed here at London fifty-one days, (for so we found it punctually noted by him in a book; it being his custom so to number out his days, for the place and manner of spending them,) he returned to Ryegate, to the Countess of Peterborough's; and though I had often letters from him, yet I saw him no more.*

The day he first sickened, (March 20,) he had been, as every day, well busied. Most part of it, as long as he had light, he

* "He had now frequent thoughts of his dissolution; and as he was wont every year to note in his almanack, over against the day of his birth, the year of his age, so I find this year 1655 this note written with his own hand:—*Now aged 75 years, my days are full*; and presently after, in capital letters, RESIGNATION: from which we may gather, that he now thought the days of his pilgrimage to be fulfilled, and that he now wholly resigned up himself to God's will and pleasure.

Not long before his death, going to Ryegate, I preached a sermon there, where this good Bishop was present. After church, he was pleased to confer with me in private, (as it was usual with him so to do) and he spake to this effect: "*I thank you for your sermon; I am going out of this world, and I now desire, according to your text, to "seek those things which are above, where Christ sitteth at the right hand of God," and to be with him in heaven; of which (said he) we ought not to doubt, if we can evidence to ourselves true faith and charity, and live in the exercise of those Christian graces and virtues with perseverance; mortifying daily our inbred corruptions, renouncing all ungodliness and worldly lusts; and he that is arrived at this habitual frame and holy course of life, is the blessed and happy man, and may rejoice in hope of a glorious eternity in the kingdom of heaven, to receive that inheritance, given by God, to those that are sanctified.*" So that all his discourse was of heavenly things, as if his better part had been there already, freed from the body and all terrene affections; and he seemed as if he were seriously considering his spiritual state, and making ready for his departure, which he now shortly expected." *Pur.*

was at his study, proceeding in his *Chronologia Sacra*, clearing all doubts in his former book, his *Annals of the Bible*, in which he had gone as far as the Judges, where the last words he wrote were, *hic præterea notandum*; but returned not to finish the sentence. He went from thence to visit a gentlewoman, then sick in the house; gave her a most excellent preparative for death, with other most holy advices in practical matters, for three quarters of an hour, but in such an heavenly manner, as if, like Moses upon Mount Nebo, his eyes had been there strengthened to the sight of that celestial Canaan; or with St. Paul, in his rapture, he had been within the gate of heaven; to which, like Jacob, he was now nearer than he was aware.

That night, about eight o'clock, he first complained of his hip; judging it to be a touch of the *sciatica*, which about thirty-five years ago he had, by sitting up late in the college library of Dublin; but of this he was, by an ointment, for the present eased, and took some rest that night. In the morning he complained of a great pain in his side. A physician was sent for, who did that which he conceived was best for him; but it continuing, and his spirits decaying, he applied himself to prayer; and, upon the abatement of the torture, to advising those about him to *provide in their health for death, that they might have nothing else to do but to die.*

In prayer he had the assistance of a minister then present, but afterwards desired to be left to himself. The last words he was heard to utter, in praying for the forgiveness of his sins, were these: "*But Lord, in special, forgive my sins of omission.*" Yet was he a person that never was known to omit an hour, but ever employed in his Master's business, either writing, reading, or, having as of late, others to read to him; ever either resolving of doubts, or exhorting, instructing, and giving good and holy counsel to such as came to visit him; yet with this humble expression did this holy man of God expire; an expression which may be a lesson to us all, and give us, to our last, matter of solemn meditation and imitation.

He was publicly buried at Westminster Abbey, in St. Erasmus's Chapel, next to Sir James Wallerton, once his schoolmaster—there waiting a glorious resurrection, with those that die in the faith of our Lord Jesus. Many tears were shed at his obsequies, the city and country being full of the singular piety, learning and worth of the deceased Primate; and on his monument was placed the following inscription:—

M. S.
JACOBUS USSERIUS,
Archiepiscopus Armachanus
Hic situs est;

Ob
Præclaram Prosapiam,
Raram Eruditionem,
Ingenii Acumen,
Dicendi et scribendi facundiam,
Morum gravitatem suavitatem conditam,
Vitæ candorem et integritatem,
Equabilem in utrâq; fortunâ animi constantiam,
Orbi Christiano et Pii omnibus charus,
Omniumq; judicio, præterquam suo,
Præsul verè Magnus.

Qui Ecclesiam Veterum institutis,
Clerrum suo Exemplo,
Populum Concionibus
Assiduè instruxit;
Chronologiam sacram pristino nitore restituit;
Bonarum artium Professores
Inopiâ afflictos
Munificentia sublevavit:

Denique qui Hæreses re-pullulantes calamo erudito contudit;
His ingenii dotibus, his animi virtutibus ornatus,
Præsul optimus, piissimus, meritisimus,
Cum inter bella Civilia et Ecclesiæ et Patriæ suæ funesta,
Sibiq; Luctuosa,
Nec Ecclesiæ nec Patriæ diutius prodesse poterat,
In Christo, pacis Authore, placidè obdormivit,
Anno Æræ Christianæ, 1655.
Ætatis suæ, 76.
Riegate in Comitatu Surrey,
Martii, 21, obiit,
Sepultus apud Westmonast.
In Hen. 7mi. Capellâ Apr. 5. 1656.

Anecdote of Bishop Hooper.

"AFTER long intercession made to the guard, a blind boy obtained licence to be brought unto Master Hooper's speech. The same boy not long before had suffered imprisonment at Gloucester for confessing of the truth. Master Hooper, after he had examined him of his faith, and the cause of his imprisonment beheld him stedfastly, and (the water appearing in his eyes) said unto him, "*Ah poor boy, God hath taken from thee thy outward sight, for what consideration he best knoweth; but he hath given thee another sight much more precious, for he hath endued thy soul with the*

eye of knowledge and faith. God give thee grace continually to pray unto him, that thou lose not that sight, for then shouldst thou be blind both in body and soul." Fox's Book of Martyrs.

Verses written by the Lady Jane Grey.

Non aliena putes homini; quæ obtingere possunt;
Sors hodierna mihi, tunc erit illa tibi:
Jane Dudley.

Deo juvante, nil nocet livor malus;
Et non juvante, nil juvat labor gravis.
Post tenebras spero lucem.
From the same.

MISCELLANEOUS.

A Letter which Master Hooper did write out of Prison to certain of his Friends.

The grace of God be with you, Amen.

I did write unto you of late, and told you what extremity the Parliament had concluded upon concerning religion, suppressing the truth, and setting forth the untruth. It was an easy thing to hold with Christ while the Prince and world held with him; but now the world hateth him, it is the true trial who he is; wherefore, in the name and in the virtue, strength, and power of his Holy Spirit, prepare yourselves in any case to adversity and constancy. Let us not run away when it is most time to fight. Remember none shall be crowned but such as fight manfully. *He that endureth to the end shall be saved.* Ye must now turn all your cogitations from the peril you see, and mark the felicity that followeth the peril; either victory in this world of your enemies, or else a surrender of this life to inherit the everlasting kingdom. Beware of beholding too much the felicity or misery of the world, for the consideration and too earnest love or fear of either of them draweth from God. Wherefore think with yourselves, as touching the felicity of the world, it is good, but yet none otherwise than it standeth with the favour of God. It is to be kept, but yet so far forth, as by keeping of it we lose not God. It is good abiding and tarrying still among our friends here; but yet so, that we tarry not therewithal in God's displeasure, and hereafter dwell with the devils in fire everlasting. There is nothing under God but may be kept, so that God being above all things we have, be not lost.

Of adversity judge the same. Imprisonment is painful, but yet liberty upon evil conditions is more painful. I must be alone and solitary; it is better so to be and have God with me, than to be in company with the wicked. Loss of goods is great; but loss of God's grace and favor is greater. I am a poor simple creature, and cannot tell how to answer before such noble, learned and wise men: it is better to make answer before the pomp and pride of wicked men than to stand naked in the sight of all heaven and earth before the just God at the latter day. I shall die then by the hands of the cruel man; he is blessed that loseth his life full of miseries, and findeth the life of eternal

joys. It is pain and grief to depart from goods and friends; but yet not so much as to depart from grace and heaven itself. Wherefore there is neither felicity nor adversity of this world, that can appear to be great, if it be weighed with the joys or pains of the world to come.

I can do no more but pray for you; do the same for me for God's sake. For my part (I thank the heavenly Father) I have made mine accounts, and appointed myself unto the will of the heavenly Father; as he will, so I will by his grace. For God's sake, as soon as ye can, send my poor wife and children some letter from you; and my letter also, which I sent of late to D., as it was told me, she never had letter from me, since the coming of M. S. unto her; the more to blame the messengers; for I have written divers times. The Lord comfort them, and provide for them; for I am able to do nothing in worldly things. She is a godly and wise woman. If my meaning had been accomplished, she should have had necessary things: but what I meant, God can perform, to whom I commend both her and you all. Fare ye well. The 21st of January, 1555.

Your's bounden,

JOHN HOOPER.

To the Editor of the Remembrancer.

SIR,

AT a meeting of the Clergy of the Island of Barbados, on Tuesday, 5th day of August, 1823, the following Address was unanimously agreed to:

"The Clergy of Barbados, sensible of the benefits which must result to any society from extending religious instruction to every member of it, feel themselves called upon at this moment to submit to the country at large, some plan for the instruction of the Slave Population in the saving truths of the Christian Religion, and in moral virtue, as their best, and only foundation of any improvement in their civil and social condition.

They look with confidence to the cordial co-operation of every enlightened Master; and the soil which

they have to work upon, is so improved by the fostering care and indulgent treatment of the owner to his slaves, that they are sanguine in the hope of reaping the fruits of their labours at no very distant day. Should it be objected to the Clergy of Barbados, that whilst a powerful party in Great Britain, has long been clamouring for the religious instruction of the Slaves, they have hitherto exhibited no interest in the question; they owe it to themselves to declare, in the first place, that although they have not heretofore tendered their services *in a Body*, they have not failed, individually, to testify their readiness to co-operate with the master in the great work of instruction and reformation. Their Churches have at all times been equally open to the Coloured as to the White population; and they have never felt the smallest repugnance to admit slaves, even to the most solemn rites and ordinances of the Christian Religion, whenever they have felt satisfied of the corresponding correctness of their lives.

In the second place, where the right of the master over the services of the slave is absolute, it is next to impossible to attempt the work of conversion on the latter, without the aid of the former. The silent operation of time, has at length brought us to that period, when almost every master looks on his slaves with such feelings of kind and intimate relationship, as dispose him to meet any rational plan for their religious and moral instruction.

To such a system, conducted by the Clergy of the Established Church, they have reason to think, from the encouragement which Mr. Harte, Mr. Maynard, and Mr. Hinds have experienced, that little opposition will either be shown or felt. This, then, is the period when they conceive that their services are most likely to be useful; and they seize the earliest opportunity of meeting in a body, to offer themselves to the

country as the responsible agents of imparting such religious and moral instruction to the slave population, as may tend to the glory of God, the general welfare of the Colony, and to the cultivation of mutual good will between master and slave.

Should the views they develop be acceptable to their countrymen, they invite a meeting of all owners, and others interested in property, to form an association with the clergy, and to consider of such measures as will enable them to commence their labours with the least possible delay.

In consultation with such gentlemen, the best and most practicable means may be adopted for instructing the slaves without materially interfering with the necessary labours of estates; and when the slave sees both his pastor and master cordially uniting in an endeavour to improve his mind and condition, it is not too much to hope that the happiest impressions may be made on his character."

Immediately on the publication of this zealous and judicious appeal, which was signed by all the Clergy, an association was formed in the Island, for the dissemination of Christianity on a wider and more united plan, than any hitherto attempted. The principal planters and attorneys entered into a ready co-operation with the pastors of the Established Church; and from their local knowledge, experience of the negro character, and well known worth, we may surely expect a secure foundation of the Christian religion to be established. But, Sir, highly honourable to the Barbados Clergy, as is this exertion, I maintain that it is impossible for these estimable men to effect much, without neglecting their regular charge, or falling a sacrifice to their zeal. The population of white persons, in Barbados, is about twenty thousand, and of free coloured persons about four thousand. Let me ask any conscientious parish

priest, if, when these souls are faithfully watched over, by eleven ministers; strength of body or opportunity, can be left, for the inculcation of divine truth in the minds of *eighty thousand slaves!* It is impossible. The Society for the Conversion of Negro Slaves, is, with revived intelligence and activity, searching out for clergymen as chaplains to the colonies. In the name of true piety and consistent charity, let us call on the members of our church, to assist the colonists in their labours of love. What has Great Britain ever done yet for the advancement of the Gospel in the West India Islands? Her subjects, in these parts, have had almost exclusively the charge of maintaining ministers for their own benefit and that of their slaves. Is it right thus to neglect the education of one child, and then vilify its character, because its own means are now insufficient to promote its improvement to the utmost! Here, Sir, is a noble opportunity for contributing to the amelioration of the negroes in the best sense. Before the country are the means of making the slaves free from the bondage of sin—the surest method of bringing them into a fit state for the enjoyment of temporal liberty. It is not safe either with a view to the slave or his master, that he should be free, ere he is in possession of those qualifications for using such a state, which Christianity and Christianity alone can afford him. Do not lose sight of the subject. Accustomed to little difference of opinion in religious matters, West Indians have a most unshaken and exclusive attachment to the Church of England. Chaplains of this apostolic communion will be kindly welcomed in the West Indies; and Chaplains will not be wanting, if funds for their decent maintenance are supplied. This is the test of true philanthropy. I am, &c.

A true Friend to the Slaves.

To the Editor of the Remembrancer.

SIR,

IN your note on the Irish Articles of Religion; (p. 722 of your last number,) you say, you simply mention the passing them as an historical fact, and only just allude to the controversy which they occasioned. It is perhaps worthy notice, that Archbishop Laud, in his Letter to Archbishop Usher (whose Life I am with many others glad to see in the Remembrancer) upon the subject of the Irish Canons in 1635, alluded also to that controversy in a manner which shows his great zeal for the Church of England; and which therefore I transcribe:

“For the particular about subscription, I think you have couched that well; since, as it seems, there was some necessity to carry that article closely. And God forbid you should, upon any occasion, have rolled back upon your former controversy about the Articles. For if you should have risen from this convocation in heat, God knows when or how that Church would have cooled again, had the cause of difference been never so slight. By which means the Romanist, which is too strong a party already, would both have strengthened, and made a scorn of you. And therefore ye are much bound to God, that in this nice and picked age you have ended all things canonically, and yet in peace.” *Parr's Lett.* p. 477.

I will just add two more circumstances respecting Laud in this year only of 1635, as above; and I could add several such. “Henry Birkhead, of Trinity College in Oxford, was seduced by a Jesuit, and in May 1635 carried to St. Omer's by one who called himself Kemp, a priest of that college of St. Omer's;—but I found means to get him back, and settled him.” *Abp. Laud's Account of his Chancellorship at Oxford*, p. 81. The second circumstance is his care as to the examinations for fellowships at New

College in Oxford, viz. "one chief thing in which they are examined is, how diligently they have read *Calvin's Institutions*; and are more strictly held to it how they have profited in that than almost in any kind of learning besides. I do not deny that Calvin's Institutions may profitably be read, and as one of their first books of divinity, *when they are well grounded in other learning*: but to begin with it too soon, I am afraid doth not only hinder them from all grounds of judicious learning, but also too much possess their judgments before they are able to judge, and makes many of them humorous in, if not against, the Church. For so many of them have proved in this latter age, since my own memory," &c. This letter is dated Feb. 2, 1635. *Hist. as before*, p. 82.

Yours, &c.

CLER. M.A.

WE are happy in being able to follow up the mention that we made in our last Number, of the Dean of Lichfield's munificent donation towards the enlargement and erection of places of worship in his parish, with the following towards the improvement of National Schools, at once large and most judiciously conceived. It is from the bounty of a Layman, who has from the first taken a most prominent and active part in fostering and advancing the National System of Education; and is as duly noticed as it deserves, in the Report of a meeting of the Corporation of the National Society lately holden at the Vestry of St. Martin's in the Fields. The Report itself is so short and interesting, that our readers will not be displeased at our inserting the whole as it lies before us.

"*National Society*.—On Thursday, the General Committee of the National Society for the Education of the Poor in the principles of the Established Church, held their Meeting at St. Martin's Vestry Room.—Present, the Archbishop of Canterbury, the

Bishops of London and Llandaff, Lord Kenyon, Archdeacons Pott and Watson, Dr. Bell, and other members of the Committee. Several fresh schools were united to the Society and several grants of money were made from 20*l.* to 200*l.* each, towards the erecting, enlarging and fitting up of the School-rooms; a communication was made from the Northamptonshire Society, of the munificent donation of 500*l.* three per cent consols, by Sir James Laggham, Bart. the interest of which to be distributed in four prizes of unequal amount, to two such masters and mistresses of Schools (other than the Central School at Northampton), without regard to the size of such Schools or number of children, in which the principles of the Madras System shall be best understood, and most successfully practised."

To this we beg to subjoin the following letter, which contains suggestions that appear to us worthy of attention.

To the Editor of the Remembrancer.

SIR,

ALLOW me through the medium of your Publication, to suggest the following remarks relative to the use of the Bible in our National Schools. I may be wrong, but I look upon it, that the Bible should be made as little as possible a *class Book*. I would have the children prepared for a thorough understanding of its sacred contents in *all essentials*, by a previous acquaintance with the Church Catechism, the several selections of the Parables, and Miracles, the History of our blessed Saviour, and Osterwald's Abridgment of the Bible—and on their reaching the second class, with the Gospels: but let the reading of the Bible be considered more as that for which they have all along been preparing themselves, as the performance of a general duty, common to them with their elders; and not as a mere part of the school routine. I would not place the Bible therefore in their hands till they are able to read it with perfect ease, and are prepared to understand it, and enter with some heart into its high and holy contents. For this purpose I would suggest that the Bible be exclusively confined to the first class in every

school; and that the portions read be the regular lessons of the day, as appointed by the Church. By this course of reading, added to the general notions of the Bible history, already obtained by them in the lower classes, and the information given, and the connection kept up between the several parts of the history by the questions of the visiting Clergy, the children would soon become sufficiently acquainted with the Bible; and a foundation would be laid for the *habit* of daily reading the lessons of the day through life; which could not but be attended with the most beneficial effect.

Another measure, Sir, I have much at heart—it is the introduction of plain Psalmody into every National School. The first effect of this would be the gradual removal out of every Church of much discordant music, together with what is but too often witnessed in the gallery, the irreverent behaviour of the singers: and the second, that, as these children grow up, and descend into the congregation, and form a part of it, they would carry the knowledge of singing with them, and congregational psalmody which, when well and heartily performed, is a distinction of Protestantism, and truly a “singing to the praise and glory of God,” would be again by little and little restored. If some musical instrument be required to conduct the children, I would recommend the introduction of hand-organs, which may be purchased at all sizes and prices, and are now carried to very great perfection.

The last measure that I would propose, is, I am convinced, intimately connected with the welfare of the National Schools throughout the kingdom. It would be deceiving ourselves to suppose that every National School is perfectly conducted on the system: many must be, and are from various causes in a very low state; though the lowest I am convinced, is a great improvement on the former system pursued. Now

what I would propose with all due deference to the heads of our Church, is that the Rural Deans, wherever restored, and I trust that they will soon be restored in every Diocese, should be called on to visit the schools in their respective deaneries, and report regularly to the Bishop or Archdeacon. It comes already within their province; and as they are men already in authority, and not strangers, there would be less unwillingness felt by the Clergy to submit to their visitation.

I merely throw out these hints, Sir, in the hope that they may meet the eye of persons able, if they think well of them, to carry them into effect; and subscribe myself,

A hearty well-wisher and active promoter, as far as my means will allow, of the

National System of Education.

To the Editor of the Remembrancer.

SIR,

IN Walker's Sufferings of the Clergy is the following interesting anecdote of Bishop Morton, which may be worthy of being added in the account of his life, given in a former Number. Yours, &c.

X.

“Under these his troubles, he retired first to his patron the Earl of Rutland; after that to one Captain Saunders in Herefordshire; thence to Mr. Rotheram's in Bedfordshire, and at last going to London, with about 60*l.* (which it seems was then his all) he was overtaken on the road by Sir Christopher Yelverton, who being known to the Bishop, though the Bishop was unknown to him; and in discourse, asking the old gentleman, what he was? The good Bishop replied, *I am that old man the Bishop of Durham, notwithstanding all your votes: for Sir Christopher was not free from the stain of the times. Whereupon Sir Christopher demanded whither he was going? to London,* replied the old gentleman, *to live a little while, and then die.* On this Sir Christopher entered into further discourse with him, took him home with him to Northamptonshire; where he became tutor to that son of his, which was afterwards the incomparably learned Sir Henry Yelverton, and professed the most excellent Bishop's little piece of prophecy. After some time Sir Christo-

pherr died, and then Sir Henry (whom the good old Bishop had made a true son of the Church of England, and endeared to himself with the affection of a most tender child) gratefully continued to support him, till God was pleased to call him to a greater reward."

"This Bishop was a person of such exalted devotion, that he seldom answered, at the end of any prayer, with a single Amen; would never kneel on a cushion, nor in his last sickness, ever prayed with his cap on his head. He professed at his very last, the highest esteem for the doctrine, discipline, government, and worship of the Church of England; and exhorted those about him to continue steadfast in it. He had a mighty value for the Liturgy, gave express orders to be buried by it, and took great consolation in the Church's preparatives for death, viz. profession of faith, charity and repentance; absolution and receiving of the blessed Eucharist. The learned Spanhemius, Rivet, Willius, and other great men in the foreign Churches, were his acquaintance and correspondents."

WE shall offer no apology to our readers for the insertion of a second sermon in the same number: we leave it to be its own apologist, fully satisfied of the interest with which it will be perused.

2 COR. vi. 8.

By honour and dishonour, by evil report and good report.

THE passage, of which these words form a part, is a noble specimen of the great apostle's eloquence. It is one among many proofs, that if "Paul of Tarsus" had not claimed our veneration as an apostle, we might have been called upon to admire him as an orator. But yet it has about it a reality of grandeur, an intensity of pathos, to which its author could never have given birth, had he been less than he was. For never had pagan orator circumstances so affecting to describe, as those which the *ambassador of Christ* here places before us. Never could the *disputer of this world* exhibit a spectacle so magnificent, as that which we contemplate, while the Christian hero establishes his authority among his fellow-soldiers, by declaring (what they well knew to be the truth) in what severe and various trials, and by the use of what admirable weapons, he proved himself faithful to the Captain of his and their salvation. He puts forth paradoxes indeed; but they are not such as the philosophers of his day delighted in, great swelling words of vanity. He sets

before his brethren directly opposite, but equally just, views of his situation, according to the different lights in which it might be regarded; whether with relation to his temporal or to his eternal interests, with the eye of sense or with that of faith, of a man or of a Christian. He represents himself (and who can be unmoved with the representation?) *as sorrowful, from the infirmity of the suffering flesh, yet always rejoicing, with a joy unspeakable, and that no man could take from him; as poor, in this world's goods, yet making many rich, with the unsearchable and imperishable riches of Christ; as having nothing, according to external appearances, and yet possessing all things, in the present abundance of God's revelations and grace, and in the sure hope of an immeasurable, everlasting inheritance.*

But I must not detain you longer from that which more particularly concerns us. It would be superfluous in me, I am sure, to caution any one who now hears me, against imagining that the glorious picture of himself here exhibited by St. Paul was designed merely to be gazed upon, as something marvellous and supernatural, with inactive and unprofitable admiration. I have no need to hold it up to your view as an object of study and imitation, not only by the primitive believers of Corinth, but by us also, to whom it is still preserved fresh and unfaded in the pages of the *everlasting gospel*. It is true, indeed, nor ought the point to be overlooked, that the mighty master who drew and realized in himself, the original, was placed in a condition, and possessed of aids and advantages to which the present state of things affords no parallel. No inconsiderable mischief has accrued to the cause of religion, from a strange want of attention to the change of times and circumstances in the church. To institute a strict comparison between apostles and uninspired men, between the days of *mighty signs and wonders*, and those of ordinary gifts and graces; to consider what was originally said of the first ministers and converts, as applicable, without limit or qualification, to modern teachers and hearers, is surely to disregard manifest matter of fact, and to pay little heed to the admonitions of reason—that reason, which was doubtless designed by the giver of it, to assist us in the understanding his revelations, as well as in all other matters. Yet so it is; to the eyes of *real* there appears little or no difference between those truths of Jesus Christ, which are in their very nature *absolute, immutable, the same yesterday, and to day, and for ever*; and

those, which being of a relative kind, vary with the objects of their relation. And what is the consequence? a train of absurdities, and impracticabilities, tending to bring contempt upon the name, to contract the influence, and to diminish the practice of religion.

While, however, we thus feel ourselves compelled to take away somewhat from the original import and extent of scripture, we can never forget that much, very much, remains. We cannot but remember, that the apostolical epistles, to which our subject now leads us more especially to refer, were dictated by the Holy Spirit for two ends; first, for the edification of those particular churches and individuals to whom they were primarily addressed; and secondly, for that of Christians in general, in all ages, and under all circumstances. And no careful reader of them will ever overlook the vivid portraiture which they exhibit of their principal author, as mainly subservient to this latter use. *Be ye followers of me, even as I also am of Christ*, was the rule of life which he repeatedly* pressed upon the believers of his day; and by such striking representations of himself as that to which, in the beginning of this discourse, I called your attention, *he being dead yet speaketh* with no other design. Yes, to every one of us, whatever place he may occupy in the body of which Christ is the head, the character of St. Paul is proposed as a model; and every one may find enough in it that may be brought "home to his own business and bosom." But; if this be true of Christians in general, how much more is it of those who walk apart from the rest, in that particular and more hallowed path of duty, which was once trodden by the apostle! The description from which the words of the text are taken delineates him in his peculiar capacity of a minister of the gospel; and whatever lessons are deducible from it, in the present state of the church, to such ministers, questionless, they primarily and especially belong. And to no particular of it does this observation more strongly apply, than to the instance which I have selected for our present consideration. Blessed be the merciful Providence, whence our rest and quietness are derived; we are now called upon, like the apostle, to give a full proof of our fidelity in stripes, in imprisonments, in tumults; but honour and dishonour, evil report and good report are things, in which we have still, and must ever have

an interest, little affected by the lapse of centuries or the altered condition of the church. These are points, with reference to which our conduct must always be a matter, not of contingent or remote, but of certain and immediate importance. To all men this must be so; but to none more, to none, I should have said so much as to the duly appointed and authorized ministers of religion. Let not any one imagine that theirs is a walk of life upon which the sunshine of human favour continually falls. Let no man seek admission into their order, from the hope that all among whom he shall labour, will esteem him *very highly in love for his work's sake*. As long as there are any who are inclined to say to them, as was said to the prophets of old, *Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: get ye out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us**—as long as unscriptural and mischievous doctrines prevail, against which they feel themselves bound to raise their voice—as long as enthusiasts exist, who measure ministerial qualifications and exertions by a standard of visionary and unattainable perfection—as long as there are some, who dissent from the doctrines, and separate themselves from the communion of the established church; some, who are indifferent about religion in any form; and others even, whose bitter hostility would blot out the name of Christianity from the face of the earth: so long must the clergy expect the rude breath of censure from time to time to blow upon them; so long will they meet with severe judges of their actions, and uncandid interpreters of their motives. We therefore, above all men, my brethren of the ministry, must be prepared to keep an even course through honour and dishonour, through evil report and good report. We must so familiarize ourselves with both, that neither the fascinations of the one, nor the terrors of the other, may prevent us from regarding them with the eyes of sound judgment, always bearing in mind, that upon our conduct with regard to them, hang results, affecting not merely ourselves, but the high and holy interests also committed to our care and keeping.

How then, it remains to be considered, shall this conduct be regulated? With what temper shall we meet these continually operating instruments of our trial, the good or bad opinion, the praise or censure of those among whom our ministry is exercised? For indifference about them we

* 1 Cor. iv. 16. *Be ye followers of me*, Phil. ii. 17. 1 Thes. i. 6.

* Isaiah xxx. 10.

have no authority, how much soever it may sometimes be affected as a distinction, and admired as a virtue. Nature does not incline to it, reason does not counsel it, experience does not warrant it, religion does not sanction it. Why sounds the voice of praise so sweetly in our ears from our earliest childhood, if honour is to have no charms for us? Why is that strong sense of shame implanted in our breasts, if dishonour is to excite in us no emotions? We observe too, that these feelings act with the greatest force upon the best constituted minds; we find them to be closely connected with the purest principles of our nature; we see that their manifest tendency, except they be perverted from their proper use and end, is to incite to good, and to restrain from evil. Admitting the approbation of our fellow men to be an object unworthy of being proposed as a primary motive to action; yet there is no difficulty in pointing out its powerful, though not always direct, bearing upon the well-being and happiness of mankind. The possession of it naturally binds us to each other with the silver cords of peace and charity; it enlarges the sphere of our usefulness; it gives influence to our good counsels and examples. Would we then promote the ascendancy of truth? we must dress it in such a garb as, while it detracts nothing from its native simplicity and dignity, may win regard, and conciliate favour. Would we arm virtue with its full power of spreading blessings around? we must take especial care that it offend not the world, without absolute necessity. Would we gain over the hearts and affections of men to the saving gospel of Christ? we must represent it to them in all the loveliness, which is its natural ornament and recommendation.

Such being the dictates of Nature, the lessons of experience, and the conclusions of reason, how great must be their weight with us, when we find them all confirmed by the paramount authority of religion; speaking to us in the language, and exemplified in the character of St. Paul! Can we question the wisdom, or the duty of leaving no lawful means unemployed to obtain a good report in the world, when we hear our great predecessor and guide declaring the assiduity with which he laboured to give no offence in any thing, that the ministry might not be blamed; the solicitude which he felt to cut off occasion of blame from them which desired occasion? Can we look at his demeanour before Festus and Agrippa, and not learn from it to temper our sincerity with conciliation, and our zeal with courtesy? If

he then, furnished as he was with such extraordinary means of advancing his cause, condescended to avail himself of these ordinary instruments also, surely the use of them is more than permitted to us. Nor was his counsel to others, in this respect, at variance with his own practice. His injunction to the Thessalonians is to *abstain not only from the reality, but from all appearance of evil* *. And when he comprehends in one never-to-be-forgotten sentence the sum and substance of all his charges to those objects of his peculiar affection, the Philippian believers, he exhorts them to pursue not only *whatsoever things are true, honest, just, pure, and lovely*; *but whatsoever also are of good report*; *if there be any praise, as well as any virtue*, this he entreats them to *think upon* †. Had he been an enthusiast, he would have held different language: but he was far removed from that character. He knew that worldly principles might have a legitimate use, even for the attainment of spiritual ends; and that to secure the favour of God, it was by no means absolutely necessary to sacrifice the good will of men.

But, as I have already reminded you, this is not all the lesson which the words of our text propose to us. Their author, we learn from them, *studied to shew himself, as he charged others* ‡, *approved unto God, a workman that needed not be ashamed, by dishonour, as well as honour, by evil report, as well as good report, among men*. And we too, my reverend brethren, while we regard the approbation of the world as a legitimate object of a Christian minister's ambition, must beware, lest we be over-solicitous for its attainment. Allowing to it a very high place among the good things of the earth, we yet, above all men, are bound to remember ourselves, and to put others in mind, that, after all, it is but earthly; and being such, partakes of the universal nature of earthly things, in its very imperfect worth, and very limited duration. If indeed we were interested in approving ourselves only to such beings as now compose our society; or if their voices were always in unison with the judgment of that incorruptible, unerring, eternal Arbitrer, by whose sentence we must finally stand or fall; then indeed we might be well content to purchase a good report from our brethren of the earth at almost

* 1 Thess. v. 22.

† Phil. iv. 8.

‡ 2 Tim. ii. 15.

any price. But assured as we are, that *the praise of men* is one thing, and *the praise of God* another*; and that, in very many instances, these two things cannot be made to coincide, however much we may labour to bring them together; we can never be too much on our guard, lest, while we pursue the former with ill-regulated and excessive eagerness, we make sad shipwreck of the latter. The word of truth has, in many places, warned us of this danger: but nowhere more pointedly, than in that remarkable, and it may at first sight appear *hard saying*, of our Lord, *Woe unto you, when all men shall speak well of you!* In conformity with the principle already laid down, I would by no means forget that this declaration had an extraordinary and especial applicability to those to whom it was originally addressed, the first disciples of Christ; as men, who, by the very nature of their new calling, could not possibly accommodate themselves to the then prevailing notions and habits of the world, without betraying the cause for which they had *forsaken all*. But reason and experience afford plain and daily proof, that the saying is far from having lost its force, far from wanting its interest, at this day. The matter of fact upon which it was founded, namely, the great dissimilarity of men's characters, still is, and must ever be, existent; and with it the impossibility of gaining the favourable suffrages of all, except by some unholy compromise of principles, some faithless abandonment of truth. There is indeed a middle course, a negative kind of conduct, by which this universal approbation may sometimes, though by no means always, be obtained: but it is altogether unworthy of beings designed and fitted for active exertion; it can no ways be reconciled with the precepts, or spirit of Christ's religion; and least of all does it become them who by their ministerial engagements have specially pledged themselves to the studious enforcement of those precepts, and the eminent exemplification of that spirit. No, my Brethren, we must not calculate upon a *fortune* altogether different from that which will to the lot of those holy and blessed men, who are our guides and examples in the ministry. The prophets were *hated and evil spoken of*, the apostles were *defamed and reviled*, and *made as the filth of the earth, and the off-scouring of all things*†: the divine Author and

Finisher of our faith himself, the sinless Redeemer, to whose all-cleansing blood* we look for the remedy of our guilt, even He, while he ministered upon earth, was *despised and rejected of men*. And what right have we to expect a total exemption from similar treatment? Have we yet to learn, that *the servant is not greater than his lord*? Were we disposed to entertain such an expectation, the experience of the times in which we live, might, I am sure, be sufficient to undeceive us. Never was God's altar more virulently attacked, than it has been of late, through the reputation of those who are appointed to stand before it. Never has the world seen a more striking proof that no degree of ministerial excellence can secure from *evil report*, than it has been our lot to witness, in the deliberate and laboured attempt which has been recently made, by confederate hostility, to bring into hatred and contempt a prelate†, whose meek bearing of his faculties might have won the good will even of those, who were incapable of being moved to veneration, by the extent of his learning, and the unaffectedness of his piety; by the irreproachable purity of his life, and the exemplary disposal of his patronage.

Still it is certain, (a certainty for which we have abundant reason to be thankful) still, I say, it is most certain, that, if we be but faithful to the sacred trust reposed in us; if we sedulously apply ourselves to the discharge of our high duties, under a deep sense of their exceeding importance, and of our awful responsibility; we shall have our reward even here, in the *good report* of all from whom it is worth seeking: we shall receive *honour* from the thinking, the wise, the good; we shall receive it even, as an involuntary tribute to our sincerity and diligence, from sense who would gladly withhold it. This is one of the most gracious dispensations of the God that *loveth righteousness*: it is one among many proofs, that a Governor presides over the moral world, who will, in his own good time, fully and finally vindicate his government, by awarding *honour and dishonour* according to the perfect measures of wisdom and justice: it is an earnest of that glorious, that beautiful, *Well done*, which shall be pronounced upon the *good and faithful servant*, before assembled men and angels; it is a mighty encouragement to labour for the attainment of that praise, which shall be heard through all eternity, when the feeble voice of human applause

* John xii. 43.

† Luke vi. 26.

‡ 1 Cor. iv. 13.

* 1 John i. 7.

† Bishop of London.

shall have sunk into total and everlasting silence; to fix our earnest and habitual contemplations upon that honour, which has its source and centre in Him, to whom alone it properly and essentially belongs; and to whom, in the Unity of the ever-blessed Trinity, be it ascribed by us, and by all his intelligent creatures, now and for ever!

J. L.

In answer to the questions which were submitted to us in the last month by our correspondent M. M. on the construction to be put on certain parts of the sixth and seventh clauses of the late Marriage Act, we have the following observations to make.

As to the 6th clause we do not apprehend there can be much difficulty in a literal compliance with it. *In addition* to the Marriage Register Book, which every parish now keeps in obedience to the 52 G. 3. c. 140, a banns-register book must be provided; as no particular form is prescribed by the Act, any may be adopted which answers its object. The general and obvious form would be of course to leave blanks for the names and date, with columns for first, second, and third time, in which the officiating minister would sign his name, and the date after each publication.

Upon the 7th clause, one of the questions raised is one upon which we are not aware that any decision has ever taken place. The statute, which in this respect is almost a transcript from the second Section of 26 G. 2. c. 33, requires seven days notice of the place of residence, and the time during which such residence has previously continued. It should seem from this that *some* previous residence was necessary, but the Act limits no specific time. If upon this it be said that the mea-

sure of time is left to the discretion of the minister, he will naturally be anxious to find out some principle by which that discretion may be guided. Archbishop Stratford's Canon forbids clergymen to marry "others than their own parishioners;" but it cannot be supposed that the word parishioner must here be understood in that strict legal sense which it has acquired in our law, owing to the regulations of settlement, but in the popular sense of one ordinarily resident within the parish, and receiving the rites of religion from the clergyman of it.

In the absence of any decision, or any rule of law governing this case, our advice to clergymen would be, in ordinary cases, not to refuse the publication of banns where there had been even a single day's residence before the notice given—for the Act in terms requires no more; and as in the case of licences the present statute has shortened the necessary time of previous residence from four weeks, which the statute of George the Second required, to fifteen days, it is a fair inference, that in marriage by banns it cannot have been the intention of the legislature constructively to increase the time.

We give this opinion as applicable to ordinary cases. Where there was ground to suspect fraud or concealment, a clergyman, we think, might, both properly and safely, delay the publication for a few days.

As to the sort of residence necessary, we imagine the word "inhabiting" must receive a legal construction, and that "pernoctation" would be a sufficient compliance with the Act. Indeed in the case of mechanics it would be hardly possible to adopt any other criterion of residence.

SACRED POETRY, MEDITATIONS, &c.

Lying at a Reverend Friend's House one Night, the Author left the following Verses in the Room where he slept.

(*From Burns' Poems.*)

I.

O THOU dread Pow'r, who reign'st above
I know thou wilt me hear:
When for this scene of peace and love,
I make my pray'r sincere.

II.

The hoary sire—the mortal stroke,
Long, long, be pleas'd to spare;
To bless his little filial flock,
And show what good men are.

III.

She, who her lovely offspring eyes
With tender hopes and fears,
O, bless her with a mother's joys,
But spare a mother's tears!

IV.

Their hope, their stay, their darling youth,
In manhood's dawning blush;
Bless him, thou God of love and truth,
Up to a parent's wish.

V.

The beauteous, seraph sister-band,
With earnest tears I pray,
Thou know'st the snares on ev'ry hand,
Guide thou their steps alway.

VI.

When soon or late they reach that coast,
O'er life's rough ocean driv'n,
May they rejoice, no wand'rer lost,
A family in Heav'n!

THE WISH.

Far from the troubled sea of life,
Torn with the storms of care and strife,
Still let me breathe the balmy gale
In the deep bosom of some vale;
Where buxom health delights to dwell,
And contemplation's secret cell,
Peeping from forth its hawthorn grey,
Shall tempt my wandering feet to stay.
Where rural innocence is seen
Dancing on the vernal green,
And, tho' death itself be nigh,
Hoary age with glist'ning eye
Looks on and smiles, till ev'ning's close
To undisturb'd repose,

Mine be the calmness of retreat,
 In some woodbine-circled seat,
 Sighing to the whispering breeze
 From the churchyard's lofty trees;
 Where, assisted from above,
 I'll sit with friendship and with love,
 Let me teach the simple race
 The blessings of celestial grace;
 And lead them onwards through the ways,
 Where repentance weeps and prays,
 And his pitying Master stands,
 With forgiveness in his hands,
 To the throne with mercy bright,
 To the glorious realms of light.

ON THE FOLLOWING LINE.

"He felt the fulness of satiety."

LORD BYRON.

Soon pleasure palls upon the sense
 And vice becomes a foe;
 Virtue alone, the sweeter grows,
 The more its sweets we know.

The Apostle saith to the Corinthians, *God will not suffer you to be tempted above what you are able.* But how comes he to say, in his next Epistle, *We were pressed out of measure above strength.* Perchance this will be expounded, by propounding another riddle of the same Apostle: who, praising Abraham, saith, *that against hope he believed in hope*; that is, against carnal hope, he believed in spiritual hope. So the same wedge will serve to cleave the former difficulty. Paul was pressed above his human, not above his heavenly strength. Grant, Lord, that I may not mangle, and dismember thy Word, but study it entirely, comparing one place with another: for diamonds only can cut diamonds, and no such comments on the Scripture, as the Scripture.

I read at the Transfiguration that Peter, James, and John, were admitted to behold Christ, but Andrew was excluded. So again at the reviving of the daughter of the ruler of the Synagogue, these three were let in, and Andrew shut out. Lastly, in the Agony the aforesaid three were called to be witnesses thereof, and still Andrew left behind. Yet he was Peter's brother, and a good man, and an Apostle, why did not Christ take the two pair of brothers? Was it not pity to part them? But methinks I seem more offended thereat than Andrew himself was, whom I find to express no discontent.

REMEMBRANCE, No. 61.

being pleased to be accounted a loyal subject for the general, though he was no favourite in these particulars. Give me to be pleased in myself, and thankful to thee, for what I am, though I be not equal to others in personal perfections. For such peculiar privileges are courtesies from thee when given, and no injuries to us when denied.

—
 This morning, I read a chapter in the Bible, and therein observed a memorable passage, whereof I never took notice before. Why now, and no sooner did I see it? Formerly, my eyes were as open, and the letters as legible. Is there not a thin veil laid over God's Word, which is more rarified by reading, and at last wholly worn away? Or was it because I came with more appetite than before? I see the oil of thy Word will never leave increasing whilst any bring an empty barrel. The Old Testament will still be a New Testament to him, who comes with a fresh desire of information.

I find David making a syllogism, in mood and figure, two propositions he perfected. *If I regard wickedness in my heart, the Lord will not hear me: But verily God hath heard me, he hath attended to the voice of my prayer.* Now I expected that David should have concluded thus: *therefore I regard not wickedness in my heart.* But far otherwise he concludes: *Blessed be God, who hath not*

turned away my prayer, nor his mercy from me. Thus David hath deceived, but not wronged me. I looked that he should have set the crown on his own, and he puts it on God's head. I will learn this excellent logic; for I like David's better than Aristotle's syllogisms, that whatsoever the premises be, I make God's glory the conclusion.

A Sibyl came to Tarquinius Superbus, king of Rome, and offered to sell unto him three tomes of her oracles: but he, counting the price too high, refused to buy them: away she went and burnt one tome of them. Returning, she asketh him whether he would buy the two remaining at the same rate; he refused again, counting her little better than frantic: thereupon she burns the second tome, and peremptorily asked him whether he would give the sum demanded for all the three for the one tome remaining; otherwise she would burn that also, and he would dearly repent it. Tarquin, admiring at her constant resolution, and conceiving some extraordinary worth contained therein, gave her demand. There are three volumes of man's time; youth, man's estate, and old age; and ministers advise them to *redeem this time*. But men conceive the rate they must give to be unreasonable, because it will cost them the renouncing of their carnal delights. Hereupon one third part of their life (youth) is consumed in the fire of wantonness. Again, ministers counsel men to redeem the remaining volumes of their life. They are but derided at for their pains; and man's estate is also cast away in the smoke of vanity. But preachers ought to press peremptorily on old people to redeem, now or never, the last volume of their life. Here is the difference; the Sibyl still demanded but the same rate for the remaining book; but aged folk (because of their custom in sinning) will find it harder and dearer, to redeem this, the last volume, than if they had been chapmen for all three at the first.

The Roman senators conspired against Julius Cæsar to kill him: that very next morning Artemidorus Cæsar's friend, delivered him a paper, (desiring him to peruse it), wherein the whole plot was discovered: but Cæsar complimented his life away, being so taken up to return the salutations of such people as met him in the way, that he pocketed the paper among other petitions, as unconcerned therein, and so going to the senate house was slain. The world, flesh, and devil, have

a design for the destruction of men; we ministers bring our people a letter, God's Word, wherein all the conspiracy is revealed; but *who hath believed our report?* Most men are so busy about worldly delights, they are not at leisure to listen to us, or read the letter, but thus, alas, run headlong to their own ruin and destruction.

I have sometimes considered in what a troublesome case is that chamberlaine in an inn, who being but one, is to give attendance to many guests. For suppose them all in one chamber, yet if one shall command him to come to the window, and the other to the table, and another to the bed, and another to the chimney, and another to come up stairs, and another to go down stairs, and all in the same instant, how would he be distracted to please them all. And yet such is the sad condition of my soul, by nature; not only a servant but a slave unto sin. Pride calls me to the window, gluttony to the table, wantonness to the bed, laziness to the chimney, ambition commands me to go up stairs, and covetousness to come down. Vices I see are as well contrary to themselves as to virtue. Free me, Lord, from this distracted case, fetch me from being sin's servant to be thine, whose service is perfect freedom, for thou art but one and ever the same; and always enjoin commands agreeable to themselves, thy glory and my good.

Almost twenty years since I heard a profane jest, and still remember it. How many pious passages of far later date have I forgotten? It seems my soul is like a filthy pond, wherein fish die soon, and frogs live long. Lord, raze this profane jest out of my memory; leave not a letter thereof behind, lest my corruption (an apt scholar) guess it out again; and be pleased to write some pious meditation in the place thereof. And grant, Lord, that for the time to come (because such bad guests are easier kept out than cast out) that I may be careful not to admit what I find so difficult to expel.

Coming hastily into a chamber, I had almost thrown down a crystal hour-glass; fear, lest I had, made me grieve as if I had broken it: but, alas, how much precious time have I cast away, without any regret! The hour-glass was but crystal, each hour a pearl; that but like to be broken, this lost outright; that but casually, this done wilfully. A better hour-glass might be bought; but time lost once, lost ever. Thus we grieve more for toys

than for treasure. Lord, give me an hour-glass, not to be by me, but to be in me. "Teach me to number my days;" an hour glass to turn me, "that I may apply my heart unto wisdom."

Travailing on the plain, (which notwithstanding hath its risings and fallings) I discovered Salisbury steeple many miles off: coming to a declivity, I lost the sight thereof: but climbing up the next hill, the steeple grew out of the ground again: yea, I often found it and lost it, till at last I came safely to it, and took my lodging near it. It fareth thus with us, whilst we are wayfaring to heaven, mounted on the Pisgah top of some good meditation, we get a glimpse of our celestial Canaan; but when, either on the flat of an ordinary temper, or in the fall of an extraordinary

temptation, we lose the view thereof. Thus, in the sight of our soul, heaven is discovered, covered, and recovered, till, though late, at last, though slowly, surely we arrive at the haven of our happiness.

Lord, how easy is pen and paper piety for one to write religiously! I will not say it costeth nothing, but it is far cheaper to work one's head than one's heart to goodness. And yet why should I not write? that by reading my own books (the disproportion betwixt my lines and my life may make me blush myself (if not into goodness) into less badness than I would do otherwise. That so my writings may condemn me, and make me to condemn myself, that so God may be moved to acquit me.

REVIEW OF NEW PUBLICATIONS.

The Religious World Displayed; or, a View of the Four grand Systems of Religion, namely, Christianity, Judaism, Paganism, and Mohammedism; and of the various existing Denominations, Sects, and Parties in the Christian World. To which is subjoined, a View of Materialism, Necessitarianism, Deism, and Atheism. By the Rev. Robert Adam, M.A. late Minister of St. John's Church, Christianstadt, St. Croix; and Chaplain to the Right Hon. the Earl of Kellie. A new Edition, corrected and improved. In Two Volumes. 8vo. Seeley and Son. 11. 1s. 1823.

"As St. Michael and the Devil strove for the dead body of Moses; and as seven cities contested for Homer when he was dead, whom none of them cared for whilst he lived; even so doth it fare with Religion; in the carcase or skeleton of which, for the bare sound whereof (being now made a mere echo, *vox et præterea nihil*) there is so much contesting and disgladiation in the world: whereas, few or none care for the life and substance of Religion, which consisteth in works, not in words; in practising, not in prating; in Scripture duties, not in Scripture phrases. She is, as our Saviour was, placed between two thieves, to wit, Superstition on the right hand, and Atheism on the left."

So says, rather quaintly, Alex-

ander Ross, in the dedication of his *Πανόραμα*, about the middle of the seventeenth century. That a large share of this grievous imputation still unhappily attached to "the Religious World" at the beginning of the nineteenth age, who will venture to deny? It must, indeed, always be with mixed feelings of pleasure and of pain, of fervent gratitude to heaven for the inestimable blessings of Religion, and of deep humiliation for the general reception of them, that the serious mind reflects on the variety, the endless variety, of modes in which the Almighty is worshipped and regarded by his creatures, notwithstanding the light of reason and the explicit declarations of the Divine will, which have been vouchsafed us. Strange and unaccountable at first sight it must appear, that there should ever have been conceived such gross and degrading notions of the Deity as those of Paganism, when the natural powers of man might have discovered that there is but "one God, and Father of all;" for "the invisible things of him, from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power

and Godhead; so that they are without excuse" who have given the honour due unto him to idols. Strange it is that, although to the Christian, on whom the full light of the Gospel has clearly shone, there is but "one Lord, one Faith, one Baptism," there still should be more difference of opinion, more variety of profession, and more zeal in upholding the most conflicting tenets, than are to be found on any other subject on which the intellectual and moral faculties of man have ever been employed. It is neither a difficult nor a pleasing task to trace this want of unanimity to its source. Without stopping, however, to investigate the cause of the evil, the existence of which we acknowledge and lament, we are ready to admit that those who sincerely desire to keep themselves stedfast in the right way, should be aware of the errors into which they are liable to fall if they deviate from it; and this caution they cannot better obtain than from an acquaintance with the history, the origin, progress, and effects of the various heresies and modes of faith and practice which have given rise to so much contention and so much misery on earth.

To bring together into one view all the shades and degrees of sober sentiments, and all the extravagant hallucinations and fanatical reveries which have been, from time to time, adopted as principles of religion—various as the features of their respective authors, and generally not less indicative of their personal propensities—to do this must necessarily exceed the powers of the most industrious inquirer; for it implies a more intimate knowledge of the human heart than any human being can possess. Still, it is very practicable to collect a summary account of the chief religious doctrines which have been promulgated, and of the ceremonies and institutions which have obtained, in all ages of the world; and such a sum-

mary cannot fail of being highly interesting, if its style be suitable to the subject, and its credibility undoubted. An authentic and ample representation of the past and present state of Religion is, unquestionably, to be framed from the writings of ancient historians and apologists, and of modern divines and controversialists; and that such a work would be extremely acceptable to the public may be argued from the great demand for the one, very imperfect, and, in many respects, objectionable "Sketch," which has, for want of a better, been for some time in use.

Broughton's *Bibliotheca Historica-Sacra*, or Dictionary of all Religions, and the more portable and very admirable work of later date, Robinson's Theological Dictionary, supply nearly all that is required by desultory readers, who have not time, or inclination, or capacity, to embrace the whole subject, or to make themselves acquainted with the original authors, from whom these compilations have been put together. But there is always a *primâ facie* objection to a dictionary, be it ever so good—that it is, at best, only a book of reference, and cannot be read in such a continued and systematic manner as shall leave an useful impression on the mind.—In the compact duodecimo of Alexander Ross, of which mention has been made above, a vast stock of information relative to the motley "Religions," not only of Europe and Asia, but of Africa and America, is conveniently, though somewhat awkwardly, compressed: but many, and those no trifling, blemishes are to be detected in the mass; and to Episcopalians it is no recommendation that it has a strong and uncoined bias to Presbyterian principles. That some work of a higher character and more comprehensive nature than Dr. Evans's "Sketch," not so quaint and more correct than Ross's, and yet not so voluminous as it must needs be, if it entered

largely into all that has been written on the divisions and sub-divisions of the Religious World—that some such work has been a *disideratum*, there can be no doubt.

We are happy, therefore, to have it in our power to notice a book which has already passed through one edition, and is now put forth in an altered form, free from the objections, to which we have just alluded, calculated to supply the deficiency which there has been so much occasion to regret, and quite large enough to furnish as much information upon points of general interest as is necessary to any but the studious divine, who ought never to rest contented with extracts and abridgments.

Mr. Adam has given us a very useful survey of the four great systems of Religion, Christianity, Judaism, Paganism, and Mohammedism; and of the various, or at least the chief, modifications of each of them. We must however, find fault, *in limine*, with his title—"The Religious World displayed;" which, notwithstanding the black letter, under whose reverend character it challenges respect, is really beneath the dignity of the work, and leads us to expect a frontispiece of at least eight effigies of bearded and wigged Reformers and Sectarians, if not a dozen plates in as many compartments, each diminished from the *copies* of designs, exhibiting what are said to be religious ceremonies, by Dr. Hurd; the first plate of which, by the by, the said Dr. Hurd has made *his own*, by inverting Broughton's subject, and appending an *elegant* descriptive verse. Barring this untasteful title, Mr. Adam's book is written in a plain, unaffected manner, and in a good spirit—either impartially, or charitably where partiality *must* be shown; of this the extracts which we shall submit to our readers will bear the best testimony. And, as it is important to the credit of a work of this description, that the *animus*

quo of the author should be ascertained, our quotations shall be taken chiefly from what are denominated the "Miscellaneous Remarks," with which he usually closes the account of each Church or Sect; as these may be supposed to convey his own unborrowed sentiments.

Before we let Mr. Adam speak for himself, we have a word or two to say for ourselves. As we cannot be persuaded to accede to the *flattering* opinion of Dr. Priestley, that "if we take in every thing relating to doctrine, discipline, and method of worship, there is no sect or denomination among us that is not nearer to the standard of the Gospel than the Established Church." Humbly venturing to differ with this great authority, we feel an honest pride in the conviction, that whenever our Church is fairly placed under comparison with all other churches, true or pretended, or with the heresies, in the better sense of the word, by which she is surrounded, she will stand forth to the judgment of the unprejudiced observer a remarkable, if not a singular, example of the happy effects of primitive simplicity combined with a sacred dignity, of temperate conduct in the work of reformation, and of close adherence to whatever was intrinsically good, or obviously expedient in the doctrines and rites of the much corrupted Church of Rome, notwithstanding the difficulties of the times in which the Reformation was accomplished, and the subsequent opposition which our ecclesiastical constitution has endured. Nothing, we sincerely believe, can contribute more to the stability and credit of the Established Church, than that she should be rigidly scrutinized as to her tenets and ordinances; if the same scrutiny be carried with equal strictness into the *real state* of the faith and practice by which those who differ from us are distinguished.—If, indeed, she cannot abide this trial, if she cannot bear the test of

comparison, she is not what we suppose her. It has happened hitherto, that the works on the various denominations of Religionists have been written by those who were, on principle, opposed to the Church of England; we may, therefore, without imputing any unfair misrepresentation to others, be glad to see a publication, which certainly has much higher pretensions to public favour than its precursors, executed by a member of the Establishment, with moderation, judgment, and a seeming conviction of the serious nature of his undertaking. We by no means, however, regard the chapter on the Church of England as Mr. Adam's *chef d'œuvre*. He is evidently crippled by his anxiety to preserve a Burnet-like neutrality between those members of it who differ from each other upon some vital questions. In order to effect this he is obliged to evade the mention of some characteristic doctrines; and frequently to have recourse to the hacknied quotations from Bishop Horsley, relative to the comprehensive nature of our Articles—quotations which certainly have often, in their insulated form, been made to speak a very different language from that which their Right Reverend Author would have acknowledged, had he been alive to see the use that has been made of his dicta and supposed opinions. It, perhaps, would not be becoming, and certainly it is not necessary, that in such a work as this the writer should, on all occasions, obtrude his own sentiments; still less that he should misrepresent or warp those of others: but there can be no good reason why, when a fit opportunity does occur, that should not be done explicitly which is done in part; (Vol. I. p. 121.) why the author should not freely state what he believes to be the meaning of the Church on all her articles of faith. Confidence will always be reposed in the representation of a writer who tells us un-

quivocally what he holds himself to be the truth, even though we may dissent from his way of thinking.

But it is time to let Mr. Adam himself be heard, and we will take his first paragraph as a favourable specimen.

“Christianity, which is one of the four grand systems of religion, and the only true religion, is so called from its Divine Author, Jesus Christ, the Son of God, and the Saviour of the world. At its first commencement, those who embraced it were known among themselves by the names of *disciples, believers, elect, saints, and brethren*; but about the year 43, when the disciples came to be joined by the uncircumcised at Antioch, and so could no longer be distinguished as any particular class of Jews, they were there called **CHRISTIANS**. This name, though it seems to have been first given to them by the world, was yet well received among themselves, being of the same import with the phrase of *Χριστιαν*, ‘those that are Christ’s.’” Vol. I. p. 3.

Speaking, in his “general view” of Christianity, of the precepts of the Gospel, it is said, with much truth and energy,

“As to the exercise of self-government, Christianity is manifestly designed to correct, to reform, and to improve human nature. It teaches us not only to regulate the outward actions, but the inward affections and dispositions of the soul: to labour after real purity of heart, simplicity, and godly sincerity, as that, without which no outward appearance can be pleasing in the sight of God, whom it describes as *of purer eyes than to behold iniquity*. It strikes at the root of all our corruptions and disorders, by obliging us to correct that inordinate self-love which causes us to centre all our views in our own pleasures, or glory, or interest, and by instructing and enabling us to mortify and subdue our sensual appetites and passions. It is designed to assert the dominion of the rational and moral powers, over the inferior part of our nature, or of the spirit over the flesh, which alone can lay a just foundation for that moral liberty, and that tranquillity of mind, which it is the design of all true philosophy, and all true religion, to procure and establish.

“In short, it includes a morality, not only superior to the deductions of human reason, but enforced on new principles and motives, and strengthened by fresh

considerations, derived from the highest source, and directed to the noblest end." Vol. I. p. 22.

The chapter on "Arians" is thus well concluded, &

"According to Trinitarians, it is hard to say which of the two is the most unreasonable and unscriptural:—Socinianism, which never considers Christ as any thing but a mere man; or Arianism, which never looks upon him as any thing but a supposititious God, 'a deified creature, a visible and inferior Jehovah,' (H. Taylor.) Between these two, in their opinion, lies the true Christian faith; which, as it allows Christ to be perfect God and perfect man, is never offended, or put to its shifts, by any thing that the Scripture may have said about him, in either capacity. And the doctrine of his divinity, they insist, rests on the evidence of prophecy and miracles, Christ's testimony of himself, and the belief of his Apostles." Vol. I. p. 69.

The remarks on Socinian Unitarians are not less pertinent throughout, than the following portion of them.

"If we have too often seen professing Christians disputing *de lana caprina*—about nothing; here we behold them contending *pro aris et focis*—for every thing: for Trinitarians cannot help regarding the opinions now considered, to be fundamentally subversive of what appears to them to be the peculiarities of the Christian system, so that there can be no compromise between the two parties." Vol. I. p. 95.

In the chapter on "Arminians" the following observations occur, which may, in conjunction with some others scattered through the volumes, justify a doubt in the mind of his readers, whether Mr. A. has derived his ideas of the Church of England from those whom we deem the best masters.

"Ever since the days of Archbishop Laud—i. e. from the time of King Charles the First—by far the greater part of the clergy of the Establishment in England have taken this side of the question, and the term Arminian is applied by many as descriptive of the doctrines of the Church of England. As far as it indicates the rejection of the Calvinistic hypothesis of predestination, reprobation, and particular redemption, by the generality of the mem-

bers of that Church, it is doubtless applied with justice. But if it is used for imputing to the Church of England any approach towards the fundamental errors, into which many eminent Arminians on the continent have fallen since the Synod of Dort, it is by no means applicable; for their theological system underwent a considerable change soon after that period, and embraced many persons whose opinions respecting the person of Christ, the necessity of the aid of Divine grace, and other fundamental doctrines of Christianity appear to have fallen far below the standard of the Gospel. So comprehensive is it said to have become, that Christians of all sects and denominations, whatever their sentiments and opinions may be, Papists excepted, may be found, according to it, into one religious body, and live together in brotherly love and concord. Many who do not belong to the Church of England, and not a few of those who are within her pale, both clergy and laity, seem to believe, and warmly contend, on the other hand, that her doctrinal articles and confessional are strictly Calvinistic; and on this subject, the dispute perhaps never ran higher than it has done of late years." Vol. I. p. 121.

The history, constitution, and ceremonies of the Church of Rome occupy a considerable space; and the subject is wound up with this expressive sentence;

"I once more congratulate myself that my duty does not oblige me to close this article with any further remarks on the subject of this scheme of religion, or to express my real and candid opinion respecting it; since at every view I take of it, its hay and stubble are almost the first things that present themselves to the eye of my mind. Vol. I. p. 335.

In the chapter on the Church of England, after a brief notice of its rise and progress, and its distinguishing tenets, and a somewhat larger description of its worship, rites and ceremonies, government and discipline, its commendation is summed up in these words;

"Whence it must appear, that the United Church of England, and Ireland is the true mean between superstition and fanaticism. Her doctrine is entirely built upon the Prophets and Apostles, and therefore evangelical; her government is truly apostolical; her Liturgy is an extract

from the best primitive forms; her ceremonies are few, and such as tend only to decency and true devotion*; and her sacred edifices, whilst they are divested of the gaudy decorations and puerile ornaments of Popery, are furnished with those appendages which give dignity to public worship, and distinguish the functions of its ministers from ordinary occupations." Vol. I. p. 413. c

Of the deeply interesting circumstances of the *Episcopal* Church in Scotland, this very just and eulogistic sentiment is inserted;

"Thus does there still exist in Scotland a church as well constituted, and perhaps as near the primitive pattern, as any at this day in the world; a church scriptural in her doctrine, apostolical in her government, primitive and pious in her worship, and decent in her ceremonies;—a church that has the Scriptures of truth, the ancient and orthodox Creeds, together with the two sacraments administered after the decency and solemnity of the purest times; a church where religion is supported by no authority but her own, and has no interests but her own to support;—a church, in short, that is redeemed from superstition and idolatry, defended from vanity and enthusiasm, and governed by men who, though not distinguished by titles and honours, and riches, yet possess all the essentials of their order, and have Divine authority for the exercise of their sacred ministry, as much as any other bishop either in England or Ireland. For as an ancient father remarks, 'wherever there is a regular and orthodox bishop, whether at Rome or Egnatium, at Constantinople or Rhegium, at Alexandria or Tanis,' and it may be added, in England or Scotland, '*ejusdem meriti, ejusdem est et sacerdotii*':—he is a bishop to all intents and purposes, as far as the existence, the spiritual wants, and the due government of the church are concerned." Vol. I. p. 440.

We are not sure that the arrangement of the subject which Mr. Adam has adopted, is so natural or correct as that of Ross, who begins with Judaism and ends with Christianity. The display of "the religious world," commences with

* See an able defence of those rites, ceremonies, and offices of the Church to which the Puritans objected, in the third book of Hooker's "Eccles. Polity."

† S. Hieron. ad Evangelium.

Christianity, and its doctrinal distinctions with respect to the object of Divine worship, the extent of blessings derived through the gospel, and church government. Next follow the grand divisions of the Christian world into the Greek and Eastern Churches—the church of Rome and Protestantism; under which latter head an account is given of no less than thirty-six churches and sects. Part II. after a general view of the rise and progress of the Jewish religion, and Mosaic polity, describes the existing sects, of which there are now nominally only four. Part. III. embraces ancient and modern Heathenism. In this, we think, a short sketch of the mythological scheme of the Greeks and Romans, with a brief illustration of its alliance with the history and ordinances of true religion, might be most beneficially introduced, for the use, especially of younger students in the classics. Part. VI. consists of a general view and enumeration of the independent sects of Mohammedism. And an Appendix contains an account of the anomalous and anti-religious tenets of Materialism, Necessitarianism, Deism, and Atheism.

It cannot be expected of us to give even a rapid outline of the eighty-six distinctions by which the "religious world" is unhappily divided. For an able survey of a wide and rugged field; for a commodious digest of many, and some bulky volumes, properly authenticated in most instances, by references to the original works; for a book, in short, much wanted, and upon the whole well executed, we beg to offer our thanks to Mr. Adam; and though we suspect that we differ from him in some few, and those not immaterial points, yet we shall be glad to see his labours well requited by a general circulation of his book, the faults we have detected being rather of a negative than of a positive nature. If however, he would render it still more

adapted to the majority of readers; if he would have it go through fourteen editions in a few years, like its slender prototype, we would suggest that a further compression is more likely to effect its purpose, than any other mode of recommendation. A thick closely printed duodecimo, that is, a *manual*, would be better fitted to the taste of the persons for whose use it is especially desirable; and it would be much more frequently purchased by them, than two octavo volumes. The matter might be brought into a smaller compass without any prejudicial curtailment.

Six Lectures on the Church Catechism. By the Rev. Edward Berens. 12mo. 1s. 6d. pp. 98. Rivingtons.

Six Lectures on the Penitential Psalms. By the same. 1s. 6d.

WE have great pleasure in announcing to our readers the appearance of two fresh courses of Lectures, from the pen of Mr. Berens. His name is so well known, and his writings so justly appreciated, that any remark of ours may be deemed superfluous; yet we cannot content ourselves with giving a silent vote in testimony of his merits. Mr. Berens possesses a talent which is precisely such as we want at the present moment, that of being able to treat the highest and holiest subjects in a plain and easy and impressive manner, suitable to the capacities of the lower orders, without degenerating into those faulty extremes, which we have had occasion to regret in other writers.

We are happily living in an age, when education is becoming so general throughout the country, that we have every reason to hope that in the next generation there will be comparatively few uneducated in the essentials of their duty, or unable to read. A great step has thus been gained, for an ignorant

population is ever ripe for evil. But much yet remains to be done: a power has been given which must be rightly directed; a desire has been excited, which must be supplied. The emissaries of mischief are already on the alert to circulate publications of the most pernicious tendency: it must be the earnest endeavour, therefore, of every true friend of religion and of the poor, to pre-occupy the ground promptly and effectually; to be prepared to place in their hands not only the Bible, as the fountain of religious knowledge—not only the Liturgy of our Church, as the best manual of public, and we may be allowed to add, of private devotion—not only books and tracts exclusively religious, to explain and enforce the several branches of doctrine and practice for the comfort and guidance of the old, and the instruction of the young; but other works, in addition to these, of more general information and innocent amusement; care being taken, as far as possible, that these latter be subservient to the main object of cherishing sound principles and encouraging good morals.

We are happy to find that the Society for Promoting Christian Knowledge, with that prudence in anticipating, and promptness in acting, which ever characterize their operations, where an acknowledged good is attainable by legitimate means, have already offered themselves to the public in the character of selectors of works of this latter description, to be published of an uniform size, and supplied at the cost prices to their Members; thereby causing no additional drain on the funds of the Society, which remain, as before, exclusively applied to the furtherance of their religious objects, and yet rendering an essential service to the public. Much difficulty in procuring proper books must of course be anticipated at the outset, till time has been allowed to look around for works more

expressly suited to the purpose. The Society, if we rightly understand their objects, do not pretend that what they have hitherto selected are the very best that could be procured, but only the best that have as yet come in their way. It has been obviously their endeavour to avoid as much as possible on the one hand every thing objectionable, and on the other to collect from works already before the public, much that is pleasing and useful.

By a reference to our Monthly Register, it will be seen that they are still adding to their list; and we are happy in being able to assure our readers that there is every disposition on the part of the Society to keep pace with the increasing applications of their Members. Their Supplemental Catalogue, in which these works of a more general kind are placed, may be considered to have been as yet but a trial—it has succeeded—the demand for the books so selected is daily increasing, and increasing from a cause which our readers will be no less happy to hear—the increase of parochial libraries.

The establishment of these libraries is another of the recent measures of the Society for Promoting Christian Knowledge, that promises most essential benefit. A parochial library well selected, with a due regard to the local wants of the parish, may be considered as a storehouse of good and wholesome food, whence the poor may be seasonably supplied, instead of taking up with the poisonous trash which is so industriously circulated through the remotest corners of the kingdom. There will thus be no excuse, and less inclination for reading what is bad, when what is at once good, instructive and amusing, is to be obtained for the asking. Instead of wasting his time and his hard earnings, as is now but too often the case, in the noise and dissipation of the ale-house, we may look to find the la-

bourer sitting over his frugal meal, in the bosom of his family, listening to some pious discourse, or instructive and entertaining history, hearing nothing that is bad, and occasionally gathering much that is good and useful. We could hazard more anticipations of the same pleasing kind, anticipations that, we trust, will prove to have been not more the wishes of an ardent mind, eager for the welfare of the poor, than the result of cool calculation, and reasonable expectancy. Enough however has been said, to shew how deeply we feel the importance of establishing parochial libraries in every parish. If means are wanting, the Society are never slack in rendering assistance; and when there is no want of means, we are satisfied that the Clergy will not be slack on their part in availing themselves of them.

With these impressions, then, it will be no wonder that we should look on a writer such as Mr. Berens with no common interest. We are happy to learn that already his sermons have been placed on the Supplemental Catalogue of the Society: and we trust that the present Lectures, with others of his works, will be deemed worthy of the same distinction. Mr. Berens, however, must not stay his pen—there is yet much to be done; and we really know no person that can do it so well as himself. We should like much, for instance, to see the Liturgy of our Church set forth in all its native beauty and fitness, after his own easy and simple manner, and in his own language. Waldo's essay may be excellent, and we have no doubt that it has received considerable improvement by having been broken by Mr. Berens into the form of lectures; but it is no compliment to him to say that he would have produced a much better work himself. Where a writer is so rich in his own original stores, we cannot suffer him to waste his time in furbishing up the more antiquated and less popular materials of

others. Then there is the whole body of the Psalms, of which we yet want a familiar exposition, for the use of the lower orders; and how well qualified Mr. Berens is to give us this, the present Lectures on the Penitential portions abundantly testify. We are far from presuming to dictate to a writer, whose pen is clearly never idle, and who knows much better than we do what should be done; but it has often been a source of much pain to us to reflect how lamentably ignorant the majority of congregations are of those noble compositions which form so large and prominent a part of our Church service, and contain so many striking prophecies confirmatory of the Christian faith, so much consolation in the hour of trouble, so much practical admonition, and so many perfect models of devout praise, thanksgiving, and prayer.

But we have too long kept our readers from the Lectures before us: and we must still beg to confine our present remarks to those on the Catechism, reserving the others for a future consideration.

Those on the Catechism are six in number: their titles are, 1. Baptismal Vow; 2. Creed; 3. Duty towards God; 4. Duty towards our Neighbour; 5. Lord's Prayer; 6. Lord's Supper. Where all are so good, we know not what portion to select; and selection is less necessary, as the public are not now to judge for the first time of the style of the author. There are passages, however, as we read them, which struck us as peculiarly happy, and in Mr. Berens' best manner: we would particularize the following:

"The mention of the *Christian name* at the beginning of the Catechism, naturally leads to the occasion on which that name was given; and, I would remark, that the circumstance of our bearing a Christian name, ought constantly to remind us, both of the privileges which were then conferred upon us, and of the engagements into which we then entered. *Let every one, says the Apostle, that nameth the*

*name of Christ, depart from iniquity**; and, let every one that bears a Christian name, beware of doing or saying any thing which would be unworthy of the Christian profession, any thing that would reflect dishonour on the name of Christian.

"You will observe that Baptism is represented as placing us in a *new state*. The assertion that in Baptism each of us 'WAS MADE A MEMBER OF CHRIST, THE CHILD OF GOD, AND AN INHERITOR OF THE KINGDOM OF HEAVEN,' implies that before Baptism we were in a less favourable condition. Before Baptism we were in our *natural state*, that state which in Scripture is called the *flesh*, and the *old man*; and St. Paul assures us, *that they that are in the flesh cannot please God*†, that they that live after the flesh shall die‡. This sinful and mortal nature we inherit from our first parents, who by transgressing the command of God brought sin and death into the world. *By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned*§. It is in compliance with these and other passages of Scripture, that the Catechism speaks of men in general as BEING BY NATURE BORN IN SIN AND THE CHILDREN OF WRATH. To deliver us from this state, the Son of God, who was with the Father before the creation of the world, became man, and died upon the cross; and he appointed Baptism to be the regular means of admission into the fellowship of his religion, and to participation in the benefits which his death was designed to purchase. In his conference with Nicodemus, Christ said, *Except a man be born again—born of water and of the Spirit—he cannot enter into the kingdom of God*||. And his last charge to the Apostles was, 'Go ye, and teach'—or make disciples of—*all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*¶. To which is added in the parallel passage in St. Mark, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned***.

As Baptism, therefore, is the appointed means of admission into the fellowship of Christ's religion, we are therein MADE MEMBERS OF CHRIST, CHILDREN OF GOD, AND INHERITORS OF THE KINGDOM. P. 2.

"But though admitted to this glorious inheritance, though placed in a capacity of

* 2 Tim. ii. 19.

† Rom. viii. 8.

‡ Rom. viii. 13.

§ Rom. v. 12.

|| John iii. 3, 5.

¶ Matt. xxviii. 19.

** Mark xxi. 16.

going to heaven, we may be disinherited ; we may forfeit, may be cut off from these high privileges : and we shall forfeit them, unless we are mindful of our part *of* the covenant or agreement, unless we strive to fulfil the conditions on which these privileges were granted. These conditions are faith, and a sincere endeavour to lead a good life in reliance on the aid of the Holy Spirit." P. 5.

"When you reflect upon the hopeless state of sin and death, from which by Baptism you were delivered through Jesus Christ our Saviour, you will naturally feel disposed to THANK OUR HEAVENLY FATHER FOR CALLING YOU TO THIS STATE OF SALVATION, for directing by his Providence that you should be born in a Christian country, and of Christian parents. From this state of salvation however we may fall; and we shall fall, unless we are kept in it by the help of God. We must therefore pray earnestly to him TO GIVE US HIS GRACE THAT WE MAY CONTINUE IN THE SAME UNTO OUR LIFE'S END. Let us pray for that grace with fervency and perseverance; and let us remember for our encouragement, that if we earnestly seek this help we shall find it, for that *our Heavenly Father will give the Holy Spirit to them that ask him**, that pray to him with humility, in sincerity and truth." *On the Privileges and Vow of Baptism*, P. 17.

"We next profess our belief IN JESUS CHRIST, HIS ONLY SON OUR LORD.

"The name JESUS signifies *Saviour*; and he was so named by the Angel, because he was to *save his people from their sins* ; — he *came into the world to save sinners* †.

"CHRIST, a word from the Greek language, is the same as *Messiah* from the Hebrew. Both words mean *anointed*. It was a custom among Jews, a custom appointed by God himself, to consecrate or set apart men to the offices of *prophet, priest, or king*, by *anointing* or pouring oil on the head. Our Saviour came to be a *prophet*, a *priest*, and a *king*. He was a *prophet*, as he declared the will of God to man, and predicted things to come; the prophet foretold by Moses and by Isaiah. He is a *priest*, as he is a mediator, an intercessor between God and man; and especially, as he offered up himself a sacrifice, and now *continueth ever, having an unchangeable priesthood* §. He is a *king*, as he was empowered to give laws to, and still continues to govern and protect, his church, for he is *now exalted to be a prince*

and a *Saviour**; and *'all power is given unto him in heaven and in earth*. And to these offices he was *anointed* or set apart, not by the pouring on of oil, but by the Holy Ghost. *God, we are told, *anointed Jesus of Nazareth with the Holy Ghost and with power* †. The Lord *anointed him to preach good tidings unto the meek; — to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound* ‡.

"JESUS CHRIST is called in the Creed the ONLY SON of God. In one sense all true believers are styled the sons of God, for in Baptism we are said to be made the children of God. We are the sons of God,* however, by adoption only. Our Saviour is his Son in a very different, and far higher sense, in a sense infinitely above our understanding, and as such he is in Scripture repeatedly styled the only begotten Son of God.

"He is also OUR LORD. Our Lord in every sense. It was by him that God created us, for *without him was not any thing made that was made* §; we were *his*, therefore, by the right of creation. But we are much more his in the right of redemption; for since we ~~are~~ bought by him with a price, even the price of his own blood, we are clearly no longer our own, but belong to him who has thus bought us. He is our Lord also, inasmuch as all power is given unto him in heaven and in earth, as he is exalted to be *King of kings and Lord of lords* ||.

"Let us remember, that if we acknowledge him to be our Lord, we must be careful to do whatever he commands. It would be a sort of mockery and insult to call him our Lord with our lips, and at the same time to pay no regard to his authority. He would have cause to say to us, as he said to the Jews, *Why call ye me Lord, Lord, and do not the things which I say?*" P. 21.

"The word CATHOLIC means *general or universal*; and the Christian Church is so styled, because it was designed to extend all over the world, to comprehend all nations, and to continue through all ages; whereas the Jewish Church was confined to one particular people, and was to last only for a certain number of years. This CATHOLIC CHURCH is called HOLY. This does not mean that all its professed members are holy; for our Saviour compares the kingdom of Heaven to a field, in which wheat and tares grow together till the har-

* Luke xi. 13.
† 1 Tim. i. 15.

† Matt. i. 21.
§ Heb. vii. 24.

* Acts v. 31. † Acts x. 38.
‡ Isa. lxi. and Luke ix. 18. § John i. 3.
|| 1 Tim. vi. 15. ¶ Luke vi. 46.

vest; to a net, that was cast into the sea and gathered of every kind both bad and good; to a marriage feast, at which some had on the wedding garment, and some had not. And thus the visible Church contains many unworthy members; *many are called but few are chosen*. But the Church is called HOLY, because it is holy in its design and institution, holy in its ordinances, and will be perfectly holy in the end, when all things that offend shall be cast out, and Christ shall *present unto himself a glorious Church, not having spot, or wrinkle, or any such thing; but holy and without blemish*.* P. 33.

"Such then is that summary of our belief which is entitled the Apostles' Creed; that summary which we constantly recite, and profess to hold. Many—I will hope *most*—of you, are in the habit of often repeating it with your lips. When you do thus repeat it, consider seriously whether you *really* understand the meaning of it;—whether you *really* believe it;—whether you shew that you *do* believe it in your conduct;—for, remember, that faith which does not produce good works—holiness of heart and life—is *dead*, and unworthy of the name of faith. You cannot but see and feel, how unbecoming, how *disgraceful* it is for a man to be ignorant of the chief articles of the religion which he professes,—or how dangerous to hold the truth in unrighteousness; how dangerous to be nominal Christians without Christianity. Let us then *often examine ourselves whether we be in the faith*, let us *prove our own selves*. And let us fervently pray to God, through the merits of his Son, and by the operation of his Holy Spirit, to *increase our faith*. May he of his mercy more and more *stablish, strengthen, settle* you in a right belief and a right practice,—in universal holiness of heart and life;—may he *fill you with all joy and peace in believing*, through the power of the Holy Ghost." *Lecture on the Creed*. P. 36.

"It is from the corruption of the heart of man, that proceed the temptations to violate the several Commandments, which we have now been considering. *Out of the heart*, says our Saviour, *proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies*†. The tenth Commandment, therefore, goes directly to the regulation of the heart, and forbids, even to desire any improper indulgence, to covet any thing that does not belong to us. *THOU SHALT NOT COVET THY NEIGHBOUR'S HOUSE, THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE, NOR*

HIS SERVANT, NOR HIS MAID, NOR HIS OX, NOR HIS ASS, NOR ANY THING THAT IS HIS.

"Nothing would tend more to our own happiness, and to the peace and welfare of society in general, than the ~~the~~ observance of this tenth Commandment. When we *covet*, when we set our hearts upon that which belongs to another, we are tempted rebelliously to repine and murmur against Providence. We are tempted to *envy*, one of the basest and darkest of the evil passions, that disturb and prey upon the heart of man. Perhaps, at length, we are tempted to endeavour to possess ourselves of that which we *covet*, and, in order to obtain it, go on even to *murders, adulteries, thefts, false witness*. Let us *watch and pray*, against this evil spirit of coveting. If we love our neighbour as ourselves, as we ought to do, we shall take pleasure in his prosperity and enjoyment. And for ourselves, we shall endeavour to follow the precept,—*Be content with such things as ye have**; we shall endeavour to imitate the example of St. Paul, *I have learned, in whatsoever state I am, therewith to be content*†. If by our own prudence and industry, and exertions, we can better our condition, we *ought* to do so, not for our own sakes only, but for the sake of those who belong to us; and for the sake of all those whom we may thus be able to assist,—that *we may have to give to him that needeth*‡. But still, let our endeavours be accompanied by a perfect submission to the will of Providence, by a heart that does not envy the prosperity of other men, but can be contented and cheerful in any condition of life. Without murmuring, or repining, or coveting, let us *LEARN AND LABOUR TRULY TO GET OUR OWN LIVING, AND TO DO OUR DUTY IN THAT STATE OF LIFE, UNTO WHICH IT SHALL PLEASE GOD TO CALL US*.

"Let us, then, often examine ourselves, *by comparing our hearts and lives with the rule of God's commandments*. When we find that we have offended,—and in many things we offend all,—let us humbly implore God's mercy and forgiveness, through the atonement and mediation of his Son. And for the time to come, let us fervently and constantly pray for the aid of his Spirit to *write all these his laws in our hearts*; and to *incline our hearts to keep* them. Let us beseech him to make us feel a constant respect unto ALL his righteous statutes, to enable us with sincerity and truth to walk like his servants of old,

* Eph. v. 27. † Matt. xv. 13.

* Heb. xiii. 5. † Phil. iv. 11.
‡ Eph. iv. 28. § James iii. 2.

whose praise is in the Gospel, in all the *commandments and ordinances of the Lord blameless* *.

"The second petition in the Lord's Prayer is, *THY KINGDOM COME*.

"In one sense God's kingdom is already come, inasmuch as he is the great King over all the earth, *whose kingdom ruleth over all, who doeth whatsoever pleaseth him in the armies of heaven and among the inhabitants of the earth*. In this sense, therefore, we do not pray that his kingdom may come, since it is established already. What we pray for is, the establishment of God's kingdom of grace; and after that for the coming of his kingdom of glory.

"By the establishment of God's kingdom of grace, I mean, the general prevalence of the religion of Christ; that we and all who have been baptized and pretend to be Christians, may shew ourselves to be such not in name only, but in deed and in truth, by the holiness and religiousness of our lives; *that all who profess and call themselves Christians, may hold the faith in unity of spirit, in the bond of peace, and in righteousness of life*. And farther, that those who still are in ignorance and darkness, may be brought to the knowledge of God and of the Gospel of his Son; *that his ways may generally be known upon earth, his saving health among all nations*. We also pray, when all who are not utterly past hope, have from their hearts embraced the religion of Christ, for the coming of his kingdom of glory, and for admission into it, through the blood of Christ, for all his faithful servants. P. 76.

"We next offer our supplication to him, in whom we live, and move, and have our being, for the supply of our necessities. *GIVE US THIS DAY OUR DAILY BREAD*. By the expression *DAILY BREAD*, is generally understood all that is really necessary for the support of the animal life, such as food, and raiment, and a dwelling to shelter us from the inclemency of the weather. It may be considered as synonymous with that in the prayer of Agar, *feed me with food convenient for me* †. In this petition we pray, not for *much goods laid up for many years*, but only for the supply of our present wants. As we continually depend for every thing upon the bounty of God, so each day we ask from him only what is sufficient for the day that is passing over us, and must every day renew our supplications.

"I would observe, that the petition for *DAILY BREAD*, may be understood as bearing also a spiritual meaning, as praying

for a constant interest in Christ *, who is called the *bread of life*—the bread that came down from heaven †; and also for continual supplies of that grace which is necessary for the strengthening and refreshing of our souls. Accordingly, the explanation in the Catechism considers us, as in this petition, *PRAYING UNTO GOD, THAT HE WILL SEND US ALL THINGS THAT BE NEEDFUL BOTH FOR OUR SOULS AND BODIES*." P. 79.

"After the petitions in the Lord's Prayer, follows an act of praise. *FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER*. This is called the *doxology*, from a Greek word signifying the giving of glory and praise, and is a devout acknowledgment of the greatness and majesty of God. *THINE IS THE KINGDOM*. Thou art the great King over all the universe, to whom, not only those who dwell in this lower world, but the blessed inhabitants of heaven and the spirits of hell are all subject. *THINE IS THE POWER*. Thou art possessed of power which nothing can control, power to do whatever pleaseth thee after the counsel of thine own will. *THINE IS THE GLORY*. Glory infinitely beyond our weak mortal conceptions, glory uncreated and inaccessible; and these are thine *FOR EVER AND EVER*. They were thine before the foundation of the world, and will continue thine to all eternity.

"The consideration of God's greatness may satisfy us, that he is able to grant our petitions; and we trust that he will grant them *FROM HIS MERCY AND GOODNESS*, and therefore we say, *AMEN*. *AMEN* is a Hebrew word, implying in general truth and certainty. When used after a confession of faith, or expression of praise, it signifies our assent. When used after a prayer, as it is used here, it signifies *SO BE IT*, or *SO LET IT BE*, and is a repetition of all the preceding petitions; and therefore ought to be uttered with seriousness and devotion.

"Thus have I endeavoured, however imperfectly, to fix upon your minds the full meaning of this divine prayer, which our Lord himself hath taught us. It is the direction of our Lord that we should *worship God in spirit and in truth*; and that of St. Paul, *that we should pray with the spirit, and pray with the understanding also* ‡; and it must be evident to you

* We should have preferred a simple and less abused expression.

† John vi. 48 and 50.

‡ 1 Cor. xiv. 15.

* Luke i. 6.

all, of how much importance it is, that every one should understand the meaning of the petitions which he addresses to God. It is greatly desirable that you should comprehend the purport of *all* the prayers in which you join,—but not to wish and endeavour to understand the Lord's Prayer, which in itself is so excellent and important, and which is so constantly used, is surely inexcusable.

“May our Father, which is in Heaven, in this and all other instances pour into your hearts the *spirit of wisdom and understanding*, as well as the *spirit of grace and supplication*; may he lead you to worship him constantly; and when you do worship him, may he enable you to worship him acceptably, to *worship him in spirit and in truth*.”—*Lecture on the Lord's Prayer*. Page 82.

“To conclude, I will bring together, in one view, the several arguments for partaking of the Lord's Supper, which are suggested to us in the part of the Catechism, which we have been considering,

“First then, you acknowledge the Sacrament of Baptism to be *generally necessary to salvation*. And doubtless it is so, for our Saviour directed all men to be baptized. Why then should you think the Sacrament of the Lord's Supper less necessary, since this also rests upon the same foundation, this also was ordained by Christ himself. Christ himself *commanded* the bread and wine to be received.

“In the second place, consider that this holy rite was instituted *for the perpetual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby*. Do not by refusing to partake of it, risk the loss of the benefits purchased for you by that sacrifice, even the remission of your sins, and your admission to eternal life.

“This holy feast was appointed, *for the strengthening and refreshing of your souls*. Do not, by withdrawing from it, act as if you set at nought the assistance of heaven, and were ready to do despite to the Spirit of his grace.

“Finally, this Sacrament was instituted by our Lord in the *same night in which he was betrayed*—in which he was betrayed to death, to save you from the destruction of body and soul in hell:—do not then neglect to obey the last command of your divine Master, do not unthankfully refuse to comply with the last, the dying request, of your kindest Friend and greatest Benefactor.” *Lecture on the Lord's Supper*. P. 97.

There are only two passages throughout that we could wish to

have altered, and we are satisfied that Mr. Berens will thank us for mentioning them.

We think that in p. 15, where he is describing the condition of those who live and die in wilful sin, he has suffered himself (which is very unusual with him) to be carried away by the antithesis, and has expressed himself much too strongly. In p. 80, we confess we should have liked a simpler and more intelligible and less abused expression, than “a constant interest in Christ.” With the exception of these two passages we have observed nothing that does not deserve our hearty thanks, and most unqualified praise.

A brief Memoir of the late Thomas Bateman, M.D. Physician to the Public Dispensary, Carey-street, and to the Fever Institution, Gray's-inn-lane, London; who died 9th April, 1824. Thirteenth Edition, with an Appendix. pp. 40. Butterworth. 1823.

THIS is a small pamphlet, which has already run through thirteen editions. It is styled in the Introduction, an interesting and useful memoir. Of the propriety of this last epithet, we have our doubts.

Dr. Bateman's history, as we gather from the Memoir, is simply this. He was a physician of considerable eminence, and a man of scientific and literary pursuits, powerful, and highly esteemed as a medical writer, but sceptical to the last degree on the subject of religion; in one word, a materialist and an infidel.

In the summer of 1815, his health began to decline, and in the following year a complaint in his eyes came on, which threatened loss of sight, and precluded him from all his accustomed sources of occupation and amusement. Under these circumstances, the writer of this Memoir became his constant com-

panion and attendant: and for four years had the misery of witnessing his total estrangement from God and religion; and strange and lamentable to think, without any attempt on the part of this constant companion and attendant, either by himself, or what had been no unprecedented step to have taken, by the intervention of the clergyman of the parish, to open his eyes to the truth.

"Religion (he says) was a subject which, for many reasons, *had never been discussed between us!!* Though the tenor of his life had made me but too well acquainted with the state of his mind," "he had always avoided any declaration of his opinions, *knowing the pain it would give me to hear them.* He was habitually fond of argument, and skilled in it; and I knew that *I was quite incompetent to argue with him*" (then wherefore not have called in, we would ask, a person more competent?)—"I considered too that the habit of disputing in favour of any opinion, only serves, in general, to rivet it more firmly in the mind;" (but wherefore dispute at all? and is nothing to be expected on such occasions from God's good blessing, where the truth is mildly, and seriously, and fully, and judiciously unfolded?) "and, above all, I knew that this was a case in which *mere argument must be always insufficient*"—but not therefore wholly to be neglected. Does not God act by secondary causes? '*faith,*' says an Apostle, '*cometh by hearing.*'

In this wretched state matters continued, without any endeavour on the part of his friend to call in the aid of God's minister, till a severe attack of languor, in the spring of 1820, reduced Dr. Bateman so low, that he even believed that the exhaustion which could be produced by the effort of walking across a room, might prove fatal.

"It was on Sunday, the 9th of April, (continues the writer of this Memoir) that he first spoke to me on the subject of religion. He had passed the whole of the day

in a state of extraordinary suffering, from languor, and a variety of nervous feelings, which he always said it was impossible to describe, farther than that they were inconceivably painful and distressing; and he went to bed at night with a firm persuasion that he should never again quit it; and, in fact, he did confine himself to it for the following three weeks, from the mere apprehension of the consequences of exertion."

"On the evening of the day I have mentioned, Dr. Bateman had been expressing to me his conviction that he could not live much longer, and complaining of the dreadful nervous sensations which continually harassed him; and then he added, 'But all these sufferings are a just punishment for my long scepticism, and neglect of God and religion.' This led to conversation, in the course of which he observed, that medical men were very generally sceptical; and that the mischief arose from what he considered a natural tendency of some of their studies to lead to materialism. I replied, that the mischief appeared to me to originate rather in their neglect to examine into the evidences of the truth of the Bible, *as an actual revelation from God*; because, if a firm conviction of that were once established, the authority of the Scriptures must be paramount; and the tendency of all inferior studies, in opposition to their declarations, could have no weight. He said, he believed I was right, and that he had in fact been intending to examine fully into the subject, when the complaint in his eyes came on, and shut him out from reading. Our conversation ended in his permitting me to read to him the first of Scott's 'Essays on the most important Subjects in Religion,' which treats of 'The Divine Inspiration of the Scriptures.' He listened with intense earnestness; and when it was concluded, exclaimed, 'This is demonstration! complete demonstration!' He then asked me to read to him the account given in the New Testament of the resurrection of our Saviour: which I did from all the four Evangelists. I read also many other passages of Scripture, with some of which he was extremely struck; especially with that declaration, that 'the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' 1 Cor. ii. 14.

"For two or three days he shewed increasing interest in the subject of religion; and I read to him continually the Scriptures, and other books which seemed to

me best calculated to give him the information he thirsted for. When I went into his room a few mornings after, he said, 'It is quite impossible to describe to you the change which has taken place in my mind: I feel as if a new world was opened to me, and all the interests and pursuits of *this* have faded into nothing in comparison with it. They seem so mean, and paltry, and insignificant, that my blindness, in living so long immersed in them, and devoted to them, is quite inconceivable and astonishing to myself.' He often expressed in the strongest terms, and with many tears, his deep repentance, and his abhorrence of himself for his former sinful life and rebellion against God; but he seemed to have from the first so clear a view of the all-sufficiency of the Saviour's atonement, and of the Christian scheme of salvation, as freed him at once from that distrust of forgiveness which is so apt to afflict persons at the first sight of their sins, and of the purity and holiness of Him 'with whom they have to do.' The self-abasing views which he entertained of himself necessarily enhanced his sense of the pardoning love and mercy of God in Christ Jesus, thus graciously extended to him: and which he felt so strongly, that he was filled with the liveliest emotions of gratitude and joy, and in this happy state continued for several days.

"He soon, however, experienced an afflicting reverse of feeling. One evening I left him to visit a near relative, at that time confined to her room in a precarious state of health; and his mother, who had been in attendance upon her, took my place at the bed-side of her son. Dr. Bateman told her, that I had been reading to him various detached portions of Scripture, and that he now wished to hear the New Testament read regularly through from the beginning. She consequently began to read, and had proceeded as far as the tenth chapter of St. Matthew, when he suddenly exclaimed, that he could not believe in the miracles of the Saviour, and that therefore he must perish for ever. This suggestion of his spiritual enemy threw him into a state of the most dreadful anguish, and I was immediately sent for to his bed-side. Feeling ourselves to be very inadequate guides and comforters in these afflicting circumstances, we gladly adopted a suggestion of a friend, that we should request a neighbouring clergyman of piety and judgment to visit him. Dr. Bateman himself grasped eagerly at the proposal, and I wrote immediately to the clergyman in question; but he was from

home, and was not expected to return for two or three weeks.

"These paroxysms of distress and conflict, which sometimes lasted many hours, he continued subject to for about a fortnight; but they gradually became less long and violent, and he experienced increasingly great relief from prayer during their continuance; till at length they subsided entirely, and left his mind satisfied on all those points which had before presented so many obstacles to his belief.

"About this time he was prevailed upon to leave his bed, and in a very few days was able to be some hours daily in the open air, and to take considerable exercise; and it is remarkable, that from this time he had no return of languor after fatigue, except in one instance. Thus was he delivered, by the gracious providence of God, from those overwhelming apprehensions of immediate death which had been so instrumental in bringing him to Christ, as soon as they had effected that blessed purpose." P. 14.

"He now rarely spoke of the state of his mind and feelings; for such was the extreme reserve of his character, that it could only be overcome by deep and powerful emotions; and when no longer agitated by these, he returned to his natural habits, and was silent on the subject that most deeply interested him. Still it was abundantly evident that it did interest him. The avidity with which he listened to the word of God—his eagerness to attend public worship (which for many years he had entirely neglected,) and the heartfelt and devout interest which he obviously took in the service—his enlarged and active benevolence—the change which had taken place in his tastes, inclinations, and pursuits—all testified that he was indeed 'brought out of darkness into marvellous light': 'old things had passed away, and all things had become new.'

"His health continued in much the same state till a short time before Christmas, when a walk, rather longer than usual, again produced increased fever and debility; and from that period his strength and appetite visibly declined, while his spirit was as visibly ripening for heaven. His faith and patience were strengthened; his hope was increased; his clarity enlarged; yet he was naturally so extremely reserved in the expression of his feelings, that he rarely spoke of them till within the last month of his life, when he rejoiced 'with a joy unspeakable and full of glory, which bore down all opposition.'

"I once remarked to him, that he ap-

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peared to have experienced no intermission of these joyful feelings; and he answered, 'For some months past *never*, and never the smallest rising of anything like impatience or complaint.'

"He conversed with the greatest animation all the day, and almost all the night, preceding his death, principally on the joys of heaven and the *glorious change he was soon to experience*; often exclaiming, 'What a happy hour will the hour of death be!' Once in the night he said to his mother, 'Surely you are not in tears? Mine is a case that calls for rejoicing, and not for sorrow. Only think what it will be to drop this poor, frail, perishing body, and to go to the glories that are set before me!' Finding himself extremely languid, he took a little milk, and desired that air might be admitted into the room: and on being asked if he felt relieved at all, said, 'Very little: I can hardly distinguish, indeed, whether this is languor or drowsiness which has come over me; but it is a very agreeable feeling.' Soon after, he said suddenly, 'I surely must be going now, my strength sinks so fast;' and on my making some observations on the glorious prospect before him, he added, 'Oh, yes! I am GLAD to go, if it be the Lord's will.' He shut his eyes and lay quite composed, and by and bye said, '*What glory! the angels are waiting for me!*—then, after another short interval of quiet, added, 'Lord Jesus, receive my soul!' and to those who were about him, 'Farewell!' These were the last words he spoke: he gradually and gently sunk away, and in about ten minutes breathed his last, calmly and without a struggle, at nine in the morning of the 9th of April, the very day on which, twelve months before, his mind had first been awakened to the hopes and joys of the ever-blessed Gospel!" P. 22.

Now we would ask any sober Christian, whether this was the end which a man, under Dr. Bateman's circumstances, should have been encouraged to make? We say encouraged, for no steps were taken to impress on his mind the heinousness of his past life, or the duty of that humility which, with the strongest reliance on the merits of a crucified Redeemer, would have yet taught him *more especially*, as it does the Christian generally, to work out his salvation *with fear and*

trembling. For four long years this unhappy man was left by his overconfident or fanatical companion, in all the darkness of scepticism. During so long an illness, opportunities must have occurred to this person, of effectually introducing, under the Divine blessing, the subject of religion. If in such a case of awful responsibility, he had felt his own inability to reason with a man of Dr. Bateman's intellectual powers, yet some other friend might have been called in, or God's own minister was surely at hand, whose lips are appointed to "*keep knowledge*." If overlooking the manner in which God, if only to stimulate man's exertion, is pleased to act by secondary causes, he purposely left his friend *without human help*, waiting God's good time, when he might be pleased to act on his heart, we do not hesitate to denounce this as a fanatical tempting of God, and a dereliction of that duty which had fallen upon him. "I have planted," says the Apostle; "Apollos watered; and God giveth the increase." This person, whoever he may be, needed to have searched no farther than these words of the Apostle, to have been convinced that it was his duty to leave no human means untried of bringing his friend to a sense of religion, fervently imploring in the meanwhile the Divine blessing on his endeavours. But what was the course pursued? Dr. Bateman was left solely, as far as man was concerned, to the workings of his own heart; and for four years, during which he might have been taken off by death, he was suffered to remain in the undisturbed maintenance of his sceptical opinions. We do not say that he would have given up these earlier, had another line of conduct been pursued; but we do say, that it was the duty of his attendant not to have deprived him of those means of grace, by which God ordinarily acts upon men.

And what, humanly speaking,

might not have been the happy consequence? The four years passed in the distressing and dangerous darkness of infidelity, might have been spent in the light of the truth. During this time his powerful pen might have been employed in publicly retracting his former errors, and labouring to establish the truth. Every word in favour of religion would have come with double weight from his mouth. He owed it to the medical world, as well to wipe off the stigma which had been cast on the profession by his scepticism, as to guard the youthful student from falling into the same errors, and to recover, if possible, many whom the influence of his name might unhappily have led into them. It might have been mortifying to human pride to have done this. Dr. Bateman's life, however, was not passed in the privacy of a village, but in the very heart of the metropolis; his opinions had been held publicly, and as publicly should they have been retracted. The mischief which he must have done to others by his example, and the duty incumbent on him of making all the amends in his power (and much was in his power,) appear never to have entered into his thoughts, and were never suggested by his companion.

The Apostle doth indeed say, that "with the heart man believeth unto righteousness;" but the writer of this Memoir appears to have forgotten what applies most forcibly to Dr. Bateman's case, that "with the mouth confession is made unto salvation."

Far of course are we from wishing or presuming to set limits to the mercy of God through the Lord Jesus Christ: but equally far should we be from trifling with a brother's soul, and speaking peace where the Scriptures have not spoken it. Where is the scriptural warrant for that confident assurance assumed by Dr. Bateman from the first, and continued with scarcely any abate-

ment to the last? In what respect, is it calculated to check the youthful infidel in his headlong course of sin, and inculcate the awful necessity of a patient continuance through life in well doing? One instance of the acceptance of a late repentance is indeed given in the Scriptures; but it is an instance far too particular to be advanced into a general rule; it has been graciously recorded to prevent despondency: it was never intended to encourage presumption.

In one respect we are ready to admit that this Memoir may do good; inasmuch as it adds another proof, that wherever the truths of our most holy religion are duly considered, and the reasonableness and blessedness of its commands contrasted with the brutality and misery of vice, the former will ever, under the divine blessing, prove triumphant. Yet still who will not deeply regret that a victory that might in the present case have been made so influential on others, was suffered to pass unacknowledged by Dr. Bateman himself, during his life, and was so tarnished at his death by a train of thought and language, that savours far more of the presumption of the enthusiast, than the humble and sober, yet animated, faith of the Christian*.

Κάτοικρον της Ποιμνης, *Speculum Gregis*; or, *Parochial Minister's Assistant.* By a Country Curate. Second Edition. 5s. Rivingtons. 1823.

WE have been long anxious to notice this little work: it pretends to

* Since writing the above, we are informed that this Memoir appeared originally in the *Christian Observer*, and that it is the production of a Lady. Of neither of these circumstances were we aware. It came to our hands as an anonymous pamphlet, and we have regarded it on its own merits.

little, but really may be productive of much good. No Clergyman can use it without making himself thoroughly acquainted with his flock: it is, as it were, a glass, as its title imports, in which he may at any time look, to be reminded of their spiritual condition—the virtues that are to be encouraged—the faults that are to be corrected—the vices that are to be exposed, and the wants that are to be supplied. The plan adopted will best be given in the author's own words:—

“Supposing the Clergyman to make an imaginary enumeration of the houses in his parish; he begins from North to South or from East to West, or at such other point as the form of the place or other circumstances may suggest; he then obtains (by the help of his Clerk or Churchwarden, if he be a new Incumbent or Curate) the Names, Occupation, &c. of his respective Parishioners, including even the youngest members of every family, who will probably become objects of his future care and attention. The leading columns thus filled up, the book is fit for his own private use;—he directs his parochial visits accordingly—he adds his notes, marking, for instance, with an *S* in the proper column, such as are Communicants, or with *B* or *P* those who have a Bible or Prayer Book—making such observations against each name, as he may deem necessary, either by way of memento of what is needful to be done on his own part, or of remark on the state of each respective parishioner. With these helps of his own constructing, his closet will become, as it

were, a Camera Obscura, reflecting every movement of his surrounding flock, and directing his thoughts to every point of his duty. He will there see the effects, under the blessing of God, of his own watchfulness—he will there experience the conscious reward of his own faithfulness—and will there exercise the privilege of offering his private prayers to Almighty God in behalf of those wanderers, who remain perhaps deaf a line to his personal admonitions, and to his public exhortations.” P. 4.

A specimen is subjoined in which the columns are duly filled up, and several very good observations inserted: this is followed by “Hints for the improvement of a Parish,” which, however, we could have spared, as being, in our opinion, unnecessary where there is a vigilant and active Pastor; impracticable, where there is not, and farther objectionable on other grounds. The remainder of the book consists of blank columns ruled for use: it is of a pocketable size, and neatly bound, and may certainly be used by a young Clergyman on his first entrance on his parish with good effect. Whatever tends to bring the Pastor acquainted with his flock deserves to be encouraged; and we therefore join in the hope of the author; “that his humble endeavour will find acceptance with those to whom it is submitted.”

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

THE following works, chiefly intended as reward-books for schools, have been admitted, since our last

notice, on this Society's Supplemental Catalogue.

The History of Animals.
The History of Columbus.
The History of Prince Le Boo.

ECCLESIASTICAL PREFERMENTS.

- Austin, C.** to the rectory of *Tollard Royal, Wilts.*
- Beadon, G. G.** to the rectory of *Azbridge, Somerset*; Patron, **THE BISHOP OF BATH AND WELLS.**
- Bean, J. P.** to be third master of *St. Paul's School.*
- Belli, C. A. M.A.** to the vicarage of *South Weald, Essex*; Patron, **the BISHOP OF LONDON.**
- Berkeley, J.** to the vicarage of the *Holy Trinity, Cork.*
- Bradley, W. M.A.** of *Brasenose college, Oxford*, to be domestic chaplain to *Earl Howe.*
- Brown, T.** to the lectureship of *St. Andrew's, Plymouth.*
- Burgh, T. J. M.A.** rector of *Ballinrobe*, to the deanery of *Cloyne.*
- Burrow, E. J. D.D.** to be domestic chaplain to the Lord Bishop of *Winchester*; also to the chaplaincy of the Free chapel of *Epping, Essex*; Patrons, **the TRUSTEES.**
- Calvert, F. M.A.** Fellow and Tutor of *Jesus college, Cambridge*, to the rectory of *Whitfield, Suffolk*; Patrons, **the MASTERS AND FELLOWS OF THAT SOCIETY.**
- Casberd, J. T. LL.D.** of *St. John's college, Oxford*, and prebendary of *Llandaff and Wells*, to the living of *Lanover, in Monmouthshire*; and a dispensation has passed the great seal to enable him to hold it with the vicarage of *Penmark*, in the county of *Glamorgan*, and diocese of *Llandaff.*
- Casberd, J. R.** *St. John's college, Oxford*, to the rectory of *Porthkerry*, in the county of *Glamorgan* and diocese of *Llandaff.*
- Champnes, T. W.** vicar of *Upton, Bucks*, and rector of *Cottisford, Oxfordshire*, to the rectory of *Fulmer, Bucks*; Patrons, **the DEAN AND CANONS OF WINDSOR.**
- Cotton, R. L. M.A.** Fellow of *Worcester college*, to the vicarage of *Denckworth, Berks*; Patrons, **the PROVOST AND FELLOWS OF THAT SOCIETY.**
- Downes, S. B.A.** of *Wadham college, Oxford*, and Master of the Free Grammar School, *Tamworth, Staffordshire*, to the living of *Kilham, Yorkshire*; Patron, **the very REV. THE DEAN OF YORK.**
- Durham, W.** to be second master of *St. Paul's school.*
- Ellison, N. T. M.A.** fellow of *Balial college, Oxford*, to the rectory of *Hunts-pill, Somerset*; Patrons, **the MASTER AND FELLOWS OF THAT SOCIETY.**
- Fleming, Sir R. Bart. M.A.** chaplain to the Earl of *Strathmore*, and rector of *Grasmere*, to hold the rectory of *Windermere*, by dispensation under the great seal.
- Gooch, W.** to the rectory of *Benacre with Easton Bavant with Northales, Suffolk*; Patron, **SIR T. GOOCH, BART.**
- Grantham, T. M.A.** fellow of *Magdalen college, Oxford*, to the living of *Thorpe, in Glebes, Nottinghamshire.*
- Green, R. B.A.** curate of *Hurworth, Durham*, to the living of *Long Horseley, Northumberland.*
- Gronow, T.** to the perpetual curacy of *Languke, Glamorganshire.*
- Hughes, W. G.** vicar of *Mathyry, Grandstorn, and St. Nicholas, Pembroke*, to be rural dean of that part of the deanery of *Dewland*, of which the late rev. David Evans, M.A. was rural dean; Patron, **the LORD BISHOP OF ST. DAVID'S.**
- Jones, H. C. M.A.** to the archdeaconry of *Essex*, and to the rectory of *Aldham*; Patron, **the BISHOP OF LONDON.**
- Lowndes, J. M.A.** formerly of *Queen's college, Oxford*, to be chaplain to the right hon. the Earl of *Glasgow.*
- Lowndes, T. B.D.** fellow of *Magdalen college, Oxford*, to the vicarage of *Worldham cum Tisted*, in the county of *Hants*; Patrons, **the PRESIDENT AND FELLOWS OF THAT SOCIETY.**
- Melhuish, T. jun.** to the rectory of *Ashwater, Devon.*
- O'Neil, J. T.** to the united rectories of *Portlomon and Porthangan, Ireland*; Patron, **the BISHOP OF MEATH.**
- Prowde, R.** to the rectory of *Hinderwell, Yorkshire.*
- Ridding, C. H. S.C.L.** fellow of *New college, Oxford*, to be second master of *Winchester college.*
- Robinson, H. M.A.** fellow and tutor of *St. John's college, Cambridge*, to be perpetual curate of the parish of *St. Sepulchre.*

Short, W. M.A. student of Christ church, Oxford, to the vicarage of Chippenham, Wilts; Patrons, the DEAN AND CANONS OF THAT SOCIETY.

Steward, H. E. M.A. of Christ church, Oxford, to be domestic chaplain to the Earl of Warwick.

Trenow, F. J. C. to the rectory of Langton Herring, near Weymouth; Patron, W. SPARKS, Esq.

Tucker, H. T. M.A. to the rectory of Uplyme.

Turner, S. M.A. of University college, Oxford, to the rectory of Nettleton, Lincolnshire.

Vansittart, W. M.A. late student of Christ church, Oxford, and vicar of White Waltham, to be master of Wigston's hospital, in Leicester; Patron, the RIGHT HON. LORD BEXLEY, AS CHANCELLOR OF THE DUCHY OF LANCASTER.

Verelet, W. rector of Grayingham, to the vicarage of Rauceby; Patron, SIR J. H. THOROLD, BART.

Wilkinson, T. to be a minor canon of Carlisle cathedral.

Williams, D. B.C.L. and late fellow of New college, Oxford, to be head master of Winchester college.

Yrenow, to the rectory of Langton Herring, Dorset.

UNIVERSITY OF OXFORD.

Degrees conferred, Nov. 28.

BACHELOR IN MEDICINE.—R. Venables, St. Mary hall.

MASTERS OF ARTS.—E. Leslie, Christ church, grand compounder; E. Timson, Trinity college; G. H. W. Heneage, Christ church; A. W. Gregory, and E. Cobbold, St. Alban hall, and F. R. Stevens, Worcester college.

BACHELORS OF ARTS.—W. Yates, Brasenose college, grand compounder; J. Colquhoun, Oriel college; W. Whalley and R. B. Berens, Christ church; A. Crowdy and J. Gladstone, Brasenose college; E. Falle, Pembroke college; E. Hammond, University college; D. Maclean, and W. D. Veitch, Balliol college; C. S. Greaves, Queen's college, and G. Dixon, St. John's college.

December 2.

BACHELORS AND DOCTOR IN DIVINITY.—R. Ness, Merton college.

MASTERS OF ARTS.—T. W. Gordon, Easter college; B. Gosling, and J. H. Murphy, Christ church; T. A. Boswell, Brasenose college, and J. Carr, Balliol college.

BACHELORS OF ARTS.—J. Hopkins, St. John's college, grand compounder; T. Martyn, Queen's college; J. Hartley, St. Edmund hall; W. Marsh, Magdalen hall; R. Hall, Christ church; T. Comeline, St. Alban hall; W. Luteyns, G. C. Jordan, and J. G. Lewis, Pembroke college; R. Hathway, Jesus college; R. Clayton, University college; H. H. Holdich, and W. Falconer, Oriel college; F. Dobson, and H. M. Boulthbee, Merton college; and F. F. Edwardes, and J. Dayman, Corpus Christi college.

December 10.

MASTERS OF ARTS.—R. S. Glyn, and S. Short, Christ church; L. B. Larking, and J. S. Tucker, Brasenose college.

BACHELORS OF ARTS.—R. B. Cooke, Christ church, and C. Porcher, Oriel college, grand compounders; J. Askew, W. F. Audland, and E. Rowlandson, Queen's college; J. Spratt, and J. Cheese, St. Mary hall; S. L. Pope, Trinity college; P. Ewart, Christ church, and R. Llewellyn, University college.

December 17.

BACHELORS IN DIVINITY.—J. E. Tyler, Oriel college.

MASTERS OF ARTS.—J. C. Lucena, Brasenose college; G. W. J. Chard, Trinity college, and W. R. Williams, Queen's college.

BACHELORS OF ARTS.—J. Langley, Magdalen hall; H. J. Legge, St. Alban hall; F. Robinson, and T. Biddulph, Corpus Christi college; C. K. Williams, Pembroke college; H. H. Wynno, Jesus college; V. Monro, University college, and R. Shepherd, Queen's college.

The whole number of Degrees in Michaelmas Term was—D.D. four; B.D. three; B. Med. one; M.A. thirty-five; B.A. sixty-eight. Matriculations, one hundred and thirty-eight.

November 27.

Mr. G. F. W. Mortimer, of Balliol college, was elected exhibitor of Queen's college, on Mitchell's Foundation.

November 28.

Mr. J. Ekins, was admitted Fellow of New college, Founder's kin; Messrs. J. Chandler, born in the county of Surrey, and C. A. Heurtley, of the county of Durham, were admitted scholars of Corpus Christi college.

November 25.

The names of the following gentlemen, who have been respectively nominated to succeed to the office of Select Preacher, at Michaelmas next, were approved in convocation:—

Edward Copleston, D.D. provost of Oriel college, E. Cardwell, B.D. fellow of Brasenose college, T. Loveday, B.D. fellow of Magdalen college, C. Lipscombe, M.A. fellow of New college, and T. V. Short, M.A. student of Christ church.

November 29.

Mr. J. Besley, of Balliol college, and Mr. Langley, of University college, were elected fellows of Balliol college.

December 5.

In convocation, Richard Bethell, M.A. fellow of Wadham college, was unanimously elected Vinerian fellow of common law.

The following subjects are proposed for the CHANCELLOR'S PRIZES, for the ensuing year, viz.—

For Latin verse—*Babylon*.

For an English Essay—*Athens in the time of Pericles, and Rome in the time of Augustus*.

For a Latin Essay—*Coloniarum apud Græcos et Romanos inter se Comparatio*.

The first of the above subjects is intended for those gentlemen of the University who have not exceeded four years from the time of their matriculation; and the other two for such as have exceeded four, but not completed seven years.

SIR ROGER NEWDIGATE'S PRIZE.—For the best composition in English verse, not containing either more, or fewer than 50 lines, by any Under-graduate who has not exceeded four years from the time of his matriculation.—*The Arch of Titus*.

The names of those Candidates, who, at the close of the public examination this term, were admitted by the public examiners into the first and second classes of *Literæ Humaniores* and *Disciplina Mathematica et Physica* respectively, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow :—

In the First Class of Literæ Humaniores.

John Campbell Colquhoun, Oriel college; Hon. Francis Curzon, Brasenose college; John Dayman, Corpus Christi college; Robert Hall, Christ church; James William Mylne, Balliol college; Augustus Short, Christ church; Robert Isaac Wilberforce, Oriel college.

In the First Class of Disciplina Mathematica et Physica.

Charles Dashwood Bruce, Christ church; Hon. Francis Curzon, Brasenose college; William Falconer, Oriel college; George Riggs, Queen's college; Christopher Rice

M. Talbot, Oriel college; Robert Isaac Wilberforce, Oriel college; Charles Kevern, Pembroke college.

In the Second Class of Lit. Humaniores.

John Charles J. Hoskyns Abrahall, Wadham college; Theophilus B. H. Abrahall, Wadham college; Edward L. Badgley, Brasenose college; Thomas Verey Bayne, Jesus college; John Bramston, Oriel college; Charles D. Bruce, Christ church; Edmund Frederick J. Carrington, Queen's college; Scrope Milner Colquitt, Brasenose college; Hon. Henry T. Lawry Corry, Christ church; John Hartley, St. Edmund hall; Thomas Hornby, Christ church; John Myers King, Balliol college; Richard Llewellyn, University college; Ralph Maude, Brasenose college; Edward Rowlandson, Queen's college; Richard C. Hippisley Tuckfield, Oriel college; Robert Wickham, Christ church; John Arthur Wynne, Christ church.

In the Second Class of Disciplina Mathematica et Physica.

Robert Hall, Christ church; William Irwin, Queen's college; Philip Pinkney Rendall, Exeter college.

Literæ Humaniores.

Anthony Crowdy, Brasenose college; William Falconer, Oriel college; Edward Falle, Pembroke college; Christopher Fawcett, University college; Alexander Goode, Pembroke college; John Edward Gray, Christ church; Charles Sprengel Greaves, Queen's college; John Cecil Hall, Christ church; Edmund Hammond, University college; John West Henry, Pembroke college; William Hopton, Trinity college; Francis Hulme, St. Alban hall; John Edward Jeffreys, Christ church; Robert Irvine, Magdalen hall; Edward Millard, Exeter college; Joseph T. Parker, Queen's college; Simeon Pope, Trinity college; Pinkney P. Rendall, Exeter college; George Riggs, Queen's college; Francis Robinson, Corpus Christi college; Richard Salwey, Christ church; James Thomas, Pembroke college; John Wakefield, St. Edmund hall; Richard Wildman, Christ church; Charles Kevern Williams, Pembroke college.

T. GRANTHAM,

J. A. CRAMER,

C. A. OGILVIE,

C. G. STOCKER,

Public
Examiners.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred, Nov. 26.

DOCTOR IN DIVINITY.—G. Wilkins, Caius college.

MASTER OF ARTS.—J. Pope, Queen's college.

BACHELOR OF ARTS.—B. Bray, *Emanuel college*.

December 10.

MASTER OF ARTS.—S. E. Batten, *Pembroke hall*.

BACHELOR IN CIVIL LAW.—J. K. Greetham, *Jesus college*.

BACHELOR OF ARTS.—R. Thompson, *Trinity college*.

December 15.

BACHELOR IN CIVIL LAW.—E. Irish, *Magdalen college*.

BACHELOR IN PHYSIC.—G. F. H. Greenhalgh, *Caius college*.

J. Alderson, *B.A.* of *Pembroke hall*, is elected *Fellow* of that Society.

The rev. H. Law, *M.A.* of *St. John's college*, and J. King, *M.A.* of *Queen's college*, are appointed examiners for the *Pitt scholarship*.

The rev. J. Hind, *M.A.* of *Sidney college*; J. King, *M.A.* of *King's college*; T. Chevallier, *M.A.* of *Catharine hall*; and R. Twopeny, *M.A.* of *St. John's college*, are appointed *Examiners* of the *Questionists*; and J. Lodge, *M.A.* of *Magdalen college*; and R. Dawes, *M.A.* of *Downing*, are appointed *Additional Examiners* of the *Seventh and Eighth Classes*.

December 9.

Richard Torin Kindersley, esq. *M.A.* fellow of *Trinity college*, has been appointed to succeed Sir Charles Halecourt Chambers in the *Law Fellowship* of that Society.

The *Noristan prize*, (the subject of the essay being the *Office and Mission* of John the Baptist,) is decided in favour of James Amiraux Jeremie, scholar of *Trinity college*.

F. Le Grioce, *M.A.* and S. Power, *B.A.* of *Clare hall*, were elected fellows of that Society.

December 18.

The rev. N. J. Temple, *M.A.* and the rev. J. Hinde, *M.A.* of *Sidney college*, were elected *foundation fellows* of that society; and the rev. E. D. Rhodes, *M.A.* was elected fellow on the *Twerton foundation*; and the rev. J. Hind, *M.A.* was appointed one of the tutors of that society.

ORDINATIONS.

November 30.

By the Lord Bishop of Hereford, in the chapel of *St. Mary's college*, Winchester.

DEACONS.—W. R. Crotch, *New college*; R. L. Benson, *Christ church*; and S. H. Harrison, *St. John's college*, Oxford. J. B. Poulton, *St. John's college*; F.

Liff, *Trinity college*; R. Ambler, *Christ's college*; and W. Vaughan, *St. John's college*, Cambridge.

PRIESTS.—G. Deane, *B.A.* *St. Mary's hall*; B. C. Goodison, *Worcester college*; and H. J. Urquhart, *New college*, Oxford; and G. L. Foxton, *B.A.* *Christ's college*, Cambridge.

December 14.

By the Lord Bishop of Bristol, in the chapel of *Christ's college*, Cambridge.

By Let. Dim. from the Bishop of Norwich.

DEACONS.—V. J. Dickenson, *Trinity college*, Oxford; J. Cubitt, *Christ's college*; W. P. Mack, *Corpus Christi college*; R. Sonje, *Caius college*; E. P. Henslow, *Jesus college*; and A. Langton, *Downing college*, Cambridge.

By Let. Dim. from the Bp. of Chichester.

PRIEST.—F. P. Hoole, *Trinity college*, Cambridge.

By Let. Dim. from Bishop of Norwich.

J. H. Steward, *Trinity college*, Cambridge.

By Let. Dim. from the Bishop of Ely.

H. Deacle, *Emanuel college*, Cambridge.

December²¹.

By the Lord Bishop of Peterborough, in the cathedral church of Peterborough.

DEACONS.—J. T. Flesher, *Lincoln college*, Oxford; F. Fulliott, *St. John's college*, Cambridge; T. W. Harding, *Pembroke college*; and T. Watson, *Edmund hall*, Oxford.

PRIESTS.—H. Gibbs, *Lincoln college*; A. W. Gregory, *St. Alban-hall*; T. Pearson, *Queen's college*; A. W. Schomberg, *Magdalen-hall*; and J. Wötherall, *Brasenose college*, Oxford; J. W. Hawksley, *St. John's college*; and W. Mousley, *Queen's college*, Cambridge.

By the Lord Bishop of Chester, in the cathedral church of Chester.

DEACONS.—E. Hinchcliffe, *Worcester college*; J. Fulliott, *Pembroke college*; R. Litler, *Brasenose college*; P. Ewart, *Christ church*; F. Bryans, *St. Edmund hall*; E. Robinson, *Baliol college*, Oxford; T. Addison, and D. Green, *Catharine hall*; R. Procter, *St. John's college*, and J. C. Grylls, *Jesus college*, Cambridge. T. Airey.

PRIESTS.—R. Parkinson, *B.A.* *St. John's college*; E. Hutchins, *Corpus Christi college*; T. G. Parr, and R. P. Pidcock, *St. John's college*; and Peter Legh, *Trinity college*, Cambridge; E. W. Hope, *Christ church*; and the hon. E. R. B. Fielding, *Oriel college*, Oxford.

J. Rushton, S. Birkett, T. Colbeck, and D. Turner.

By the Lord Bishop of Oxford, in *All Souls' college chapel*.

DEACONS.—J. Edwards, *Magdalen college*; J. West, *New college*; T. H. Tragott, *Corpus Christi college*; C. Dodgson, and J. Lupton, *Christ church*; G. Inge, *All Souls' college*; W. Allen, *Jesus college*; C. J. Plumer, *Oriel college*; H. H. Wynne, *Jesus college*; R. W. Joff, *Oriel college*; W. T. Phillips, and C. Meredith, *Magdalen college*; J. L. Richards, *Exeter college*; and J. Besly, *Baliol college*. J. T. J. Hewlett, and G. Dandridge.

PRIESTS.—A. P. Perceval, *All Souls' college*; R. Bird, *Magdalen college*; J. Ball, *St. John's college*; W. Jacobs, *New college*; O. Owen, *Jesus college*; J. T. Round, *Baliol college*; W. S. Carey, and J. Shulldham, *Christ church*; and H. H. Knight, *Queen's college*; W. Williams, and R. A. Musgrave.

By the Lord Bishop of Gloucester, in the cathedral church of Gloucester.

DEACONS.—E. Hawkins, *Pembroke college*; J. Hartley, *St. Edmund hall*; J. Olive, *Wadham college*; R. W. Lambert, *Pembroke college*; and G. S. Luke, *Queen's college, Oxford*; W. B. Bero, *Emmanuel college*; W. F. Holt, *King's college*; and C. Rooke, *Jesus college, Cambridge*.

PRIESTS.—S. Lloyd, *Magdalen college*; J. Herbert, *Wadham college*; M. Vavasour, *Brasenose college*; G. N. Gale, *Worcester college*; and J. Allen, *Christ church, Oxford*; E. W. Kirk, *St. John's college*; T. Pruett, *St. John's college*; W. Marshall, *Queen's college*; and W. Marriott, *Trinity hall, Cambridge*.

MISCELLANEOUS INTELLIGENCE. CAMBRIDGE.

Married.—The rev. W. Acton, *B.C.L. of St. John's college, Cambridge*, and rector of *Ayott St. Lawrence, Herts*, to Henrietta, third daughter of Sir Charles Watson, bart. of *Wratting Park, Cambridge*.

CORNWALL.

Died.—At *St. Edoner vicarage*, in the 84th year of his age, and the 57th of his incumbency, the rev. W. Hocker, *B.A. formerly of Exeter college*. Business from home, and excursions of pleasure, during this long period, kept him from his church but five Sundays.

CUMBERLAND.

Died.—At *Carlisle*, the rev. John Wilkin.

DEVONSHIRE.

Died.—Aged 73, at *Cornwood, Devon*. the rev. Duke Yonge, vicar of that parish.
REMEMBRANCE, NO. 61.

rish, and of *Sheviock, Cornwall*, for many years an acting magistrate in the former county.

DORSETSHIRE.

Married.—The rev. G. C. Frome, of *Folke*, to Mary, third daughter of E. M. Pleydell, esq. of *Whitcomb house*.

ESSEX.

Married.—The rev. John Philip Heringham, rector of *Chadwell St. Mary*, and *Borley*, to Susanna Jackson, only daughter of the rev. Godfrey Bird, rector of *Little Waltham*.

Died.—The rev. D. F. Pryce, *D.D. of Bradfield rectory*, aged 49.

GLOUCESTERSHIRE.

Died.—At the vicarage house, *Driffield*, in his 74th year, the rev. Thomas Ward, perpetual curate of *Heage*, and for nearly half a century officiating minister of *Driffield*.

At *Newent*, after a few days illness, the rev. Thomas Davies, vicar of *Orcahall* and *Pauntley*, and perpetual curate of *Upleadon*.

At *Filton*, the rev. J. P. Manley, *D.C.L.* formerly of *St. John's college, Oxford*.

HANTS.

Died.—Aged 46, the rev. Henry Wheatley, *M.A. fellow of Queen's college, Oxford*, and vicar of *Bramley*.

LANCASHIRE.

Married.—The rev. Myles Dixon, curate of *St. Anne's chapel, Lancaster*, to Miss Alice Bland, of the same place.

At *Warrington*, the rev. E. R. Dimock, to Margaret, widow of the late W. Gaskell, esq. of the same place.

LINCOLNSHIRE.

Married.—At *St. Peter's, in Eastgate, Lincoln*, the rev. S. Martin, vicar of *Coleby*, to Miss F. E. Williams, second daughter of the late Theophilus Williams, esq. of *Demerara*.

MIDDLESEX.

Married.—In *London*, the rev. J. S. Rawlinson, *L.L.B.* to Anne Eliza, only daughter of T. Hawkins, esq. late of *Penang*, in the *East Indies*.

NORTHAMPTONSHIRE.

Married.—The rev. R. Pickering, of *Brigstock*, to Catherine, youngest daughter of Mr. H. Coles, of *Aldwinchle*.

At *Castle Ashby*, the rev. Dr. Mavor, rector of *Woodstock*, to Harriet, youngest daughter of the rev. Edward Seagrave, formerly rector of *Castle Ashby*.

Died.—The rev. Mr. Chume, rector of *Hemington*, near *Castle Donington*.

NOTTINGHAMSHIRE.

Married.—The rev. Alfred Padley, of *Bulwell house*, to Selina, daughter of Samuel Bolton, esq. of *Nottingham*.

Died.—The rev. E. Harvey, *rector of Finningley* for 59 years.

OXFORDSHIRE.

Married.—The Rev. S. Booth, to Miss Eliza Williamson, both of *Salford*.

Died.—On the 22d ult. the rev. Nicholas Earle, *M.A. rector of Swerford with Showell*, and formerly fellow of *Magdalen college*. The living is in the gift of the president and fellows of that society. Mr. Earle was appointed to the rectory in 1782.

SOMERSETSHIRE.

Died.—At *Bath*, the rev. W. H. White, vicar of *St. Mary, Beadin, Canterbury*.

Aged 73, the rev. Jeremiah Dixon, *M.A.* upwards of 44 years incumbent of the parochial chapelry of *Woolley*, near *Wakefield*.

Aged 70, the rev. James Bernard, *rector of Combeflory*, in the county of *Somerset*, and of *Stoodleigh*, in the county of *Devon*.

STAFFORDSHIRE.

Married.—At *Barton-under-Needwood*, the rev. John Charles Lucena, *B.A.* of *Brasenose college, Oxford*, and of *North Cray, Kent*, to Mary Catherine, eldest daughter of James Harrison, esq. of *Barton hall, Staffordshire*.

SURREY.

Married.—At *Streatham*, the rev. G. D. Whitehead, domestic chaplain to Lord Monson, vicar of *Saxilby, &c.* to Inger Maria, daughter of G. Wolff, esq. of *Balham*.

The rev. Robert Burls, of *Maldon*, to Mary, second daughter of ——— Death, esq. of *Hunsdon, Herts.*

Married.—At *Mortlake*, the rev. J. T. James, to Maria Anne Jane, daughter of Frederick Reeves, esq. of *East Sheen*.

At *Clapham*, the rev. W. F. Cobb, *M.A.* of *Nettlestead, Kent*, second son of Francis Cobb, esq. of *Margate*, to Mary, second daughter of P. Blackburn, esq. of *Clapham*.

SUSSEX.

Married.—At *Brighton*, the rev. T. Roy, vicar of *Woburn, Bedfordshire*, to Miss Hanson, of *Regency-square*.

WARWICKSHIRE.

Married.—The rev. William Bowyer Adderley, of *Pillongley hall*, to Caroline, youngest daughter of the late John Taylor, esq. of *Moseley hall, Worcestershire*.

YORKSHIRE.

Married.—At *Leeds*, the rev. Samuel Crawford, to Louisa Ann, daughter of the late rev. W. Wood.

ISLE OF WIGHT.

Married.—At *Freshwater*, the rev. Robert Oakman, *B.A.* of *St. Alban hall, Oxford*, late curate of *Holy rood church, Southampton*, to Miss Cotton, of *Freshwater*.

At *Yarmouth*, the rev. James Coyte, *M.A.* of *Farnham, Suffolk*, to Mary Ann, youngest daughter of F. R. Reynolds, esq. of *Yarmouth*.

WALES.

Married. The rev. Mr. Edwards, curate of *Towyn, Merionethshire*, to Miss Edwards, of that place.

The rev. J. Deako, *rector of St. Athan, Glamorganshire*, and of *St. Bride's, Netherwent, Monmouthshire*, to Mrs. Taylor, widow of Captain Taylor, of the 5th Royal Veteran Battalion.

Died.—At *Narberth*, the rev. Stephen Morse, *rector of Kilrhedyn and Maenochlog-ddu*, and one of his Majesty's justices of the peace for the county of *Pembroke*.

Aged 43, the rev. D. H. Saunders, *B.A.* *rector of Ambleston, Pembrokeshire*, and curate of *Stainton church, near Milford*.

The rev. Watkin Williams, vicar of *Nantglyn, Denbighshire*.

SCOTLAND.

Married.—At *Edinburgh*, the rev. S. A. Elton, bart. of *Clevendon court, Westmoreland*, to Mary, daughter of the late William Stewart, esq. of *Castle Stewart*.

The rev. Robert Allen, of *Stewartstown*, to Sarah Jane, third daughter of Samuel Little, esq. of the same place.

At *Balcairn*, the rev. J. S. Ballater, to Charlotte, daughter of F. Farquharson, esq.

IRELAND.

Married.—The rev. R. Stevelly, to Sophia, second daughter of the late rev. E. Herbert, archdeacon of *Aghadoc*, and chancellor of *Christ church, Dublin*.

The rev. W. Wauchope, of *Ballymena*, to Jane, eldest daughter of William Adams, esq. of *Randalstown*.

The rev. W. Macouchy, to Anne Lotitia King, third daughter of the late S. King, esq. of *Granby-row*.

At *Wellbrook*, in his 80th year, the rev. James Meara, *rector of Freshford, &c.*

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

The Fourth Volume of the Village Preacher. By a Clergyman of the Church of England. 12mo. 5s.

Five Sermons, on several Occasions, preached before the University of Oxford. By R. Whateley, M.A. Fellow of Oriel College. 4s.

Conversations on the Bible. By a Lady. 12mo. 7s.

The Articles of Religion practically considered; in a Sermon preached at Crambe, Yorkshire, October 5, 1823, on taking Possession of the Living. By the Rev. J. Richardson, M.A. of Queen's College, Oxford. 1s. 6d.

A Prophetical Connection between the Old Testament and the New. 1s.

An Explanation of Dr. Watts's Hymns for Children, in Questions and Answers by a Lady. 8d.

Evidences of a Future State. Part 2. By the Rev. T. Watson. 8vo. 6s.

An Essay on the Nature and Design of Scripture Sacrifices; in which the Theory of Archbishop Magee is controverted. By the late Rev. J. Nicol, Minister of the Parish of Traquair, near Peebles. 8vo. 12s.

Sermons, by the late Rev. T. N. Toller, of Kettering; with a Memoir of the Author, by the Rev. R. Hall, A.M. of Leicester. 8vo. 10s.

A Monitor to Families; or Discourses on some of the Duties and Scenes of Domestic Life. By the Rev. H. Belfrage, Minister in Falkirk. 12mo. 7s. 6d.

The Doctrines of General Redemption, as held by the Church of England and by the early Dutch Arminians, exhibited in their Scriptural Evidence, and in their Connection with the Civil and Religious Liberties of Mankind. By James Nichols. 8vo. 16s.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

The Parables of our Blessed Saviour, practically explained; selected from the larger Commentary of Dean Stanhope. By the Rev. C. M. Mount, M.A. Minister of Christ Church, Bath. In a duodecimo volume.

A Commentary on the Vision of the Prophet Zechariah, with a corrected Translation, and critical Notes. By the Rev.

Dr. Stonard, Rector of Aldingham. In one volume. 8vo.

A Volume of Sermons, in 8vo. By the Rev. John Coates, A.M. late Vicar of Huddersfield, and formerly Fellow of Catherine Hall, Cambridge.

An improved Edition of Millburn's Oriental Commerce; or the East India Trader's Complete Guide: abridged and brought down to the present time. By Thomas Thornton. In one large volume. 8vo.

*Memoir of the late Francis Hyde
Wollaston, B. D. Archdeacon of
Essex, &c. &c.*

THE subject of this Memoir was educated on the foundation of the Charter-House, from whence he removed to Sidney College, Cambridge, and obtained the high honour of Senior Wrangler in the tripos of 1763. Soon after he was appointed lecturer in that college; and subsequently he became fellow and tutor of Trinity Hall. He held the office of Moderator in the Senate House Examinations in 1788 and 1789. In 1792 he was appointed Jacksonian Professor of Natural and Experimental Philosophy; which place he held till the year 1813; having delivered no less than twenty-one courses of lectures. His ecclesiastical preferments were the rectory of S. Weald and the vicarage of Cold Norton, in Essex, the rectory of West Denham, in Norfolk (the presentation to which benefice is vested in his family); together with the Archdeaconry of Essex, to which he was collated by the present bishop of London, in 1814. He died in London, October 12, 1823, at the house of his brother, Dr. Wollaston, having gone to bed at a very late hour in perfect health, and being found in the morning a corpse. His death was the effect of apoplexy.

In this short Memoir, it is not our purpose to dwell minutely upon the long and arduous services performed in the University of Cambridge by this distinguished person, in the various offices of Moderator, Fellow and Tutor of Trinity Hall, and Jacksonian Professor of Natural and Experimental Philosophy. The latter office he held for the long space of twenty-one years, and in the discharge of the duties attached to it, he distinguished himself not less by his diligent and unceasing

assiduity, than by his clear and comprehensive views of all subjects connected with the science which it was his duty to illustrate and to teach.

The Archdeacon was not, however, a mere theoretical philosopher; mathematical and chemical knowledge recommended themselves to him, not only as an exercise of the mental faculties, but as contributing to the comfort of mankind, whilst they raise our views to the great Artificer of the Universe, to the order and beauty of his creation. His invention of the Barometrical Thermometer, will be a lasting monument of his skill in applying to practice previously existing theorems, and in combining known principles for the more distinct elucidation of one particular point. This tribute of applause to the Archdeacon's merits, as a mathematician and a philosopher, we could not in justice withhold; it enhances our estimation of his character, when we perceive, that the pursuits of science, and a long intercourse with the society of an University, were so far from rendering him unfit for the discharge of the more active duties of public life, that they seem to have contributed, in no small degree, to increase those natural powers of speedy decision and sound judgment, which he displayed in the discharge of the public duties of his Archdeaconry. In filling that high and important office, he considered himself, in a literal sense, the servant of the Church. He watched with the greatest vigilance over every part of his charge; there was no place, however remote or obscure, which did not experience the advantage of his personal inspection; he spared no labour of body, or toil of mind, to preserve the Clergy within his charge, in active attention to their duties, whilst he applied an extensive knowledge of the civil and ecclesiastical law, to

maintain the rights and privileges of the Established Church. As a magistrate he was diligent and impartial, and never deviating from the path which his conscience directed him to pursue. Being blessed with health and strength, which enabled him to undergo very considerable bodily exertion, he shewed that he was ready "to spend and to be spent" in the service of the Church. His days were so passed in public cares, the duties of his Archdeaconry and of his Parishes, and in assisting at the councils of various religious Societies, that he was obliged to sacrifice great portions of the night, in order to find time for necessary study and religious meditation.

The societies in the Metropolis, at which he was a constant attendant, and more especially those associations for the promotion of true religion and charity, which existed in his Archdeaconry have experienced in his death the loss of a most judicious counsellor, and most indefatigable patron. Rapid and unerring in judgment, he generally outstripped in speed those with whom he was associated; yet those who knew him most intimately can testify, that few men possessed of equal power of understanding, ever displayed a greater readiness to admit the reasonings of his opponents, and even to yield to opinions from which he had at first dissented. His manner to many appeared severe; it arose in great measure from habits of abstraction and that straight-forward view of a subject, which often leads a man to think less of the persons whom he is addressing, than of the objects on which his mind is employed—but his heart was kind, and affectionate, and friendly. He made no professions; his delight was to do kind acts; and, in most cases, the exercise of his benevolence was unknown even to the parties whose interests he had espoused, and for

whose advancement he had warmly pleaded before those who had that power to reward, which he did not possess. How deeply his decease was lamented must be known to most of our readers. One of the religious societies of this Metropolis was assembled in deliberation on the day when the melancholy intelligence of his death became public: a general melancholy prevailed amongst the members present; they who knew him little, were sad, for they knew that the Church had lost one of her firmest supports; they who knew him well, could not refrain from shedding the tear of respect and affection over one, whose judgment they revered, and with whom they had lived in the enjoyment of religious friendship, and had been associated in one common cause,—that of promoting the welfare of the Established Church.

Concerning his more private life we shall say but little; a public work like the present is not the place for publishing his secret meditations, or for eulogizing those virtues of the husband and the parent which were so affectingly displayed by the subject of this Memoir in the bosom of his own family. The character of the Archdeacon requires not embellishment from these secret sources. His death was indeed sudden, but it was an event for which he was prepared, and from the calm and truly Christian manner in which he sometimes spoke of the probability of his dying a sudden death, it was evident that his faith in his Saviour had enabled him to regard death, not as an event to be dreaded, but as a removal to a more perfect state.

The late Archdeacon was, as has been mentioned, educated on the foundation of the Charter-House. On the last Founder's day, the Orator, in recounting the events of the past year, found in the merits and death of the Archdeacon a most interesting topic; thus eloquently be-

wailing his loss, and pathetically describing the circumstances of his death:—"Alterum eorum, quos deflemus, desiderant Carthusiani, desiderat sapientium cœtus; desiderat Ecclesia Anglicana; desiderat patria. Illi neque literæ quas excoluerat, neque scientia quam assecutus fuerat rerum variarum, neque pietas sua, neque dignitas, neque beneficia in patriam collata, subitæ atque immaturæ mortis ictum poterant avertere. At Fratri quantus fuit iste

mæror! nox ista quam tristis! Quem dormitulum salutabat vivum vigentemque, nullo languentem morbo, neque curarum pondere confectum, eundem ut manè conspiceret lecto in quo dormiverat prostratum, rigidum, atque exanimum cadaver! Illud scilicet est homines nos esse: dum vivimus, dum valemus, mors, quasi in insidiis, excubias agit, atque inopinantes prædatura speculatur."

POLITICAL RETROSPECT.

ANOTHER year has rolled over our heads, and we cannot fitly pass on to that which is to follow, busy ourselves in its concerns, and plunge into the great stream of its events, without pausing for a moment, as it were, upon its brink, and considering seriously and gratefully that which is gone for ever. It is naturally a favourite theory with the contemplative philosopher, that all things are in progress through gradual stages of improvement to perfection; one can hardly conceive any thing more delightful than to imagine the whole human race gradually raising its head from the degradation of the Fall, learning first to be conscious of the misery of ignorance and sin, then purifying the mind by religious education; then adding knowledge, dismissing prejudices, dropping hatreds, and at last, by steps accelerated every moment, arriving at that point when charity in its most extensive sense shall be the great ruling principle, and the divided sons of Adam become in more than name really one great family of brethren.

This is a delightful imagination, which sober inquiry forbids us to dwell upon as of speedy accomplishment. If we look merely over

Europe, (surely the most advanced portion of the globe,) what a large mass of the human race shall we see, who have not yet even made the first step in the race, who are not even conscious of the misery of ignorance and sin—how much larger a mass, to whom religious education is denied wholly, or administered uselessly only, in form and shadow, without effect or substance; and how few remain, how pitifully few in human judgment, who add knowledge to their zeal, and shake off prejudices and hatreds, national, political, or sectarian. If passing from Europe we were to take into the account the large continents of Asia and Africa, and even the greater proportion of gigantic America, the balance would be still more fearfully against our hopes, and we might almost be disposed to drop our hands, and exclaim that "this is impossible."

With man it undoubtedly is impossible; yet like the dejected prophet of old, who thought that he alone remained, and knew not that he was one of seven thousand faithful Israelites, the good man must not despair of the ultimate happiness of his race. The progress may be very slow, but there is progress—

the beginnings may appear contemptible, but like the smallest seed they may produce the greatest plant. Shall we be accused of over-weening national pride if we say that we think the beginnings are in *this country*, and the progress making *here*—we may deceive ourselves, but if we do not, our feelings are not those of pride but of the humblest gratitude, and our opinions, founded not on the foolish speculations of the day, but on sound historical bases. For many, many years, we have been under the action of the purest religion, and the wisest frame of government, that have yet been bestowed on any nation. Is this mere idle declamation? can any unprejudiced person doubt the truth—let a Socrates, a Plato, a Cicero, rise from the dead, and, with the Bible before them, let them judge between Christianity and their own, and all other religions—can any one doubt of their decision—or let them decide between sects of Christians—will they not, these great masters of reasoning, lean to the Church, which encourages the exercise of the reason, and challenges inquiry, yet disciplines that reason, and teaches that inquiry to be conducted with reverence; which is simple and yet impressive in its forms; which looks to one undisputed source, and one only for its doctrines, but shrinks not from avowing, and is constrained to believe all it finds in that source; which is full of toleration, and yet will sacrifice no part of the sacred trust committed to its care. Let again Aristotle or Tacitus, or the deep-thinking Thucydides decide upon constitutions; do we not know to a certainty, that they would regard the polity of England with something of incredulous admiration—and say, that if such a mixed government be possible, if that dream can be realized, to that must be attributed the palm of the consummation of human wisdom.

If this be so, and if a pure Church

and a good Constitution mean anything, they must, in the course of so many years, produce some permanent and visible effects. *Fortes creantur fortibus*, there is a national blood, as well as a family blood; races improve or degenerate not merely in person, but in mind and heart; and therefore if, for a long series of years, these blessings have been acting upon our forefathers, we their sons ought to receive not merely the same but greater benefits from the same causes. We are born as it were with a stock in hand; things seem familiar and intuitive with us, which our forefathers had to learn laboriously, and which other nations yet know not. This is not fancy—let us put, what frequently happens, twelve Englishmen into a jury box who have never sate there before—it is a sight of wonder even to those whose profession makes them familiar to it, to see the ease and readiness with which they address themselves to their difficult task; how patiently they follow a long statement, how shrewdly they judge of characters; how easily they adopt even technical distinctions; and how they prove by their finding that they understood the whole case, and the directions of the presiding judge. This could be seen no where else, except where derived from England; it has grown with the growth, and strengthened with the strength of America.

Again we might imagine an entire House of Commons, composed of members who sate in it for the first time; but they would still bring there actual knowledge, and as it were national experience, which would fit them almost at once for their work. There would be none of the freshness, the dilatoriness, the difficulties, the theatrical declamation, which we have been in the habit of observing in the newly established legislative assemblies of other nations.

This, of which we have instanced two comparatively unimportant out of a multitude of instances, is what we call our national inheritance—the fruit of ages of religious and civil liberty. It is upon this foundation that we trust we are building; from this root that a vigorous and wide-spreading tree is extending its branches beyond our own shores, distributing generous fruits, and affording wholesome shelter to others. It is the perverted taste of some men to deny all this; there are men, our countrymen, who delight to tell us, that we are only seemingly strong and rich, that our day of glory is gone by, and our star descending: that with an overwhelming debt, and an impoverished population, the states of Europe know that war is impossible to us, and therefore that we hold our high rank only by courtesy, and the yet unextinguished though fading memory of the past. Some there are who listen to these teachers—we envy neither—the masters nor the scholars. War undoubtedly is not desirable for us, and on general grounds we would sacrifice much to avoid it; but if ever a nation was heart-whole, if ever institutions

were vigorous and flourishing, if ever there were riches flowing through a people, redundant and demanding employment, if ever liberty was secure—surely in all these predicaments is the English nation at this moment.

We do not say that there are no dangers or difficulties before us—intimately connected as all parts of Europe now are, there can scarcely be an unsound member any where, and England not be affected. The state of Spain, and her projects on her colonies, are either of them enough at any moment to place us in a puzzling dilemma—what, under certain circumstances, should be the conduct of this country, it is not for us to say—we have great confidence that the same moderation and firmness which reconciled our honour and our interest on a former occasion, will be able to preserve both, if future difficulties arise. But of this we are sure, that if unhappily we should be driven into a necessary war, we shall go into it as high in hope, as gallant in courage, and as firm in resources, as any war which this country ever waged, or which it ever brought to a prosperous conclusion.

NOTICE TO CORRESPONDENTS.

R. W. has been received.

C. J. has been returned to our Booksellers, as desired, but the substance of his note shall not be forgotten.

THE CHRISTIAN REMEMBRANCER.

No. 62.]

FEBRUARY, 1824.

[VOL. VI.

RELIGION AND MORALS.

ON THE DUTY OF READING THE SCRIPTURES.

Col. iii. 6.

Let the word of Christ dwell in you richly
in all wisdom.

By "the word of Christ," in this passage of the Apostle, we are to understand the Gospel of Christ, as it is contained prophetically in the Old Testament, and actually in the New; embracing all that was predicted of our blessed Lord in the former; and all that he said, and did, and suffered for our sakes, as related in the latter, together with the preaching of his Apostles, and those holy Epistles, which were written to particular Churches, or to individuals, or to the Church of Christ generally, and that glorious revelation of future events which was vouchsafed to the beloved Disciple, when an exile in the Island of Patmos, *for the testimony of Jesus Christ*. It is, in a word, the Bible, that everlasting record of our salvation, of our hopes, and of our duties; which is no longer, what it once was, a sealed book, read and exhibited only in a language that the people did not comprehend, but open to all, placed within the reach, and understanding of all, in whatever is essential to salvation, and read every sabbath-day in the Church, as were Moses and the Prophets in the synagogues of old.

REMEMBRANCER, No. 62.

By the *indwelling* of this word is intended to be expressed that strong hold which it should retain on our affections, the abiding, which it should make, in our hearts, and the inseparable companionship, if I may so speak, which it should have with all our actions.

The persons admonished are Christians—men, like ourselves, baptized into the name of Christ—resting all their hopes of salvation on Christ—and looking to his example and commands for the guidance of their conduct, and to his promises for their spiritual strength and consolation—men consequently, who, if they believed as they professed, could not but have been anxious to *search the holy Scriptures daily* with their fellow disciples the Bereans, *giving attendance to the reading* of them, that they might be *thoroughly furnished* therefrom, as from a spiritual armoury, *unto every good word and work*.

The degree in which ~~we~~ *we* are thus to be conversant with the Scriptures, and their holy and animating truths, is expressed by the remainder of the apostolic admonition, "*let the word of Christ dwell in you richly in all wisdom*"—abundantly, and with as perfect a knowledge in all essentials, as is attainable by your own endeavours and by prayer to the Father of lights for

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his light and guidance. The Apostle's admonition, therefore, may be summed up in these few words: that we labour, under the divine blessing, to make ourselves as thoroughly acquainted, as we can, with the holy Scriptures.

And has not the Apostle repeatedly enforced this same admonition in various other parts of his Epistles? Has not our blessed Lord left a strict injunction unto us *to search the Scriptures*, an injunction addressed indeed to the Jew, but applying with double force to the Christian? "*Search the Scriptures*," saith he, "*for in them ye think*," and that rightly, "*that ye have eternal life; and they are they that testify of me.*" Was not David's study, the man after God's own heart, *all the day long in them*? and was not this the solemn command of Moses, uttered indeed by him, but inspired by the Holy Ghost? "*Lay up these my words*," the words of God's law, *in your heart and in your soul; and teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, that your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers to give them.*" Moses not only enjoins in these words, the careful study of the holy Scriptures then existing, but attaches unto this study a temporal promise of the highest value: an earnest of that no less sure, and still higher promise, that awaits the Christian, that truly studies the whole body of them now.

And, consider what they are—by whom written, and what containing—written indeed by men, and in the language of men for our understanding—but by men immediately inspired by the Holy Spirit of God, and recording the commands, and threatenings, and promises, the very words and works of God himself. These constitute the contents of the Scriptures—

contents most intimately concerning every child of earth, who looks forward after death to live through his Redeemer in heaven.

Consider then, I beseech you, with becoming attention, the expression of the Apostle in the text.

How often is the spiritual husbandman seen sowing the good seed on the hearts of his hearers—but it falls, alas! upon them, as did the seed in the parable, on the rocky, and shallow, and thorny soil, where it either abideth not, or taketh no root, or is quickly choked by the cares and vanities of the world! Or how often in the privacy of the chamber, or in the presence of our families, are the Scriptures taken up and read, and laid down again, and the reader can be compared only after the powerful similitude of St. James, "*to a man beholding his natural face in the glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was*;" and how many spiritual blemishes, shewn in the mirror of the Gospel, he had to correct. But neither in the hearer, that heareth only with the outward ear, nor in the reader, that readeth only with the outward eye, can the word of Christ be said to dwell. In him alone it dwelleth, on whose memory it is lastingly impressed; on whose heart it is deeply imprinted; whose affections are constantly warmed and purified by its heavenly anticipations, and holy precepts and examples; whose words savour of it; and whose actions are in all things regulated by it—who can truly and practically say of it, with holy David, *Lord, what love have I unto thy law! thy word is a lantern unto my feet, and a light unto my paths! thy testimonies have I claimed as my heritage for ever; and why? they are the very joy of my heart—I have applied my heart to fulfil thy statutes always, even unto the end.* In him that can thus heartily feel the excellence, and by the assisting grace of God, can

“*virtuously transform himself,*” (to adopt the language of an old Father of our Church,) into the sanctifying spirit of the word of Christ, in him it truly dwelleth,—and in him it shall dwell abundantly; for he will read with a hearty desire to know, that he may practise, and thus, through his Redeemer, be *made wise unto salvation*. He will read carefully, and with a strong and fervent interest in what he reads—and what is thus read will be sure to leave an impression deep and lasting on the mind. He will compare Scripture with Scripture, in the just expectation that one part of the same divine volume may serve to throw light on another; he will call in to his aid all the learning, that is within his reach, of the living or the dead; he will apply all the powers of his own mind to understand, and will be continually imploring the prevailing light and strength of God’s most blessed Spirit—and to the exertions of a man so earnest, so humble, so pious, and yet withal so unwilling to leave any power, with which God may have endowed him, untried, the blessing of our most gracious and heavenly Father will never be denied. “*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and it shall be given him.*”

“I will shew you,” saith the Church, in her first Homily, “how you may read the holy Scriptures without danger of error. Read it humbly with a meek and lowly heart, to the intent you may glorify God, and not yourself, with a vain shew of the knowledge of it; and read it not without daily praying to God that he would direct your reading to good effect: and take upon you to expound it no farther than you can plainly understand it. For the knowledge of holy Scripture is a great and large, and a high place; but the door is very low, so that the high and arrogant man cannot run in; but he must stoop low, and humble himself, that shall enter into it.

Presumption and arrogance are the mother of all error, and humility needeth to fear no error. For humility will only search to know the truth; it will search and bring together one place with another, and where it cannot find out the meaning, it will pray, It will ask of others that know, and will not presumptuously and rashly define any thing which it knoweth not.

“And concerning the hardness of Scripture, he that is so weak that he is not able to brook strong meat, yet he may suck the sweet and tender milk, and defer the rest until he wax stronger, and come to more knowledge. For God receiveth the learned and unlearned, and casteth away none. And the Scripture is full as well of low valleys, plain ways, and easy for every man to use and walk in; as also of high hills and mountains, which few men can climb unto. And whoever giveth his mind to holy Scripture with diligent study and burning desire, it cannot be that he should be left without help. If we read once, twice, or thrice, and understand not, let us not cease so, but still continue reading, praying, asking of others, and so by still knocking, at the last the door shall be opened.”

I would add one other remark, which is in some measure anticipated by this extract from the Homily, on the expression “in *all* wisdom.” There are some things in the Scriptures, especially in the Epistles of St. Paul, which, as St. Peter says, are hard to be understood; and which there is consequently danger that they that are *unlearned*—unprepared by a previous course of education, and *unstable*—not sufficiently grounded in the principles of our holy religion, may unhappily *wrest*, unto the destruction of their present, if not of their, everlasting peace: but then, to our comfort be it remembered, that it is not necessary to the plain Christian to understand every deep and difficult text, and every local allusion, of which

the learned themselves can scarcely discover a trace. The word of Christ will dwell richly enough in them, if they are wise in all that is essential to their salvation; *this is all the wisdom that they require*; and in this wisdom let them pray, and labour earnestly that "*the word of Christ may dwell in them.*" Every Christian should be intimately acquainted, as he may be, with the history of the creation, and with the state of man before and after the fall, as far as it is clearly revealed in the Scriptures; every Christian should have, drawn out in his mind, a chain of the most striking prophecies, with their interpretations and fulfilment in the person of his Redeemer; every Christian should be familiar with the life, and sayings, and actions of his Lord, and more especially with every particular of his death and passion, on which all his hopes of salvation are founded; every Christian should have, stored up in his mind, all those passages of the Epistles in which the essential doctrines of the Gospel are plainly and briefly laid down, together with the numerous and affecting exhortations scattered throughout, to a pious, and holy, and charitable life; and from the Apocalypse itself much may be extracted for the sanctification of his conduct, and the confirmation of his trust in God's overruling providence.

Now for this neither much time nor learning is required. An early education for laying the foundation of good principles, for checking the growth of the tares of evil, and for strengthening and enuring the mind to reflect, and the memory to retain an ability to read—and a knowledge, not of the words only, but of the full meaning of that admirable summary of doctrine and practice, the Catechism of our Church—these, added to the light continually thrown on the meaning of Scripture in the Liturgy, and the discourses of God's ministers, will be abundantly

sufficient to enable the plainest Christian, whose heart is in his duty, to learn out of the Scriptures all that is needful to make him, with God's help, holy and happy here, and to secure for him, through the merits of his Redeemer, eternal happiness hereafter.

And as to the matter of time, there are few, rather I would say none, but can find leisure to read some portion of the Scriptures, before they enter on the business of the day, or lay themselves down to sleep at its close. Joshua, David, and Daniel, men occupied in the weighty affairs of states and kingdoms, could yet find time, amid them all, for the study of God's law. I will not, however, press this farther: my sole object is so to bring before you, from year to year, the duty and benefit of reading and meditating on the holy Scriptures, that you may be led to examine your own conduct on this point; that if you have not hitherto been duly impressed with their value, you may hasten to learn it, by a more intimate acquaintance with them; that if you have not hitherto made a conscience of reading them daily, you may henceforth begin to do so; that if your reading has been hitherto irregular, through the interruption of worldly business, you may henceforth be careful to preserve a strict and unbroken regularity, remembering that the first and last thing in the day that the Christian has to seek, is the kingdom of God and his righteousness, and that these can primarily be found only in the Scriptures—using to the right understanding of the same every help that is in your power, that *the word of Christ may indeed dwell in you richly in all necessary wisdom*; and, above all, praying to the Father of lights, in some such words as these:

O thou eternal and most merciful God, whose words are the light unto our steps, and the lantern unto our feet, We most humble beseech thee to illuminate our minds

that we maye understand the mysterie conteynd in thy holye lawe. And into the same selfe thyuge that we godlye understand, we may be vertuouslye transformyd, so that of no parte we offend thy hyghe majestie through oure Saviour Jesus Christ *.

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* This prayer, which for its forcible simplicity and beauty, is second only to the admirable collect for the second Sun-

day in Advent, is found prefixed to a scarce treatise of Bishop Hooper, entitled,

A Lesson

of the incarnation of
Christe that he toke his
humante in and of the
Blessyd Virgine: made
the twentieth daye
of June by John
Hooper.
1549.

And as our readers may be pleased to see it in its original form, we have given it in the old spelling.

BIBLICAL ILLUSTRATIONS.

Isaiah xxx. 6.

The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels.

The whole caravan being now assembled, consists of a thousand horses, mules, and asses, and of five hundred *camels*. These are the ships of Arabia; their seas are the deserts. A creature created for burthen: six hundred weight is his ordinary load, yet will he carry a thousand. Having with two days rest refreshed them, now to begin the worst of our journey, on the 10th of March we entered the main deserts, a part of Arabia Petraea, so called of Petra, the principal city, now Rathalah. On the north and west it borders on Syria and Egypt, southward on Arabia Felix, and the Red Sea, and on the east it hath Arabia the Desert; a barren and desolate country, bearing neither grass nor trees, saving only here and there a few palms, which will not forsake those forsaken places. That little that grows on the earth is wild hyssop, whereupon they do pasture their camels, a creature content with little, whose milk and flesh is their principal sustenance. They have no water that is sweet, all be-

ing a mere wilderness of sand, the winds having raised high mountains, which lie in drifts, according to the quarters from whence they blow. *Sandy's Travels*.

St. Luke i. 80.

And was in the deserts till the day of his shewing unto Israel.

We came to the cave where John the Baptist is said to have lived from the age of seven years, until such time as he went unto the wilderness by Jordan, sequestered from the abode of men, and feeding on such wild nourishment as these uninhabited places afforded. This cave is seated on the northern side of a desert mountain, hewn out of the precipitating rock. Over this, on a little flat, stand the ruins of a monastery, on the south side naturally walled with the steep of a mountain, from whence there gushes a living spring, which enters the rock, and again bursts forth beneath the mouth of the cave, a place that would make solitude delightful, and stand in comparison with the turbulent pomp of cities. This overlooks a profound valley, on the far side hemmed with aspiring mountains, whereof some are cut (or naturally so) in degrees like alleys, which would be else inaccessiblely fruitless, whose levels yet

bear the stumps of decayed vines, shadowed not rarely with olives. And surely I think that all or most of those mountains have been so husbanded, else could this little country have never sustained such a multitude of people. After we had eaten of such provision as was brought us from the city, by others of the fraternity that there met us, we turned towards Jerusalem, leaving the way of Bethlehem on the right hand, and that of Emmaus on the left. *The same.*

1 Kings xviii. 42, 43.

And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, And said to his servant, Go up now, look toward the sea.

Mount Carmel stretches from east to west, and has its uttermost basis washed with the sea, steepest towards the north, and of an indifferent altitude; rich in olives and vines, when husbanded, and abounding with several sorts of fruits and herbs, both medicinal and fragrant, though now much overgrown with woods and shrubs of sweet savour. It is celebrated for the habitation of Elias. *The Same.*

Jeremiah xlv. 18.

Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.

We passed Mount Hermon and Mount Tabor at a considerable distance on our left. The latter is a dark looking insulated conical mountain, rising like a tower to a considerable height above those around it. Advancing a little further we came to a well of excellent water which we found extremely refreshing after the tepid waters of Gennesaret. After this the country became better inhabited, and we passed several comfortable villages with considerable cultivation on the hills and valleys around them, and in

about five hours' and a half from Tiberias reached Couvercant or Cane Galil; it receives both names in the country, and is the Cana of Galilee, where Christ performed his first miracle of turning water into wine. *The Same.*

St. John iv. 20.

Our fathers worshipped in this mountain.

Sebasté, as we learn from the XVth Book of Josephus on the Antiquities of the Jews, is the name that Herod gave to the ancient city of Samaria, when he rebuilt and fortified it, and converted the greater part of it into a citadel, and ornamented it with all sorts of decorations, and erected in it a noble temple, which was illustrious, both on account of its size and beauty, and which was intended to exhibit to after-ages a specimen of his taste and beneficence, and, therefore, he named it Sebasté, which is but the Greek word for Augusta, in honor of the Roman Emperor. The same historian says, that it was twenty furlongs in circumference, and that it was one day's journey from Jerusalem. According to our rate of travelling it is sixteen hours, or about eight and forty miles; but in both statements I think the historian correct. The situation is extremely beautiful, and strong by nature; more so, I think, than Jerusalem. It stands on a fine large insulated hill, compassed all round by a broad deep valley, and when fortified, as it is stated to have been by Herod, one would have imagined that, in the ancient system of warfare, nothing but famine could have reduced such a place. The valley is surrounded by four hills, one on each side, which are cultivated in terraces up to the top, sown with grain, and planted with fig and olive trees, as is also the valley. The hill of Samaria likewise rises in terraces to a height equal to any of the adjoining mountains. *The Same.*

2 Chron. xxxiii. 6.

And he caused his children to pass through the fire in the valley of the son of Hinnom.

2 King. xxiii. 10.

And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

From hence we descended into the valley of Gehinnon, which divides mount Sion from the Mountain of Offence, so called, for that Solomon, by the persuasion of his wives, here sacrificed to Chamoch and Molech, but now by these Christians called, "The Mountain of Ill Counsel," where they say the Pharisees took counsel against Jesus, whose height yet shews the relics of no mean buildings. This valley is but straight, now serving for little use, heretofore most delightful, planted with groves, and watered with fountains, wherein the Hebrews sacrificed their children to Molech, an idol of brass, having the

head of a calf, the rest of a kingly figure, with arms extended, to receive the miserable sacrifice, seared to death with his burning embracement, for the idol was hollow within, and filled with fire, and lest their lamentable shrieks should sad the hearts of their parents, the priests of Molech did deafen their ears with the continual clangs of trumpets and timbrels; whereupon it was called the valley of Tophet. But the good Josias brake the idol in pieces, hewed down the groves, and ordained that that place (before a paradise,) should be for ever a receptacle for dead carcasses, and the filth of the city. Gehenna, for the impiety committed therein, is used for hell by our Saviour. On the south side of this valley, near where it meets the valley of Jehosaphat, mounted a good height on the side of the mountain, is *Aeldama*, or the field of blood, purchased with the restored reward of treason, for a burial place for strangers. *The Same.*

ECCLESIASTICAL HISTORY.

No. 26.—*The Suppression of the Templars.*

THE abolition of the order of Templars has proved a fruitful source of historical controversy. But it is not with any intention of renewing such disputes that the subject is noticed here. Whether the Templars were guilty or innocent of the heavy crimes laid to their charge, their prosecution, and their punishment, give an insight into the character of the times. The administration of justice in the ecclesiastical courts, will be explained more completely by an example, than by the longest description of laws and usages. And a case of so much importance as the trial of the Templars, persons who were exempted from all ordinary jurisdiction, and could only be called to account under a commission from the Pope,

would naturally be conducted with more than common solemnity. The proceedings in this country have been preserved in the Bodleian manuscripts, and the register of York, and have been presented to the public in the collection of Wilkins.

Our view of the occurrences in France, where the Templars were first put upon their defence, is not drawn from sources equally original or authentic. The works of Fleury, and Dupin, make us acquainted with a general outline of the case, and although both were strenuous assertors of the validity of the charges, their statements are not calculated to satisfy modern readers. The prosecutor was no less a person than King Philip himself; and whether the Templars were guilty or innocent, it is certain that he prejudged their cause. The charges both of heresy and immorality were

of the most disgusting and incredible description, and they were supported by witnesses of a character not less infamous and disgraceful. The confessions of the accused parties were either extorted from them on the rack, or under a threat of being immediately submitted to it. A large portion of those who thus admitted their guilt, retracted their confession, and perished at the stake. The process of individual conviction was most iniquitous. The accused were tortured till they knew not what they said. If they adhered to these declarations, they were unfit to live; if they disowned them, they were declared 'relapsed,' and immediately sentenced to die. The historians already mentioned, do not furnish us with a single instance of a fair trial. And the general condemnation of the order which Philip obtained from the Pope; was confessedly irregular. The bull of suppression, expressly disavows the character of a definitive sentence, and calls itself merely a Papal Provision. The fact being, that all the prelates consulted upon the subject, with the exception of three French archbishops, declared that the Templars ought to be heard in their own defence, and that the *informations* were not completed according to the prescribed forms. It is evident, therefore, that Philip did not prove his charge. And whatever was the motive of these remarkable proceedings, whether the Templars were really guilty of the horrid practices of which they were accused, or were stained by general profligacy of manners, or were too independent of the monarch's authority, or monopolized more wealth than he could afford to spare, the Order was condemned because King Philip was its enemy, without the pretence of an examination into the real merits of the case.

In England, things were better managed. Edward the Second does not appear to have interested him-

self particularly on the subject.—The trials, or *informations*, as they were technically termed, were conducted with great regularity under a special commission from the Pope; and there is reason to suppose that the result did not materially misrepresent the real merits of the question.

The first point attempted by the commissioners was to prove by the confession of the Templars themselves, that admission into their order was attended with the most shocking rites, a formal denial of belief in Christianity, spitting and stamping upon the cross, and other grossly offensive customs. They also endeavoured to shew, that the knights were idolaters, and worshipped an image of hideous form, that had been brought originally from the East. These were the charges promulgated in France, and they do not seem to have obtained much corroboration on this side of the water. The king not being a party in the process, torture was not resorted to in any instance; and the interrogations of more than a hundred Templars at London and York, produced a long series of answers in the negative, and very little besides. The charges upon which they were first examined were the same that had been preferred in France. And it is a strong symptom of the weakness of the accusers cause, when we find these charges followed by others of a very mitigated character. The object of the second, and many subsequent acts of interrogatories, was to prove that absolution was granted to the Templars by their grand master, and other presiding officers, without the interposition of a priest. And under this head, some irregularities were probably committed. Another great point was to prove the identity of their ceremonies in all parts of the world; the secrecy with which their members were admitted—the undue hours at which admission took place, and chapters of the order were held, and the bad

repute under which the Society laboured. A small number of the Templars, not more than four, confirmed all these suspicions, and every other charge which Philip had adduced, and the Pope proclaimed. The great body of the members positively denied the foreign part of the accusations, and explained away that which had been brought forward in England. The commissioners, therefore, had recourse to other testimony, and astonishing and insignificant as some parts of it are, it may be considered on the whole as furnishing the best explanation of the riddle.

The facts deposed to by these witnesses are, that the Templars were heretical on the subject of the Sacrament (*non credebant bene de sacramento Altaris*;) that they were in possession of books which denied the truth of the Christian religion, especially our Lord's Incarnation and Atonement, and that they denied the worship of the Virgin.—Some said that they professed a faith in one God; but were not believers in Revelation. Others asserted that they were gross idolaters. And the general opinion was, that their manners were corrupt and licentious, and that they were intent upon increasing both riches and power. The evidence taken in Ireland, is particularly curious. It shews that some of the peculiarities which still distinguish that country, were to be discovered in it as early as the reign of Edward the Second. Much of the English testimony is sufficiently absurd; but none of it comes up to the following specimens.

Roger Heton, a Minorite, being sworn, &c. was asked whether he believed the Templars guilty of the heresy, &c.—and he answered, that he certainly did—because the grand master and other members of the order had confessed these crimes, as was set forth in the Pope's Bull, and the customs and ceremonies of the order being invariable, he doubt-

ed not that the confession of these individuals would apply to the whole body.

Hugo Lummour, another Minorite, asserted his belief of the same fact, for the same reason—and added, that he had seen a Templar in the neighbourhood of Dublin, who, when the sacrament was elevated, cast his eyes upon the ground, not deigning to look up to the Host.

Forty witnesses deposed to the same effect; and if our judgment were to be formed upon the examination of such evidence, the result must be the total acquittal of the Templars. But the forms of the Ecclesiastical Court, seem to have favoured the production of this species of testimony, and paid very little regard to that which would now be considered valid and important. The confessions of those Templars who admitted their guilt, together with the rumours and beliefs of England, Scotland, and Ireland, were regarded as proofs that the whole order was corrupt. The knights and others who had so stoutly asserted their innocence, appeared again before the Bishop of London and the other commissioners, and admitted their inability to deny the bad reputation of their fraternity—“*Fatebantur famam, sed non factum*,” as Walsingham expresses the matter in his history. And the result was, that they abjured all such opinions and practices for the future, leaving the question concerning their past guilt in a sort of half proved, and half confessed state. Upon this submission they were received into the Church, and obtained a formal absolution from their sins. Their estates were declared to be forfeited, and were awarded by the Pope's decision to the Hospitallers. Walsingham assures us that this grant took effect. The Templars were entitled to a maintenance out of their estates—and after some difficulty, and with sundry complaints and

delays, they obtained it. The remainder was faithfully transferred to its new owners, without paying any costs to the king or the nobles. The time was not yet come in which the Church could be pillaged under pretence of reformation. And the only circumstance which authorises us to suspect that the trial of the Templars was not conducted fairly according to the notions of that age, is the confession and absolution of the principal knights. Even this, however, has more the air of a compromise, than of a harsh and unjust condemnation; and it is probably to this issue that the historian must bring his inquiries respecting the merits, not less than the fate of this distinguished society.

Their military renown was well deserved; and during their earlier years their military prowess was employed without remission, against the common enemies of Christianity. But their piety and strictness soon decayed, and habits of licence and cruelty effaced the distinctive character of the soldiers of the cross. They became turbulent subjects, ruinous friends, and implacable enemies. They despised a corrupt and ignorant priesthood, and took no pains to conceal their contempt. They amassed treasure with avidity, and scattered it with profuseness. On these accounts the voice of the public was against them, and the crimes with which they were charged found willing and credulous hearers. The impieties and immoralities for which they were condemned and burned the King of France, were probably an enemy's exaggeration of real guilt. Profaneness and scepticism, are just what we might expect to find among haughty soldiers, accustomed to associate with unbelievers, and too enlightened to be deceived by monkery. The philosophical acknowledgment of one God is a more surprising portion of

their creed. But that also the more reflecting might easily have picked up in the East, and have persuaded themselves that it was the original and only solid foundation of that religion which was disfigured in one part of the world by the superstition of Mahomet, and in another, by the legends of the saints. Transubstantiation, which was then in its vogue, they seem to have valued as it deserves; and their rejection of that monstrous absurdity, might have induced them to confound it with authentic miracles. These facts, if not established, are at least rendered highly probable by the particulars already extracted from the inquiry in this country. And these facts, partially known, and distorted by ignorance and prejudice, might easily be converted into idolatrous worship, open renunciation of Christianity, and contemptuous insults to the Deity.

The same explanation will apply to the moral crimes of which they were accused. Debauched and licentious, it is on all hands admitted, that they were. "To drink like a Templar," was a proverb throughout Europe. And the common, and as they perhaps may be termed, professional vices of the soldier and the monk, were united in their persons and character. It is probable, therefore, that their lives were stained with gross vice. And where that is known to be the case, the vulgar will be easily induced to believe any thing with which such persons are charged.

The Templars, therefore, though not convicted of the crimes for which their order was abolished, had incurred deep guilt, and deserved severe punishment. Justice was not administered in such a manner, as to ascertain the exact quantum of offence. But in this country, their cause does not seem to have been treated either with gross unfairness, or extreme rigour.

ECCLESIASTICAL LIVES.

*An exact Narration of the Life and Death of the Reverend and Learned Prelate, and painful Divine, Lancelot Andrews, late Bishop of Winchester. London. 1650.**

THIS grave and honourable Prelate, was born in the city of London, about the year 1555, in the parish of All-Saints Barking, of honest and religious parents; his father (having most part of his life used the seas,) in his latter time became one of the Society, and Master of the Holy Trinity, commonly called the Trinity-House, and was descended from the ancient family of the Andrewes, in Suffolk.

From his tender years, he was totally addicted to the study of good letters; and in his youth there appeared in him such aptness to learn, answerable to his endeavours, that his two first schoolmasters, Mr. Ward and Mr. Muleaster (conceiving or foreseeing that he would prove a rare scholar) contended, who should have the honour of his breeding. From Mr. Ward, Master of the Coopers' Free School, in Radcliffe, he was sent to Mr. Mulcaster, Master of the Merchant Tailors Free School, in London, where he answered the former opinion conceived of him; for by his extraordinary industry and admirable capacity, he soon outstripped all the scholars under Mr. Mulcaster's tuition, being become an excellent Grecian and Hebrean: insomuch as Thomas Watts, Doctor of Divinity, Prebendary and Residentiary of St. Paul's, and Archdeacon of Middlesex (who had newly founded some scholarships in Pembroke-Hall, in Cambridge,) sent him thither, and bestowed the first of his said scholarships upon him, which places are since commonly called the Greek scholarships.

As soon as he was a Bachelor of Arts, and so capable of a fellowship, there being then but one place void in the said college, and Thomas Dove (late Lord Bishop of Peterborough,) being then a scholar also in the said college, and very well

approved of, by many of the Society, the Masters and Fellows put these two young men to a trial before them, by some scholastical exercises; upon performance whereof, they preferred Sir Andrews, and chose him into the fellowship, then void, though they liked Sir Dove so well also, that (being loth to lose him) they made him some allowance for his present maintenance, under the title of a Tanquam Socius.

In the meanwhile Hugh Price (having built Jesus College, in Oxford,) had heard so much of this young man, Sir Andrews, that without his privacy he named him in his foundation of that college, to be one of his first Fellows there.

His custom was (after he had been three years in the University) to come up to London once a year to visit his parents, and that, ever about a fortnight before Easter, staying till a fortnight after; and against the time he should come up, his father (directed by letters from his son, before he came,) prepared one that should read to him, and be his guide, in the attaining of some language or art, which he had not attained before; so that within a few years he had laid the foundations of all arts and sciences, and had gotten skill in most of the modern languages: and it is to be observed, that in his journeys betwixt London and Cambridge, to and fro, he ever used to walk on foot, till he was a Bachelor of Divinity, and professed that he would not then have ridden on horseback, but that divers friends began to find fault with him, and misinterpret him, as if he had forborne riding only to save charges.

What he did when he was a child and a school-boy, is not now known, but he hath been sometimes heard to say, that when he was a young scholar in the University (and so all his time onward) he never loved or used any games, or ordinary recreations, either within doors, as cards, dice, tables, chess, or the like, or abroad, as butts, coits, bowls, or any such; but his ordinary exercise and recreation was walking either alone by himself, or with some other selected companion, with whom he might confer and argue, and recount their studies; and he would often profess, that to observe the grass, herbs, corn, trees, cattle, earth, waters, heavens, any of the creatures, and to contemplate their natures, orders, qualities, virtues, uses, &c. was ever to him the greatest mirth, con-

* This "Narration" was written by Mr. Isackson, and published among other Lives by Fuller, in his *Abel Redivivus*. It was reprinted in 1817; but the impression was limited to 80 copies, of which 54 only found their way to the public. The remaining 26 were sent as presents, or to the Universities.

tent, and recreation that could be: and this he held to his dying day*. After he had been some while a Master of Arts in the University, he applied himself to the study of divinity, wherein he so profited, that his fame began to be spread far and near. Insomuch as being chosen Catechist in the college, and purposing to read the Ten Commandments (every Saturday and Sunday, at three o'clock in the afternoon, which was the hour of catechizing,) not only out of other colleges in the University, but divers also out of the country, did duly resort unto the college chapel, as a public divinity lecture.

Before I proceed to his life (after he left the University) give me leave to relate a story of him, while he yet remained there, and that (as near as I can) from his own mouth, in his own words. Upon his first shewing himself at Cambridge, in his divinity studies, especial notice was soon taken of him, among his abilities and eminences, as a man deeply seen in all cases of conscience, and he was much sought to in that respect. To proceed with his own particular:—His worth made him so famous, that Henry, Earl of Huntingdon, hearing of it, sent for him, and thought himself much honoured by his accompanying him into the north, whereof he was President, and where God so blessed his painful preachings and moderate private conference, that

* Witness his "Devotions" for every day in the week, which shew an intimate acquaintance with the natural world, and always commence with an enumeration of the several parts in the order of their creation. This invaluable manual was composed by the Bishop for his own daily use, in Greek and Latin, and printed at Oxford in 1675. "For some time before his death the manuscript was scarce ever out of his hands. It was found worn in pieces by his fingers, and wet with his tears."

"Reliqua istius Præsentis scripta æstimare magni, ut seculum nostrum planè amat et commendare fortè soles; sed tamen hoc potius te frui vellem, hoc familiaris lectitare, quo verè Christianam, et æterni simillimam vitam amodo tibi formare poteris. Significem aureolus hic liber de sententiis Biblicis atque ex Liturgiis, quæ in Ecclesiis Græcorum Jacobi, Basilii, et Chrysostomi sancta nomina præferunt, partem multo maximam constatur. Ita nullus ibi hæreses æquet, nulla pravi dogmatis suspicio, nulla periculis cuncta ac coram bono Deo nullius repetas quasi tua. Pref. 2^{da} Ed.

he converted recusants (priests and others) to the Protestant religion. Sir Francis Walsingham, Secretary of State to Queen Elizabeth, took also especial notice of his abilities, and highly affected him, and, being loath that he should not be better known to the world, wrought means to make him Vicar of St. Giles, without Cripplegate, London, then Prebendary and Residentiary of St. Paul's, and afterwards Prebendary of the Collegiate Church of Southwell.

Being thus preferred (to his own contentment) he lived not idly, but continued a painful labourer in the Lord's vineyard; witness St. Giles' pulpit, and that in St. Paul's Church, where he read the lecture thrice a week in the term time. And indeed, what by his often preaching at St. Giles, and his no less often reading in St. Paul's, he became so infirm, that his friends despaired of his life. Upon the death of Dr. Fulke, he was elected to the Mastership of Pembroke-Hall (whereof he had been a Scholar and Fellow,) a place of credit, but of little benefit, for he ever spent more upon it than he received by it.

Afterwards he was made Chaplain in ordinary attendance, of which kind there were then but twelve, to Queen Elizabeth, who took such delight in his preaching and grave deportment, that first she bestowed a Prebend at Westminster upon him, and not long after the Deanery of that place; and what she intended further to him, her death prevented.

He soon grew into far greater esteem with her successor, the most learned King James, who, to say but truth, admired him beyond all other divines, not only for his transcendent gift in preaching, but for the excellency and solidity in all kind of learning, selecting him as his choicest piece, to vindicate his regality against his foul-mouthed adversaries. His Majesty, not long after his happy entrance to this Crown, bestowed upon him the Bishopric of Chichester, which he held about four years, and withal made him Lord Almoner: and, because of the exility of that Bishopric, soon after added the Parsonage of Chesham, in Surrey, to his commendam.

Upon the vacancy of the Bishopric of Ely, his Majesty made him Bishop thereof, and there he sat about nine years: in which time he was made a privy councillor, first of England, then of Scotland, in his attendance of the King thither. He was afterwards preferred to the Bishopric of Winchester, and the Deanery of the King's Chapel, which two last preferments

he held to his death, which happened about eight years after, in the third year of the reign of our late King Charles, with whom he held no less reputation than he had done with his father before him.

It is worth the observation, that having been preferred to many, and those no small dignities, yet he never used any means to obtain the least of them, but they were all conferred upon him without the least suit on his part; for he was so far from ambition or covetousness, as that when the Bishoprics of Salisbury and Ely were at several times tendered unto him upon some propositions prejudicial to the state of those Churches, he utterly refused them*.

The virtues and good parts of this honourable Prelate were so many, and those so transcendent, that to do him right, a large volume would be but sufficient, which I shall leave to some of better abilities to perform, which I shall, by way of an epitome, only point a finger at, in these heads which follow.

His first and principal virtue was his singular zeal and piety, which shewed itself not only in his private and secret devotions between God and himself (in which they that were about him well perceived, that he daily spent many hours, yea, and the greatest part of his life, in holy prayers and abundant tears, the signs whereof they often discovered,) but also in his exemplary public prayers with his family in his chapel; wherein he behaved himself so humbly, devoutly, and reverently, that it could not but move others to follow his example. His chapel, in which he had monthly communions, was so decently and reverently adorned, and God served there with so holy and reverend behaviour of himself and his family, by his pattern, that the souls of many that (obiter) came thither in time of divine service, were very much elevated, and they stirred up to the like reverend deportment; yea, some that had been there, were so taken with it, that they desired to end their days in the Bishop of Ely's chapel.

The next is his charity and compassion, which he practised even before he came to great preferments; for while he was yet

in private estate, he extended his charity, in a liberal manner, to the relief of poor parishioners, prisons, and prisoners, besides his constant Sunday's alms at his parish of St. Giles. But when his means became greater, his charity increased to a large proportion, releasing many prisoners of all sorts, that were detained either for petty debts, or keeper's fees. And one thing in his charity is remarkable, that whereas he sent much money at several times to the relief of poor parishes, prisons, prisoners, and the like, he gave strict charge to his servants, whom he entrusted therewith, that they should not acknowledge whence this relief came, but directed that the acquittances which they, to make the discharge of their trust appear to him, desired from them that received such relief, should be taken in the name of a benefactor unknown. Other large sums he bestowed yearly, and oftener, in clothing the poor and naked, in relieving the sick and needy, in succouring families in time of infection, besides his alms to poor housekeepers at his gate; insomuch, that his private alms in his last six years, besides those public, amounted to the sum of 1300*l.* and upwards. Lastly, though it might well have been supposed by that which is said already, that he had been in his life time his own almoner, yet as he lived a pattern of compassion and works of mercy, so he died also; for it appeareth by his will, that his chief care was to provide that his pious works should never have end, leaving 4000*l.* to purchase 200*l.* land per annum for ever, to be distributed by 50*l.* quarterly, thus:—To aged poor men and decayed, with an especial eye to seafaring men, wherein he reflected upon his father's profession, 50*l.*; to poor widows, the wives of one husband, 50*l.*; to the binding of poor orphans apprentices, 50*l.*; and to the relief of poor prisoners, 50*l.*; besides among others, too many to be comprehended in an epitome, he left, to be distributed presently after his decease, among maid-servants of honest report, and who had served one master or mistress seven years, the sum of 200*l.* Lastly, a great part of his estate (which remained after his funeral and legacies were discharged,) he left to be distributed among his poor servants.

The third is his fidelity and integrity; faithful, upright, and just he ever was, whether you respect him in his ordinary transactions, in which no man could ever justly tax him with the least aspersion of injustice, or whether you look upon him as intrusted with those great offices and places which he did undergo; and they

* When the Bishopricks of Ely and Salisbury were void, and some things were to be paid from them, some overture being made to him to take them, he refused them utterly; if it please you to give me leave, I will make his answer for him—*Nolo episcopatu, quin nolo alienare*, "I will not be made a Bishop; because I will not alienate Bishop's lands."—*Fun. Sermon*.

were either his spiritual preferments, or temporal office, besides some other matters committed to his fidelity. In the first of which he declared evidently to the world, that he reputed himself but God's steward, and that he must give an account to his Lord and Master for them. To begin then with the lowest account, he was ever faithful, provident and careful to keep in good repair the houses of all his spiritual preferments, and spent much money that way, as upon the vicarage-house of St. Giles, the Prebendary's and Dean's houses of Westminster, and the Residentiary's house of St. Paul's. Upon the house belonging to the Bishopric of Chichester, he expended above 420*l.*; of Ely, above 2440*l.*; of Winchester (besides a pension of 400*l.* per annum, from which he freed his see at his own charge,) he spent 2000*l.* *.

But in that part of the account which concerned him more nearly to perfect, which was his pastoral and episcopal charge, the cure of souls, and the well ordering of the several dioceses committed to his trust, never any made a more just and exact account.

Some particulars of this account was the promoting of sufficient, able, and good men to livings and preferments which fell within his own gift. To the better discharge of this part of the account he took order still beforehand, by continual search and inquiry, to know what hopeful young men were in the University, his chaplains and friends receiving a charge from him, to certify to him what hopeful and towardly young wit they met with at any time; and these, till he could better provide for them, were sure to taste of his bounty and goodness, for their better encouragement.

* Wherever he came and lived, all tasted and were bettered by his providence and goodness. St. Giles was reduced to him by a rate toward the maintenance of the place, and the house repaired. He found nothing in the treasury at Pembroke-Hall; he left it in, in ready money, a thousand pounds. Being Prebendary Residentiary in St. Paul's, he built the house in Great-hall, belonging to his Prebend, and recovered it to the Church. He repaired the Dean's lodging in Westminster. When he came to Chichester he repaired the palace there, and the house in Alding-bourne. At Ely, he spent in reparation of Ely-House in Holborn, of Ely Palace at Downham, and Walsell Castle, two thousand pounds. At Winchester-House, at Farnham, at Wotton, and at Wolvesey, likewise two thousand pounds.—*Fun. Serm.*

Divers eminent men in learning that wanted preferment, when any thing fell in his gift convenient for them, though otherwise they had no dependance at all upon him, nor interest in him, he would send for before they knew why, and entertain them in his own house, and confer the preferment upon them, and also defray the very charges incident for a dispensation or a faculty, yea, of their very journey, and all this that he might have his diocese in general, and his preferments in particular, the better fitted; so that they may fitly be applied to him, which was sometimes to St. Chrysostom:—*In administratione Episcopatus, præbuit se fidelem, constantem, et vigilantem ministrum Christi.*

And if you look upon him in those temporals wherewith he was intrusted, you shall find him no less faithful and just: as first, divers sums, and many of them of good value, were sent to him, to be distributed among poor scholars, and others, at his discretion, all which he disposed of with great care and fidelity, even according to the donors minds and intents.

For his faithfulness in managing those places, wherein he was intrusted for others, jointly with himself, let Pembroke-Hall and Westminster College speak for him, for when he became master of the first he found it in debt, being of a very small endowment, then especially, but by his fearful providence, he left above eleven hundred pounds in the treasury of that college, towards the bettering of the estate thereof. And when he was made Dean of the other, it is not unknown to some yet living, (who will testify) that he left it for all orders, as well of the Church as of the college and school, a place then truly exemplary collegiate in all respects, both within and without, free from debts and arrearages, from encroachments and evil customs, the school-boys (in the four years he staid there) being much improved, not by his care and oversight only, but by his own personal, and often labours also with them.

To these may be added, that whereas by virtue of his Deanery of Westminster, his Mastership at Pembroke-Hall, and his Bishopric of Ely, the election of scholars into the school of Westminster, and from thence to the two Universities, as also of many scholars and Fellows in Pembroke-Hall, some in St. Peter's College, and some in Jesus College, were in his power and disposal, he was ever so faithful and just, that he waved all letters from great personages for insufficient scholars, and cast aside all favour and affection, and chose only such as in his judgment were fittest. And lastly, which is not the least in this kind, being many times desired to

assist at the election of scholars, from the free schools of the Merchant Tailors, and from that at St. Paul's, and of the Mercers, and perceiving favour and affection, and other by-respects, sometimes to overway merit, with those to whom the choice belonged, and that divers good scholars were omitted, and others of less desert preferred, he of his own goodness at divers times took care for such as were so neglected, and sent them to the University, where he bestowed preferment upon them.

To conclude this account of him, take a view of his fidelity, in that great place of trust, the almonership; which was sufficiently evident, especially to those who attended him nearly. First, in that he would never suffer one penny of that which accrued to him by that place, to be put or mingled with any of his own rents or revenues, and wherein he kept a more exact account than of his own private estate; and, secondly, being so separated, he was as faithful in the disposing of it, not only in the general trust of his sovereign, in the daily charges incident to that place, expended by the Sub-Almoner, and other yearly ordinary charges; but when he perceived that he had a surplusage (those charges defrayed) he would not suffer it to lie by him, but some of it he disposed of to the relief of poor housekeepers, some in releasing of poor prisoners, and comforting them which lay in misery and iron, and some in furnishing poor people with gowns, hose, shoes, and the like, for all which, many, so bestowed by him, had he reserved to his own use, his patent being *sine computo*, no man could have questioned him; but he was a faithful steward in this, as in the rest, and expected that joyful Engle, "*Well done, thou good and faithful servant, thou hast been faithful, &c. enter thou into the joy of the Lord;*" which no doubt but he possesseth.

The next is his gratitude or thankfulness to all from whom he had received any benefit. Of this virtue of his there are and were lately divers witnesses; as Dr. Ward, son to his first schoolmaster, upon whom he bestowed the living of Waltham, in Hampshire, and Mr. Mulcaster, his other schoolmaster, whom he ever reverently respected during his life, in all companies, and placed him ever at the upper end of his table; and after his death caused his picture, having but few others in his house, to be set over his study door: and not only shewed he this outward thankfulness to him, but supplied his wants many times also, privately, in a liberal and plentiful manner; and at his own death, the father being dead, he bequeathed a legacy to his

son of good value. Concerning the kindred of Dr. Watts, who, as is said before bestowed a full scholarship on him in Pembroke-Hall, after much inquiry, he found only one, upon whom, being a scholar, he bestowed preferments in Pembroke-Hall; and he dying there, his Lordship much grieved that he could hear of no more of that kindred, to whom he might express his further thankfulness. And yet he forgot not his patron Dr. Watts at his end, for by his will he took order that out of the scholars of that foundation, the two fellowships which he himself founded, as you shall see by and by, in Pembroke-Hall, should be supplied, if they should be found fit for them.

Lastly, to Pembroke-Hall (omitting the legacies by him bequeathed to the parishes of St. Giles, of St. Martin Ludgate, where he had dwelt, of St. Andrew in Holborn, of St. Saviour in Southwark, of All Saints Barking, where he was born, and others,) to that college, I say, where he had been a Scholar, Fellow, and Master, he gave one thousand pounds to purchase land for two fellowships, and for other uses in that college, expressed in his will, besides three hundred such folio books of his own, to the increase of that college library, as were not there before; together with a gilt cup and a bason and ewer, in all points, as weight, fashion, inscription, &c. so like to the cup, bason, and ewer, given about three hundred years since to that college, by the religious foundress thereof, as that not *ovum ovo similis*; and these, he professed, he caused to be made and given, not for the continuance of his own memory, but for fear that those which she had given so long since, might miscarry, and so her remembrance might decay.

The fifth is his munificence and bounty, to prove which little need be said more, than that which hath been touched in his bountiful charity. But besides that, the two famous Universities, and they which then were poor scholars in them, will witness for him in this point, he never coming near either of them after he was Bishop, but that he sent to be distributed among poor scholars, sometimes one hundred pounds, and ever fifty pounds at the least—one thing I cannot pass over in silence—that when King James was pleased to grace the University of Cambridge with his presence, in 1617, this reverend father being present also at the Philosophy Act, he sent, at his departure, to four of the disputants forty pieces of gold, of two and twenty shillings a piece, to be equally divided among them. But what speak I of these? Was ever Prince better enter-

tained, and in more magnificent but orderly manner, than was his said Majesty at Farnham Castle (one of the houses belonging to the Bishopric of Winchester,) where in the space of three days the Bishop spent three thousand pounds, to the extraordinary contentment of his Majesty, and the admiration of all his followers*.

The next is his hospitality; from the first time of his preferment (to means of any considerable value) even to his dying day, he was ever hospitable and free in entertainment to all people of quality and worthy of respect, especially to scholars and strangers, his table being ever bountifully and neatly furnished with provisions and attendants answerable, to whom he committed the care of providing and expending in a plentiful yet orderly way, himself seldom knowing what meat he had, till he came from his study to dinner, at which he would shew himself so noble in his entertainment, and so gravely facetious, that his guests would often profess, they never came to any man's table where they received better satisfaction in all points, and that his Lordship kept Christmas all the year, in respect of the plenty they ever found there. And yet, by the way, take this, that he ever strictly observed in his provisions of diet, the time of Lent, Embers, and other fasting days, according to the laws of this kingdom, and the orders of the Church.

I shall not need to speak of the extraordinary great hospitality he kept, and the large expence he was at, in entertainment of all sorts of people in Scotland, at what time he attended King James thither; the nobility, clergy, gentry, and others of both nations there present, will, as they often already have, speak of it for me to his exceeding great honour. So that I know not whether I have fitly couched it under this head of hospitality, or whether it had more properly belonged to that of his munificence and bounty.

The seventh is his humanity and affability, not only to the last mentioned, his guests, but to every one that did converse with; for which, not only divers famous scholars and others of this kingdom, but others of foreign parts, as they had just cause, have admired him; as, not to mention natives, Master Calambon, Master Cheverus, Master Vossius, Master Grotius, Master Moulin, Master Barclay, and,

besides many others, Master Erpenius, to whom he tendered an annual stipend, to have read and taught here the Oriental tongues, (wherein long before his death he himself had been well versed, as may appear by his *Commeancement Verses*) the experienced professors whereof he much delighted in, and did much for them; as Mr. Bedwell, to whom he gave the vicarage of Tottenham, in Middlesex, if living, among others, would testify. And the reason for this, a late reverend father of this Church hath given *Omnes quod in se amant, in aliis venerantur*; loving and honouring these gifts in others which he had in himself, for among the other parts of his profound learning, he by his industry had attained to the knowledge of fifteen tongues, if not more*.

To these former may be added his modesty, which was ever such, that although the whole Christian world took special notice of his profound and deep learning, yet was he so far from acknowledging it in himself, that he would often complain of his defects, even to the extenuating, yea vilifying of his own worth and abilities; professing many times that he was but *inutilis servus*, nay *inutile pondus*; inasmuch, that being preferred by King James to the Bishopric of Chichester, and pretending his own imperfections and insufficiency to undergo such a charge, as also that he might have not only his clergy, but all others to take notice thereof, he caused to be engraven about the seal of his bishopric those words of St. Paul—*Et ad hæc quis*

* A pleasant story (at once too well known to be mentioned, or yet to be passed over) is related of him in the life of Waller the poet. That gentleman, going to see the King at dinner, overheard a very extraordinary conversation between his Majesty and two Prelates, the Bishop of Winchester (Andrews,) and Dr. Neale, Bishop of Durham, who were standing behind the King's chair. His Majesty asked the Bishops, "*My Lords, cannot I take my subjects' money when I want it, without all this formality in Parliament?*" The Bishop of Durham readily answered, "*God forbid, Sir, but you should: you are the breath of our nostrils.*" Whereupon the King turned and said to the Bishop of Winchester, "*Well, my Lord, what say you?*"—"Sir," replied the Bishop, "*I have no skill to judge of parliamentary matters.*" The King answered, "*No not off, my Lord; answer me presently.*"—"Then, Sir," said he, "*I think it lawful for you to take my brother Neale's money, for he offers it.*"

* Besides he refused to make some leases in his last years, which might have been very beneficial to him, for the good of his successor; his reason was, "*Many are too ready to spoil Bishopricks, and few enough to uphold them.*"—*Fun. Sermon.*

idoneus? and who is sufficient for these things? 2 Cor. ii. 16.

One note of his modesty, mixed with his last virtue of humanity, may be added, that after his chaplains had preached in his chapel before him, he would sometimes privately request them, that he might have a sight of their notes, with very good words, and full of encouragement: inso-much, as they would profess of him, that they would never desire a more candid auditor. So that what was said of Bede, may as fitly be said of him: *A pietate modestia, et castitate nomen Venerabilis adeptus est.*

His indefatigability in study cannot be paralleled, if we consider him from his childhood to his old age. Never any man took such pains, or at least spent so much* time, in study, as this reverend prelate; for even in those days, when it might have been supposed he would have taken some ease for his former pains, then also from the hour he rose (his private devotions finished) to the time he was called to dinner, which, by his own order, was not till twelve at noon at the soonest, he kept close at his book, and would not be interrupted by any that came to speak with him, or upon any occasion (public prayer excepted,) inso-much that he would be so displeased with scholars that attempted to speak with him in a morning, that he would say, he doubted they were no true scholars that came to speak with him before noon.

After dinner, for two or three hours space, he would willingly pass the time either in discourse with his guests, or other friends, or in dispatch of his own temporal affairs, or of those who, by reason of his episcopal jurisdiction, attended him; and being quit of these and the like occasions, he would return to his study, where he spent the rest of the afternoon, even till bed-time, except some friend took him off to supper, and then did he eat but sparingly.

Of the fruit of this his seed-time, the world, especially this land, has reaped a plentiful harvest, in his sermons and writings: never went any beyond him in the first of these, his preaching, wherein he

had such a dexterity, that some would say, of him, that he was quick again, as soon as delivered; and in this faculty he has left a pattern inimitable: so that he was truly styled, *Stella pradicantium*, and an angel in the pulpit. And his late Majesty took especial care in causing that volume of his sermons to be divulged, though but a handful of those which he preached, by enjoying whereof this kingdom hath an inestimable treasure*.

And for his acuteness and profundity in writing against the adversary, he so excelled all others of his time, that neither Bellarmine, champion to the Romanists, nor any other of them, was ever able to answer what he wrote: so that as his sermons were inimitable, his writings were unanswerable.

To draw to an end of deciphering his virtues and attainments, it may truly be said of him, that he had those gifts and graces, both of art and nature, so fixed in him, as that this age cannot parallel him; for his profundity and abyss of learning were accompanied with wit, memory, judgment, languages, gravity, and humility; inso-much that if he had been contemporary with the ancient fathers of the primitive Church, he would have been, and that worthily, reputed not, inferior to the chiefest among them.

He generally hated all vices, but three (which he ever reputed sins) were most especially odious unto him. First, usury, from which he was so far himself, that when his friends had need of such money as he could spare, he lent it to them freely, without expectance of aught back but the principal. The second was simony, which was so detestable to him, as that for refusing to admit divers men to livings, whom he suspected to be simoniacally preferred, he suffered much by suits of law: choosing rather to be compelled, against his will, to admit them by law, than voluntarily to do

* He was always a diligent and painful preacher; most of his solemn sermons he was most careful of and exact: I dare say few of them but they passed his hand, and were thrice revised before they were preached; and he ever disliked often and loose preaching without study of antiquity, and he would be bold with himself and say, "When he preached twice a day at St. Giles, he prayed once;" and when his weakness grew on him, and that by infirmity of his body he grew unable to preach, he began to go little to the Court, not so much for weakness, as for inability to preach. *Fun. Sermon.*

* He used no men to read for him as those great clerks, Bellarmine and others fashion is, to employ whole colleges and societies to study and read for them, and to furnish them; he only used an amanuensis to transcribe that which himself had first written with his own hand. — *Fun. Sermon.*

that which his conscience made scruple of. And for the livings and other preferments which fell in his own gift, he ever bestowed them freely, as you have seen before, upon deserving men, without suit: so that we may say of him, as was said long since concerning Robert Winchelsey, Archbishop of Canterbury, *Beneficia Ecclesiastica nunquam, nisi doctis contulit: precibus ac gratiâ nobilitum fretos, et ambientes, semper repulit.* The last was sacrilege, which he did so much abhor, that when the Bishopric of Sarum, and that of Ely, before it was so much deplored, were offered to him, upon terms savouring that way, he utterly rejected them. Concerning that of Salisbury, give leave to add a particular passage of his, which happened many years after his said refusal of it, which was this—At a parliament under King James, when an act was to pass concerning Sherborne Castle, it was observed, that only Bishop Andrews and another gave their votes against the same: that the other should so do was not much marvelled at, but that Bishop Andrews should do it, when none but that other lord did so, was so remarkable, as that he was demanded by a great person what his reason was for it? to which he most worthily replied, that it could not be well wondered why he should now vote against that which if he would have yielded unto many years before, in the days of Queen Elizabeth, he might have had this Bishopric of Sarum, which reason of his when his late Majesty, being then Prince, and present at the passing of the act, heard; he beshrewed him, that when he denied his consent, he did not declare the reason of his denial also, professing that had he been made acquainted with the state of that case, as now he was, he would, with the King his father's good leave, have laboured against the passing of the said act. To close up this point, this reverend prelate went yet a degree further, in refusing, when he was Bishop of Winchester, divers large and considerable sums, to renew some leases, because he conceived that the renewing of them might be prejudicial to succession.

Now let us lay all these together: his zeal and piety; his charity and compassion; his fidelity and integrity; his gratitude and thankfulness; his munificence and honesty; hospitality, humanity, affability, and modesty; and to these his indefatigability in study, and the fruits of his labours in his sermons and writings, together with his profundity in all kind of learning—his wit, memory, judgment, gravity, and humility, his detestation of all vices and sin, but especially of three. All

which (by conching them only in this compend) we have seen in him, as *ex angulo Leonum*, or by Hercules' foot, his whole body; and consider whether the Church of God in general, and this in particular, did not suffer an irreparable loss by his death.

Having taken a short survey of his life, let us now see him dying. He was not often sick, and but once, till his last sickness, in thirty years, before the time he died, which was at Downham, in the Isle of Ely, the air of that place not agreeing with the constitution of his body. But there he seemed to be prepared for his dissolution, saying oftentimes in that sickness, "*It must come once, and why not here?*" And at other times, before and since, he would say, "*The days must come, when, whether we will or no, we shall say, with the Preacher, I have no pleasure in them,*" (Eccles. xii. 1.) Of his death he seemed to presage himself a year before he died, and therefore prepared his oil, that he might be admitted in due time into the bride-chamber. That of *qualis vita*, &c. was truly verified in him, for as he lived so died he. As his fidelity in his health was great, so increased the strength of his faith in his sickness. His gratitude to men was now changed into his thankfulness to God. His affability to incessant and devout prayers and speech with his Creator, Redeemer, and Sanctifier. His laborious studies, to his restless groans, sighs, cries, and tears; his hands labouring, his eyes lifted up, and his heart beating and panting to see the living God, even to the last of his breath. And him, no doubt, he sees face to face, his works preceding and following him, and he now following the Lamb, crowned with that immortality, which is reserved for every one that lives such a life as he lived.

He departed this life September 25, 1626, in the 71st year of his age, and lieth buried in the upper aisle of the parish Church of St. Saviour's, Southwark. His executors have erected to him a very fair monument of marble and alabaster. And one that formerly had been his household chaplain, (whom this honourable and reverend prelate loved most tenderly from his childhood, rather like a father than a lord or patron;) but since his death a successor to him in some of his places in the Church, for the duty and reverence which he ever bore to him while he lived, hath most gratefully and cordially, in his everlasting honourable memory, added to it a most excellent, significant, and speaking Epitaph, which followeth;

LECTOR,

Si Christianus es, siste :

Mors pretium erit

Non nescire Te, Qui vir hic situs sit ;

Ejusdem tecum Catholicæ Ecclesiæ Membtrum,

Sub eadem felicitis Resurrectionis Spæ,

Eandem D. Jesu præstolans Epiphaniam,

Sacratissimus Antistes, LANCELOTUS ANDREWES,

Londini oriundus, educatus Cantabrigiæ

Aulæ Pembroch : Alumnorum, Sociorum, Prefectorum

Unus & nemini secundus,

Linguarum, Artium, Scientiarum,

Humanorum, Divinorum oranium

Infinitus Thesaurus, Stupendam Oraculum :

Orthodoxæ Christi Ecclesiæ

Dictis, Scriptis, Precibus, Exemplo

Incomparabile Propugnaculum :

Reginæ Elizabethæ a Sacris,

D. Pauli London Residentiarius,

D. Petri Westmonast. Decanus,

Episcopus Cicesterensis Eliensis : Wintoniensis,

Regique Jacobo tum ab Eleemosynia,

Tum ab utriusque Regni Coniiliis,

Decanus denique sacelli Regii.

Idem ex

Indefessâ operâ in Studiis,

Summâ sapientiâ in rebus,

Assiduâ pietate in Deum,

Profusâ largitate in egenos,

Rarâ amœnitate in suos,

Spectatâ probitate in omnes,

Æternum admirandus :

Annorum pariter, et publicæ famæ satur,

Sed bonorum passim omnium cum luctu denatus,

Cœlebs hinc migravit ad Aureolam cœlestem,

Anno

Regis Caroli II o. Ætatis suæ LXXI o.

Christi MDCXXVI o.

Tantum est (Lector) Quod te mœrentes Posterì
unc volebant, Atque ut ex voto tuo valeas, dicto Sit Deo Gloria.*

Reader, be serious, let thy thoughts reflect
On this grave Father with a large respect;
Peruse his well spent life, and thou shalt finde
He had a rare, and heav'n-enamell'd minde.
He was our kingdoms Star, and shin'd most bright
In sad afflictions darke, and cloudy night;
Let his example teach us how to live
In love and charity; that we may give
To those, whose wants inforce them to implore
Our aide, and charity makes no man poor.
Andrewes was fill'd with goodness, all his vages
Were crown'd and guilber with resounding praise.
The world shall be his Herald to proclaim
The ample glories of his spreading Fame.

* The concluding part of this inscription is manifestly corrupt; and we have not the means of ascertaining the true reading. The inscription at present on the monument is as follows :

Septis. 21^{mo}.

Die, Luthæ

Horâ matutinâ ferè quartâ

Lancelotus Andrews

Episcopus Wintoniensis

Maritimum lumen orbis Christiani

Mortuus est

(Ephemeris Laudatâ)

Anno Domini, 1626.

Ætatis suæ 71.

MISCELLANEOUS.

"Preface to a Defence of the True and Catholic Doctrine of the Sacrament of the Body and Blood of our Saviour Christ, &c. By Thomas (Cranmer,) Archbishop of Canterbury, Primate of all England, and Metropolitan. A.D. M.D.L.

"Our Saviour Christ Jesus, according to the will of his eternal Father, when the time thereto was fully accomplished, taking our nature upon him, came into this world from the high throne of his Father, to declare unto miserable sinners good news; to heal them that were sick; to make the blind to see, the deaf to hear, and the dumb to speak; to set prisoners at liberty; to shew that the time of grace and mercy was come: to give light to them that were in darkness and in the shadow of death, and to preach and give pardon and full remission of sin to all his elected. And to perform the same, he made a sacrifice and oblation of his own body upon the cross, which was a full redemption, satisfaction, and propitiation for the sins of the whole world. And to commend this his sacrifice unto all his faithful people, and to confirm their faith and hope of eternal salvation in the same, he hath ordained a perpetual memory of his said sacrifice, daily to be used in the Church to his perpetual laud and praise, and to our singular comfort and consolation; that is to say, the celebration of his Holy Supper, wherein he doth not cease to give himself with all his benefits to all those that duly receive the same supper, according to his blessed ordinance. But the Romish Antichrist, to deface this great benefit of Christ, hath taught that his sacrifice upon the cross is not sufficient hereunto, without another sacrifice devised by him, and made by the Priest; or else without indulgences, beads, pardons, pilgrimages, and such other pelfray, to supply Christ's imperfection. And that Christian people can not apply to themselves the benefits of Christ's passion, but that the same is in the distribution of the Bishop of Rome; or else that by Christ we have no full remission, but be delivered only from sin, and yet remaineth temporal pain in purgatory due for the same, to be remitted after this life by the Romish Antichrist and his ministers, who take upon them to do for us, that thing which Christ either would not, or could not do. O heinous blasphemy and most detestable injury against Christ! O wicked abomination in the temple of

God! O pride intolerable of Antichrist, and most manifest token of the son of perdition extolling himself above God, and with Lucifer exalting his seat and power above the throne of God! For he that taketh upon him to supply that thing which he pretendeth to be imperfect in Christ, must needs make himself above Christ, and so very Antichrist. For what is this else but to be against Christ, and to bring him in contempt? as one which either for lack of charity would not, or for lack of power could not, with all his blood-shedding and death, clearly deliver his faithful, and give them full remission of their sins, but that the full perfection thereof must be had at the hands of Antichrist of Rome and his ministers? What man of knowledge and zeal to God's honor, can with dry eyes see this injury to Christ; and look upon the state of religion brought in by the Papists, perceiving the true sense of God's word subverted by false glosses of man's devising, the true Christian religion turned into certain hypocritical and superstitious sects; the people praying with their mouths and hearing with their ears they know not what, and so ignorant in God's word that they could not discern hypocrisy and superstition from true and sincere religion? This was of late years the face of Religion within this realm of England, and yet remaineth in divers realms. But thanks be to Almighty God and to the King's majesty, with his father, a prince of most famous memory, the superstitious sects of monks and friars (that were in this realm) be clean taken away; the Scripture is restored unto the proper and true understanding, the people may daily read and hear God's heavenly Word, and pray in their own language which they understand; so that their hearts and mouths may go together, and be none of those people of whom Christ complained, saying: *These people honour me with their lips, but their hearts be far from me.** Thanks be to God many corrupt weeds be plucked up, which were wont to rot the flock of Christ, and to let the growing of the Lord's harvest.

"But what availeth it to take away beads, pardons, pilgrimages, and such other like Popery, so long as its chief roots remain unpulled up? whereof so long as they remain, will spring again all former impediments of the Lord's harvest, and corruption of his flock. The rest is but branches and leaves, the cutting away whereof is but like topping and lopping of a tree, or

cutting down of weeds, leaving the body standing, and the roots in the ground; but the very body of the tree, or rather the roots of the weeds, is the Popish doctrine of Transubstantiation of the real presence of Christ's flesh and blood in the Sacrament of the Altar (as they call it) and of the sacrifice and oblation of Christ made by the priest, for the salvation of the quick and the dead. Which roots if they be suffered to grow in the Lord's vineyard, they will overspread all the ground again with the old errors and superstitions. These injuries to Christ be so intolerable, that no Christian heart can willingly bear them. Wherefore, seeing that many have set to their hands, and whetted their tools, to pluck up the weeds and to cut down the tree of error, I not knowing otherwise how to excuse myself at the last day, have in this book set to my hand and axe with the rest to cut down this tree, and to pluck up the weeds and plants by the roots, which our Heavenly Father never planted, but were grafted and sown in his vineyard by his adversary the devil, and Antichrist his minister. The Lord grant that this my travail and labour in his vineyard, be not in vain; but that it may prosper and bring forth good fruits to his honour and glory. For when I see his vineyard overgrown with thorns, brambles, and weeds, I know that everlasting woe appertaineth unto me if I hold my peace, and put not to my hands and tongue to labour in purging his vineyard. God I take to witness, who seeth the hearts of all men thoroughly unto the bottom, that I take this labour for none other consideration, but for the glory of his name and the discharge of my duty, and the zeal that I bear toward the flock of Christ. I know in what office God hath placed me, and to what purpose; that is to say, to set forth his word truly unto his people, to the uttermost of my power, without respect of person or regard of thing in the world, but of him alone. I know what account I shall make to him hereof at the last day, when every man shall answer for his vocation, and receive for the same good or ill according as he hath done. I know how Antichrist hath obscured the Glory of God and the true knowledge of his word; overcasting the same with mists and clouds of error and ignorance, through false glosses and interpretations. It pitieth me to see the simple and hungry flock of Christ led into corrupt pastures; to be carried blindfold, they know not whither, and to be fed with poison in the stead of wholesome meats.

And moved by the duty, office, and place wherunto it hath pleased God to call me, I give warning in his name, unto

all that profess Christ, that they flee far from Babylon if they will save their souls; and to beware of that great harlot; that is to say, the pestiferous see of Rome, that she make you not drunk with her pleasant wine. Trust not her sweet promises, nor banquet not with her; for instead of wine she will give you sour drags, and for meat she will feed you with rank poison. But come to our Redeemer and Saviour Christ who refresheth all that truly come unto him, be their anguish and heaviness never so great. Give credit unto him in whose mouth was never found guile nor untruth. By him you shall be clearly delivered from all your diseases; of him you shall have full remission, *à péché et à culpâ*. He it is that feedeth continually all that belong unto him, with his own flesh that hanged upon the cross; and giveth them drink of the blood flowing out of his own side; and maketh to spring within them, water that floweth unto everlasting life. Listen not to the false incantations, sweet whisperings, and crafty jugglings of the subtle Papists, wherewith they have this many years deluded and bewitched the world, but hearken to Christ; give ear unto his words, which shall lead you the right way unto everlasting life, there with him to live ever as heirs of his kingdom. Amen."

This curious and valuable treatise, from which we have already taken occasion, in the course of our work, to make several extracts, is thus concluded;

"But thanks be to the eternal God, the manner of the Holy Communion, (which is now set forth within this realm,) is agreeable with the institution of Christ, with St. Paul and the old Primitive and Apostolic Church, with the right faith of the sacrifice of Christ upon the cross for our redemption, and with the true doctrine of our salvation, justification and remission of all our sins by that only sacrifice.

"Now resteth nothing, but that all faithful subjects will gladly receive and embrace the same, being sorry for their former ignorance; and every man repenting himself of his offences against God, and amending the same, may pledge himself wholly to God, to serve and obey him all the days of his life; and often to come to the Holy Supper which our Lord and Saviour Christ hath prepared; and as he there corporally eateth the very bread and drinketh the very wine, so spiritually he may feed of the very flesh and blood of Jesus Christ his Saviour and Redeemer; remembering his death, thanking him for his benefits,

and looking for none other sacrifice at no priest's hands for remission of his sins, but only trusting to His sacrifice, which being both the High Priest, and also the Lamb of God, prepared from the beginning to take away the sins of the world, offered up himself once for ever in a sacrifice of sweet smell unto his Father, and by the same paid the ransom for the sins of the whole world; who is before us entered into heaven, and sitteth at the right hand of his Father, as patron, mediator, and intercessor for us: and there hath prepared places for all them that be lively members of his body, to reign with him for ever in the glory of his Father; to whom, with him and the Holy Ghost, be glory, honour and praise, for ever and ever. Amen."

To the Editor of the Remembrancer.

SIR,

PERMIT me to communicate a plan which I have found very beneficial in increasing the numbers, and securing the attendance of the children of my parish school.

The school was set on foot in 1813, in a country parish with small means, and among a population averse to any mode of instruction, which had not in view the worldly advantage of their children; it has been yearly increasing in numbers, in religious knowledge, in regularity, and what is of prime importance, accompanied with a manifest change in the opinions of the parents with respect to the advantage of such education. The number now on the boards is 220, and what is chiefly to be considered, the average daily attendance is nearly 200. For this regularity we are chiefly indebted to the obvious benefit of the National System of Education, now at length becoming manifest to the parents, by the improvement of their children in orderly conduct and religious knowledge, but in no small degree to the effect, of what in this case will be allowed, I think, to be perfectly legitimate, a Penny club, which was put in motion about three years since, and is still conducted by the industry and benevolence of a

Lady inhabitant of the town. The object is to furnish certain articles of dress twice in the year for the children, who on their parts are to bring a weekly penny, if they can be recommended by a Gentleman or Lady who becomes answerable for an additional weekly penny. These sums are returned to the children in the shape of useful articles of dress, chiefly made by the girls during their afternoon school. The benefit to the School resulting from this simple and easily conducted plan are the following, 1st, That as irregularity of attendance by the rules of the school disqualifies a subscribing Child from receiving benefit, the parents are very exact in sending them to school for fear of forfeiting the advantages. 2dly, As the articles of dress are for the most part made in the school, the girls, under their working mistress, are instructed especially in that sort of work, which will be useful to them in domestic life; and 3dly, As decency of apparel has been followed by a greater general attention to cleanliness, a manifest difference has taken place in the appearance of all the children, and a great improvement in the feelings of the parents towards the school. If the sum of 8s. 8d. the yearly amount of each subscription, be thought by any one too inconsiderable for any very beneficial purpose, let such an one reflect on the small quantity of materials for children mostly under eight, the exceeding cheapness of all common articles for dress, when purchased in the gross, and the gratuitous making in part, and it will cause no wonder that the benefit of having a child in the Penny club is not only considered by the parent as a blessing, but that the school itself, using it as a gentle means of enforcing regularity, should have been progressively improving, as well in decency and good manners as in religious and useful knowledge. In the hope that what I have found thus use-

ful, may be adopted with equal advantage by others, I subscribe myself

Yours faithfully,
CLERICUS.

ON THE ADVANTAGE OF THE POPULATION-RETURNS TO THE CLERGY.

To the Editor of the Remembrancer.

SIR,

AMIDST the mass of official documents from time to time presented to the consideration of our legislature, there are none I think more interesting and important than those returns of the population of England, which are made every ten years under the act of parliament commonly called the Population Act.

By means of tables formed from the materials contained in these returns, the statesman and the political economist are enabled to judge of the comparative strength of the country, and the condition of the people at large. The members of the medical profession exult in the proof which these reports afford of the superiority of the modern practice of physic, and appeal to the numerical increase of the population as a testimony that myriads of lives are now preserved from the effects of diseases, which in former times were the precursors of death. And the capitalists, who, as dealers in annuities or insurances, make merchandise of the few years we have to live, derive from the same source the means of calculating their profits and losses for years to come, and of regulating the concerns of their trade.

But whilst the above-mentioned classes look with such a degree of interest upon the numerical statement of the population, I cannot but wish that the Clergy would avail themselves of the advantage which they may derive from this branch of knowledge, and apply it to ascertain the effect of their la-

bours, and the condition of the people committed to their charge.

From one of the tables prefixed to the "Abstract of Population Returns," made in 1821, it appears that in every hundred persons, taking the average throughout England, there are as follow—

Under 5 years of age . . .	15.8
Between 5 and 10	18.4
10 .. 15	11.6
15 .. 20	9.8
20 .. 30	14.7
30 .. 40	11.5
40 .. 50	9.4
50 .. 60	6.6
60 .. 70	4.4
70 .. 80	3.2
80 .. 90	5
90 .. 100	0.4
100 .. —	0.01
	<hr/> 99.441

From these data it follows, that there are in every 100 persons—

Under 7 years of age	20
Between 7 and 15	30
15 and 20	10
Above 20	50
	<hr/> 100

This calculation, though not mathematically exact, is sufficiently near the truth for every practical purpose; and it will enable every parish priest to learn whether his schools contain a large or small proportion of the children of his parish; whether the number of youths he presents for confirmation to the Bishop be as great as might be expected, were he to judge by the number of those who are of age to receive that ordinance, and living in the parish.

But the most important application of the principle thus laid down, will be found in the means it affords of ascertaining the proportion of communicants in the same parish at different times, and at different parishes at the same time. For instance, were I a rector of a parish which contained one thousand inhabitants, the above table would teach

me that one half of my parishioners were above twenty years of age; and from them I should expect the communicants at the Lord's table. If at my first coming into the parish I found fifty persons habitually communicating, I should record the number; and at any successive return made by public authority of the population of the parish, I should see not only whether the number of the communicants had positively increased, but whether it had done so comparatively with the increase or the diminution of the population. If the proportion of communicants should be found to have increased, I should have fair grounds to rejoice that my labours had in the same degree prospered; and if on the contrary, a falling off should be perceived, I should deem it my duty to examine my own conduct very narrowly, under the apprehension that I might find in my own remissness a cause of this failure of attendance on the Holy Table, as well as in the carelessness of my flock. In the same manner also the above calculation will shew the comparative state of different villages and towns, and enable the curate of one village to judge whether or no he is more or less successful than his neighbours in preserving his people in close communion with our Holy Church.

Trusting that my brethren will profit by this hint for the improvement of a parish, and being unwilling to weary your patience, I shall conclude with subscribing myself,

Yours, &c. * * *

Addition of two Out-Pensioners to Bromley College.

Scarcely a month passes in which we have not the pleasure of announcing some fresh act of enlarged and judicious beneficence from the Clergy or others. The following has just been communicated to us, and we most gladly insert it.

In the course of last month a meeting took place at Lambeth-palace, of the Trustees of Bromley College, in Kent, when three poor widows of loyal and orthodox Clergymen of the Church of England were elected into that College.

At the same time two others were nominated by the Trustees as out-pensioners, on the recent endowments of the present Bishop of Rochester, which have been generously annexed by him to the establishment of his benevolent predecessor, Bishop Warner.

As many of your readers may be unacquainted with the particulars of this charitable clerical establishment, the following short account of it may not be unacceptable.

Bromley College was originally founded, according to the directions of Bishop Warner's will, in 1666, for twenty widows of loyal and orthodox Clergymen of the Church of England, and a Chaplain, always to be chosen from Magdalen College, Oxford.

The number of widows has since been increased to forty, and their pecuniary payment augmented from 20*l.* to 30*l.* 10*s.* a year, by the benefactions of Bishop Pearce, and his brother Mr. William Pearce, Mrs. Bettenson, the Rev. Mr. Hetherington, and other charitable persons.

The number of petitions presented at these elections generally exceeding 25, the Trustees are frequently under the painful necessity of selecting, from cases of almost equal distress, the widows to fill up the vacancies in the College.

It appears, therefore, from this fact, that, notwithstanding there are a few other establishments of the same nature, aided, as they are, by the Diocesan Charities of the Parochial Clergy, they are, taken altogether, lamentably deficient.

A more judicious attempt to obtain a fund sufficient to meet this deficiency, cannot perhaps be made, than by the plan now adopted by

the Bishop of Rochester: a plan that offers to the charitable friends of our National Church, an advantageous and easy mode of essentially contributing to her support; and to the opulent and benevolent the opportunity of relieving distress, under circumstances which peculiarly recommend it to their consideration.

To secure the permanent means of carrying their patriotic and humane intentions into effect, the Trustees of the College are fully empowered, by Act of Parliament, for the necessary uses declared in that Act.

Thus a permanent fund may be established, for augmenting the number of poor clergymen's widows, out-pensioners to Bromley College: and towards the establishment of such fund, *the Bishop of Rochester has vested in the Trustees of the College two thousand pounds three per cent. Bank Annuities.*

This project of the venerable prelate comprises not only the gradual augmentation of the number of widows out-pensioners, but also the further relief and comfort of such as are resident in the College; and

ultimately, when any further increase in the number of the widows shall become inexpedient, by extending assistance to their orphan children.

LINES ON THE PENITENTIARY AT MILLBANK.

WE have been favoured with the following unpublished lines, entitled, "*The Reflections of a Convict in the Penitentiary at Millbank.*" They are clearly the production of a person well acquainted with the subject of Penitentiaries in general, and of this at the Millbank in particular; having access to authentic sources of information; fully convinced himself of the beneficial results that may be expected from the adoption of the Penitentiary system; and anxious, in his leisure hours, to convey his own convictions to others in a way that may at once please and convince them. We are happy in being enabled to give publicity to a statement, that, independent of its poetical merits, is calculated to place a subject, to which the public mind has been so much turned, in a clear and satisfactory light.

THANKS be to those, who plann'd these silent cells,
Where Sorrow's true-born child, Repentance, dwells;
Where Justice, sway'd by Mercy, doth employ
Her iron rod to chasten, not destroy;
The slave of vice to virtue deigns restore, 5
And bids him, once enfranchis'd, sin no more.
What man can tell, when once he goes astray,
How far his steps shall wander from the way?
Who knows the perils, which his feet surround,
When rashly venturing on forbidden ground? 10
In evil hour I yielded to explore
The Gamblers' haunts, and enter'd Folly's door;
Rash, fatal step! among the midnight crew
I staid to practice, what I came to view;
My purse soon gone, what language can express 15
The bitter anguish of my deep distress,
When fortune left me at the break of day,
Involv'd in debt beyond my means to pay?
I pledg'd my word; the rest is quickly told,
I kept my promise, but purloin'd the gold, 20
I own my doom was just, I did the deed,
For which the law had punishment decreed;
My crime was great; of reason quite bereft,
I added base ingratitude to theft,
Yet surely school'd within these walls, my mind 25
Again to better thoughts may be inclin'd;

And sooner would I here the irksome sway
Of discipline from morn till night obey,
Than herd with those, who still in prison upheld
The reign of vice, and riot uncontroll'd. 30'

Here every action is by rule defin'd;
To each its proper time and place assign'd;
Oft sounds the prison bell, and as it rings,
Its brazen voice a known commandment brings;
By rule our several duties we fulfil, 35

Now throw the shuttle and now turn the mill;
Now, march'd in pairs, the beaten circle trace
Around the gravel'd courts with measur'd pace.
Now take our meal, and now with list'ning ear
Attentive stand the word of God to hear; 40

And now in school we learn to read or write,
Our letters to our friends, with leave, indite;
Now homage to our heavenly Father pay,
And prayer, which usher'd in, concludes the day.
Nor fetter here nor chain the prisoner galls; 45

Nor sound of stripes is known within these walls;
Nor do I hear the voice of harsh command;
Nor 'gainst me dares my fellow lift his hand.
Throughout the day a keeper's eye is near;
Nor broul nor tumult but must reach his ear; 50

But if his patience by our faults be tried;
'Tis not from him, our censure we abide;
He but reports th' offence, the charge preferr'd,
Before a higher power is duly heard;
Nor is the prisoner left without redress, 55

If they who guard him, injure or oppress;
Our printed rules the various channels show,
Through which petition or complaint may flow.
Nor wrong nor insult in this place we fear;
Yet is the weight of punishment severe; 60

Here never sound of joy on echo calls;
Nor sports nor games enliven these sad walls;
Here discipline and order rule, nor deign
To slack throughout the year the tighten'd rein;
Admit not Mirth with convicts to reside, 65

But send her hence, with Innocence to bide.

When first received within my narrow room,
Alone I plied the labours of the loom;
But now a few companions cheer the day,
And Time seems less to loiter on his way; 70

Still do I rest when sounds the evening bell,
Apart from others, in a separate cell;
There, while the sun's bright beams prolong their stay,
And give a portion of the night to day,

I turn me to the book wherein we trace
God's gracious dealings with our wayward race:
That book, which pardon, in Christ's holy name,
Bids e'en the convict from his Maker claim. 75

But when pale Winter in his turn prevails,
And ere we cease our toils, the day-light falls,
In solitude and darkness I compare
What others suffer with the lot I bear,
And own 'twas mercy, and not vengeance, sent
The convict to this place of punishment. 80

How many are there, on whose homeless heads,
Its pelting rain the angry tempest sheds? 85

How many, who abide, with limbs half bare,
 The keen encounter of the frosty air?
 How many sweat to earn a scanty meal?
 Or, faint with toil, the pangs of hunger feel? 90
 Here shelter, food, and raiment we enjoy,
 Nor feed on Nature's wants our thoughts employ.
 Nor gambling here, nor drink, nor idle jest,
 First rouse the mind, then leave it more depress'd.
 But if, when Conscience, in these lonely cells 95
 To their just size our past offences swells,
 Remorse in secret on her victim prey,
 His spirits droop, and health and strength decay,
 The aid, which man can minister, is near,
 Nor mind nor body is neglected here. 100
 The Leech with medicine goes his daily round,
 The soul's Physician probes the mental wound.
 Within the prison's gate the Chaplain dwells,
 And speaks the words of comfort through its cells;
 To all in turn his notice he extends, 105
 Exhorts, reproves, admonishes, commends;
 The ways of God to ignorance makes known,
 And labours hard to change the heart of stone.
 There are, who still deny th' attempt as vain,
 To make the stricken convict whole again; 110
 Who deem this mansion's price an useless cost,
 And call the pains here taken labour lost;
 Who those, that think good fruit in prison will grow,
 Bid seed on rocks or in the waters sow.
 Mistaken men! in his own time the Lord 115
 May cause the deafest ear to hear his word:
While there is life, there's hope, the doctor cries,
 Nor undisputed leaves to death the prize;
 Still strives to rouse the body's dormant heat,
 When the pulse sinks, and heart scarce seems to beat; 120
 And will ye to the powers of hell resign
 The soul not yet condemn'd by wrath divine?
 And of all chance of heaven for him despair,
 Who yet on earth is Providence's care?
 What warrant have ye to exclude from grace 125
 One living sinner of the human race?
 Know ye the sin that may not be subdu'd?
 Or sight too blind by grace to be renew'd?
 Of thieves and harlots have we not been told,
 By the good Shepherd brought within his fold? 130
 Did not the nations hear those lips proclaim
 The reign of Christ, which most had scorn'd his name?

 But widely do they err, who think it clear,
 That Satan combats with advantage here;
 Already hath he prov'd a treacherous guide, 135
 To those who captive in these cells abide;
 The inmates of these walls have been betray'd
 To ruin by the master they obeyed;
 Nor longer in his power dare put their trust,
 O'erwhelm'd with shame, and humbled to the dust. 140
 With warning voice does Wisdom cry in vain,
 While Vice her votaries leads in Pleasure's train,
 But from her victims, in these sad retreats,
 The word of truth a ready hearing meets;
 Here gladly to instruction we attend, 145
 And friendless seek the Chaplain for a friend:
 His good report those friends may yet restore;
 Whose loss, too late awaken'd, we deplore;

Persuade offended parents to relent, And knit again the ties which vice hath rent. Nor hope is here unknown; promotion here On merit waits, whene'er it shall appear; And every action here is duly weighed; And full records for their inspection made, By whose advice, th' impartial hand of power May set us free before th' appointed hour.	150
O! does the Crown its mercy interpose, Thee massy gates by pardon to unclose, And bids the sufferings of the prisoner cease, Ere the stern law its victim would release. O may it quickly send me home to cheer The eyes my crimes have dimm'd with many a tear, And may I ne'er forget my fall retriev'd, But profit by the warnings here receiv'd, Avoid the rock, on which in youth I ran, And live in peace henceforth, with God and man.	155 160 165

To the Editor of the Remembrancer.

SIR,

YOUR Review of the Case between "Merewether and Phillips, on the Bible Society," (in October 1823) and the just reproof which you awarded and administered to the latter, for his singular defence of a most unwarrantable intrusion into Mr. Merewether's parish, must have been read with great satisfaction by every true friend of order and decorum in the Church Establishment.

But the evil which you deprecate is, unhappily, *still at work*, to the disadvantage of our National Church, and to the disturbance of our peace! The worthy and excellent Vicar of Whitwick, has acted with spirit and with judgment; and, as I am living in his neighbourhood, it seems more especially incumbent on me to report the *progress* of that evil which he has so forcibly delineated, and so justly exposed! Under this impression, I deem it my duty to announce, that a similar intrusion has lately taken place in the parish of which I am the appointed minister: and when I shall have given you the few following facts, my whole purpose in this address to you, in your Ecclesiastical department, will have been sufficiently answered: for it would be idle to repeat what has been already urged against intrud-

ers of this mischievous description, and it must be equally needless for me to avow the feeling with which they are regarded by every Clergyman of a sound and orthodox character!

I merely consider myself professionally called upon to hold them up to public observation, that it may be duly known, "*what manner of spirit they are of!*"

The plain facts are these—I find that four of these persons, in the last autumn, so far forgot, I must say, their own offices and characters, that they actually attended a New Bible Association (as, I believe, it was called), in the *Baptist Meeting-House* at Hugglescote, in my parish. Their names are reported to be—the Hon. and Rev. Mr. Erskine, Incumbent of Swithland; the Rev. E. T. Vaughan, Vicar of St. Martin's, in Leicester, and an author of no common notoriety; the Rev. — Paget, Curate of St. Martin's; and another Curate, a Rev. Mr. Malpas, of Measham.

Mr. Vaughan, it seems, has also given himself the trouble of calling and attending a similar meeting in the very village of Ibstock, modestly stating his meritorious labours on behalf of my parishioners, having ridden twenty miles for this laudable purpose (to supply my deficiencies), and being about to return the same

distance before dinner! But the main point is, by what authority do these persons justify their intrusion upon me and my parishioners? What right have they to interfere in this manner with the spiritual concerns of another man's flock? Are they, or are they not, amenable to some ecclesiastical censure? It is a case which is beginning (as I conceive) to require the notice of my clerical brethren, and indeed the official check and censure of our superiors! But I disclaim a disposition to controversy and to litigation: and it is my sincere wish that *both* may be avoided by the timely discontinuance of these irregular and illegal encroachments!

In these *predicted* days of schism and religious error, can it be consistent with a Clergyman's duty to sow seeds of disunion and division within the very pale of his Church, and to spread the mischief by his personal exertions, a mischief which threatens the most serious consequences not only to the discipline, but to the doctrines of that Church? Your answer to this question, Mr. Editor, I may confidently anticipate, with the concurrence and encouragement, the support and approbation, of all sober-minded and respectable members of the Church of England; and therefore I presume to request your admission of this letter into your pages, with the undisguised signature of

THE RECTOR OF IBSTOCK.

*Ibstock, Leicestershire,
Jan. 22, 1824.*

OUR Life of Archbishop Usher has drawn forth several communications from our Correspondents, which we gladly insert.

SIR,

You will probably consider the following passage from Mr. Todd's able *Memoirs of the Life and Writings of the Right Reverend Brian Walton, D.D. Lord Bishop of Chester; &c.*

respecting the sentiments of Archbishop Usher, on certain Calvinistic points of doctrine, to be very reasonable, and worthy of insertion in your Remembrancer.

Yours,

X.

"It has been said, that, in order the better to understand his (Archbishop Usher's) character, his being a Calvinist in the early part of his life, and his taking afterwards the middle way betwixt the Calvinists and Arminians, should never be overlooked. And in the observations, which I shall now bring forward, Dr. Walton will be found to bear a part. I would first remark, that *Usher* is generally supposed to have disclaimed, at a late period of his life, notions which defended or propagated Calvinism. But in the vigour of his years and judgment, when Bishop of Meath, it appears also, in the testimony which I am about to cite, that in a very material point, he was no overbearing advocate for the cause of Calvin. These are the words; and none, who rightly understand THE DOCTRINES OF THE CHURCH OF ENGLAND, will impugn them.

"There is an error in heart, as well as in the brain; and a kind of ignorance arising from the will, as well as from the mind. And therefore, in the Epistle to the Hebrews, all sins are termed *ἀγνοήματα*, *ignorances*, and sinners *ἀγνοῦντες καὶ πλανώμενοι*, *ignorant and erring persons*; because however, in general, the understanding may be informed rightly; yet, when particular actions come to be resolved upon, men's perverse wills and inordinate affections cloud their minds, and lead them out of the way. That therefore is to be accounted sound knowledge, which sinketh from the brain into the heart, and from thence breaketh forth into action; setting head, heart, hand, and all at work; and so much only must thou reckon thyself to know in Christianity, as thou art able to make use of in practice. For, as St. James saith of faith, *Shew me thy faith by thy works; so doth he, in like manner, of knowledge: Who is a wise man and endued with knowledge amongst you? let him shew out of a good conversation his works with meekness and wisdom. And St. John, much to the same purpose: Hereby do we know that we know him, if we keep his commandments. He that*

* Sermon, by James Usher, Bishop of Meath, delivered before the King at Wexford, 20th June, 1624; 4th edition, p. 27.

saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

"Other sentiments of the Archbishop upon Calvinistical points are detailed in a letter from Dr. Hammond to Mr. Peter Stanilough, in 1657; which contains the sum of testimonies before given, in respect to facts, by Dr. Walton, Mr. Peter Gunning, and Mr. Herbert Thorndike; and, though more than once already printed, may not here be omitted.

"To your queries all that I have to return is, first, that that bishop [Usher] *did for many years acknowledge universal redemption*; but that with a distinction of *non ex æquo pro omnibus*. Which puts me in mind of the words of holy Maximus in his *Κεφ. περί ἀγάπης*, that *Χριστός ὑπὲρ πάντων ἔξ ἑσῶς*. Which last words (when I read them along since) I could not guess why they were added, till I saw there was somebody that granted the *ἀπέθανεν ὑπὲρ πάντων*, but denied the *ἔξ ἑσῶς*.

"Secondly, that a little before his leaving London (I was told it by * some that heard him about this time two years) at St. Peter's Paule-Wharfe, as also in several other places, he preached a sermon, which himself called a soule-saving sermon, on Rom. viii. 30. part of the verse, [*whom he called, them he justified,*] in which he earnestly pressed the sincerity of God's universal call to every one of all sinners, to whom the Gospel was preached; pressing throughout this sermon the universal free invitations of all by God, Apoc. xxii. 17. Isaiah, lv. 1, 7. Adding, that, without this made good, all preaching to convert sinners as yet in their sins from the evil of their ways would want a firm foundation.

"Thirdly, that a learned divine going after this to him, and taking rise from these words of his, [*that God intended truly that all, whom he called by the word to repent and believe, might certainly, if they would, and God truly would they should come and repent, &c.*] to ask, Can they all will? Doth God, with his word, give internal grace to all that are called by it, that they may repent, &c. if they will, and that they certainly can will? He answered, *Yes, they all can will; And, that so many will not, 'tis because (as I then taught) they resist God's grace; alleging Acts vii. 51. This, and much more, he then declared, and in fine concluded in these words, Bishop Overall was in the right, and I am of his mind.*

* Mr. Peter Gunning, afterwards Bishop of Chichester, and lastly of Ely.

"Fourthly, a learned doctor, that was frequently with the bishop, wrote Mr. Pierce word, (as he wrote to me, on my asking him the same question which you do me,) that *that bishop told him lately, before his death, that he wholly disliked the Geneva form of doctrine in this matter.*"—*Todd's Life of Brian Walton*, vol. i. p. 203.

SIR,

I send the following for insertion, as a matter of curiosity, leaving your readers to exercise their own judgments on its contents. Of some of these *premonitions*, for I can call them by no other name, being doubtless but the strong anticipations of a man of piety, learning, and discernment, judging from the experience of the past, and the view of the present, notice has been taken by you in your life of the Archbishop; but in this scarce Tract * they are brought together in one view. Yours, &c.

X.

Strange and Remarkable Predictions of that Holy, Learned, and excellent Bishop, James Usher, late Lord Archbishop of Armagh, and Lord Primate of Ireland.

"The author of the life of this excellent and

* The title of the Tract is as follows:

Strange and Remarkable Prophecies and Predictions of the Holy, Learned, and Excellent James Usher, late Lord Archbishop of Armagh, and Lord Primate of Ireland; giving an account of his foretelling

I. The Rebellion in Ireland, forty years before it came to pass.

II. The Confusions and Miseries of England in Church and State.

III. The Death of King Charles the First.

IV. His own Poverty and Want.

V. The Divisions in England in matters of Religion.

Lastly, of great and terrible Persecutions which shall fall upon the Reformed Churches by the Papists, wherein the then people should be concerned.

Written by the person who heard it from this excellent person's own mouth, and now published earnestly to persuade us to that repentance and reformation which can only prevent our ruin and destruction.

"And the Lord said, Shall I hide from Abraham the thing which I do?" Gen. xviii. 17.

Licensed November 16th. London, printed for R. G.

worthy Primate and^a Archbishop, gives an account, that among other extraordinary gifts and graces, which it pleased the Almighty to bestow upon him, he was wonderfully endued with a spirit of prophecy, whereby he gave out several true predictions and prophecies of things a great while before the came to pass, whereof some we have seen fulfilled, and others remain yet to be accomplished. And though he was one that abhorred enthusiastic notions, being too learned, rational, and knowing, to admit of such idle freaks and whimsies; yet he professed, 'that several times in his life he had many things impressed upon his mind, concerning future events, with so much warmth and importunity, that he was not able to keep them secret, but lay under an unavoidable necessity to make them known.'

"From which spirit he foretold the Irish rebellion forty years before it came to pass, with the very time when it should break forth, in a sermon preached in Dublin in 1601, where from Ezek. vi. 6. discoursing concerning the prophet's bearing the iniquity of Judah forty days, the Lord therein appointed a day for a year; he made this application in relating to the connivance of popery at that time. *From this year (says he) will I reckon the sin of Ireland, that those whom you now embrace, shall be your ruin, and you shall bear this iniquity.* Which prediction proved exactly true, for from that time 1601, to the year of 1641, was just forty years, in which it is notoriously known, that the rebellion and destruction of Ireland happened, which was acted by those Popish Priests, and other Papists, which were then connived at. And of this sermon the Bishop reserved the notes, and put a note thereof in the margin of his Bible; and for 20 years before, he still lived in the expectation of the fulfilling thereof; and the nearer the time was the more confident he was, that it was near accomplishment, though there was no visible appearance of any such thing: And (says Dr. Bernard) the year before the rebellion broke forth, the Bishop taking his leave of me, being then going from Ireland to England, he advised me to a serious preparation; for I should see heavy sorrows and miseries before I saw him again.

"From this spirit of prophecy, he foresaw the changes and miseries of England in Church and State: for having in one of his books, (called *De Prim. Eccl. Brit.*) given a large account of the destruction of the Church and State of the Britons, by the Saxons, about 550 years after Christ; he gives this among other reasons, why he insisted so largely upon it; that he foresaw, that a like judgment was yet behind, if timely repentance and reformation did not prevent it; and he would often mourn upon the foresight of this, long before it came.

"From this spirit he gave mournful

intimations of the death of our late sovereign, Charles the First; of whom he would be often speaking with fear and trembling; even when the king had the greatest success; and would therefore constantly pray, and give all advice possible, to prevent any such thing.

"From this spirit he foresaw his own poverty in worldly things, and this he would often speak of, with admiration to the hearers, when he was in his greatest prosperity, which the event did most certainly verify.

"From this spirit he predicted the divisions and confusions in England in matters of religion, and the sad consequences thereof: some of which we have seen fulfilled; and I pray God, the rest which he feared, may not also be accomplished upon us.

"Lastly, from this spirit he foretold, that the greatest stroke upon the Reformed Churches was yet to come; and that the time of the utter ruin of the See of Rome, should be when she thought herself most secure: and as to this last, I shall add a brief account from the person's own hand, who was concerned therein; which followeth in these words:

"The year before this learned and holy Primate Archbishop Usher died, I went to him, and earnestly desired him, to give me in writing his apprehensions concerning justification, and sanctification by Christ; because I had formerly heard him preach upon those points, wherein he seemed to make those great mysteries more intelligible to my mean capacity than any thing which I had ever heard from any other. But because I had but an imperfect and confused remembrance of the particulars, I took the boldness to importune him, that he would please to give a brief account of them in writing; whereby I might the better imprint them in my memory; of which he would willingly have excused himself by declaring his intentions of not writing any more: adding, that if he did write any thing, it should not exceed above a sheet or two: but upon my continued importunity, I at last obtained his promise.

"He coming to town some time after, was pleased to give me a visit at my own house; where I failed not to challenge the benefit of the promise he had made me: He replied: *That he had not wrote, and yet he could not charge himself with any breach of promise: For (said he) I did begin to write; but when I came to write of sanctification, I found so little of it wrought in myself, that I could speak of it only as parrots by rote, and without the knowledge and understanding of what I might have expressed: and therefore, I durst not presume to proceed any further upon.*

"And when I seemed to stand amazed, to hear such an humble confession from so great and experienced a Christian, he added, *I must tell you, we do not well understand*

What sanctification is; it is no less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, as a whole burnt-offering to Christ; and how little (says he) are many of those who profess Christianity experimentally acquainted with this work on their souls.

"By this discourse, I conceived he had very excellently and clearly discovered to me that part of sanctification which he was unwilling to write.

"I presumed to inquire of him what his present apprehensions were concerning a very great persecution which should fall upon the Church of God in these nations of England, Scotland and Ireland, of which this Reverend Primate had spoken with great confidence many years before, when we were in the highest and fullest state of outward peace and settlement. I asked him whether he did believe these sad times to be past, or that they were yet to come,—to which he answered, *That they were yet to come, and that he did as confidently expect it, as ever he had done*; adding, *that this sad persecution would fall upon the Protestant Churches of Europe*. I replied, that I did hope it might have been past as to these nations of ours, since I thought, that though we who are the people thereof, have been punished much less than our sins have deserved, and that our late wars had made far less devastations, than war commonly brings upon those countries where it pleaseth God in judgment to suffer it; yet we must needs acknowledge, that many great houses had been burnt, ruined, and left without inhabitants, many great families impoverished and undone, and many thousand lives also had been lost in that bloody war, and that Ireland and Scotland, as well as England, had drunk very deep of the cup of God's anger, even to the overthrow of the Government, and the utter desolation almost of a very great part of those countries.

"But this holy man turning to me, and fixing his eyes upon me with that serious and awful look, which he usually had when he spake God's word and not his own; and when the power of God seemed to be upon him, and to constrain him to speak, which I could easily discern much to differ from the countenance wherewith he usually spoke to me; He saith thus:

"*Fool not yourself with such hopes, for I tell you, all you have yet seen hath been but the beginning of sorrows, to what is yet to come upon the Protestant Churches of Christ, who will ere long fall under a sharper persecution than ever yet has been upon them; and therefore (said he to me) look you be not found in the outward court, but a worshipper in the temple before the altar, for Christ will measure all those that possess his name, and call themselves his people; and the outward worshippers he will leave out, to be trodden down by the Gentiles. The outward court (says he) is the formal*

Christian, whose religion lies in performing the outward duties of Christianity, without having an inward life and power of faith and love, uniting them to Christ, and these God will leave to be trodden down and swept away by the Gentiles; but the worshippers within the temple and before the altar, are those who do indeed worship God in spirit and in truth, whose souls are made his temples, and he is honoured and adored in the most inward thoughts of their hearts, and they sacrifice their lusts and vile affections, yea, even their own wills, to him. And these God will hide in the hollow of his hand, under the shadow of his wings; and this shall be one great difference between this last and all other preceding persecutions: for in the former, the most eminent and spiritual ministers and Christians did generally suffer most, and were most violently fallen upon, but in the last persecution these shall be preserved by God as a seed to partake of that glory which shall immediately follow and come upon the Church as soon as ever this sorrow shall be over; for as it shall be the sharpest, so it shall be the shortest persecution of them all; and shall only take away the gross hypocrites and formal professors, but the true spiritual believers shall be preserved, till the calamity be over past.

"I then asked him by what means or instruments this great trial should be brought on? He answered, *by the Papists*; I replied, that it seemed to me very improbable they should be able to do it, since they were now little countenanced, and but few in these nations, and that the hearts of the people were more set against them than ever, since the reformation. He answered again, 'That it would be by the hands of *Papists*, and in the way of a sudden massacre; and that the then Pope should be the chief instrument of it.'

"All this he spake with so great assurance, and with the same serious and concerned countenance, which I have before observed him to have, when I have heard him foretell some things which in all human appearance were very unlikely to come to pass, which yet I myself have lived to see happen according to his prediction, and this made me give the more earnest attention to what he then uttered.

"He then added, 'That the Papists were in his opinion the Gentiles spoken of in the 11th of the Revelations, to whom the outward court should be left, that they might tread it under foot; they having received the Gentiles worship in adoring images and saints departed, and in taking to themselves many mediators; and this (said he) the Papists are now designing among themselves, and therefore be sure you be ready.'

"This was the substance, and I think (for the greatest part) the very same words which this holy man spoke to me at the time before mentioned not long before his death, and which I wrote down, that so great and notable a prediction might not be lost and forgotten by myself or others."

"This gracious man² repented the same thing in substance to his only daughter the Lady Tyrrel, and that with many tears, and much about the same time that he had expressed what is aforesaid to me, and which Lady Tyrrel assured me of with her own mouth, to this purpose.

"That opening the door of his chamber, she found him with his eyes lifted up to Heaven, and the tears running apace down his cheeks, and that he seemed to be in an extasy, wherein he continued for above half an hour, not taking the least notice of her, though she came into the room; but at last turning to her, he told her, that his thoughts had been taken up about the miseries and persecutions that were coming upon the Churches of Christ, which would be so sharp and bitter, that the contemplation of them had fetched those tears from his eyes, and that he hoped he should not live to see it, but possibly she might, for it was even at the

door: *Therefore take heed* (said he) *that you be not found sleeping.*

"The same things he also repeated to the Lady Byssie, wife to the present Lord Chief Baron of Ireland, but with adding this circumstance, that if they brought back the king, it might be delayed a little longer, but (said he) *it will surely come, therefore be sure to look that you be not found unprepared for it.*

"To conclude in the words of Dr. Bernard, speaking of this excellent person. 'Now howsoever I am as far from heeding of prophecies this way as any, yet with me it is not improbable, that one so sanctified from his youth, so knowing and eminent throughout the Universal Church, might have at some special times more than ordinary motions and impulses in doing the watchman's part, of giving warning of judgments approaching.'"

SACRED POETRY, MEDITATIONS, &c.

ON A HOPEFUL YOUTH.

Stay passenger, and lend a tear,
Youth and virtue both lie here.
Reading this know thou hast seen
Virtue tomb'd at but fifteen.
And if after thou shalt see
Any young and good as he,
Think his virtues are reviving
For examples of thy living.
Practise those—and then thou may'st
Fearless die, where now thou stay'st.

OWEN FELLTHAM.

SUNDAY MORNING.

Welcome, thou peaceful dawn!
O'er field and wooded lawn
The wonted sound of busy toil is laid;
And hark the village bell,
Whose simple tinklings swell,
Sweet as soft music on the straw-roof'd shed,
And bid the pious cottagers prepare,
To keep the appointed rest, and seek the house of prayer.
How goodly 'tis to see
The rustic family
Duly along the church-way path repair;
The mother trim and plain
Leading her ruddy train,
The father pacing slow with modest air;
With honest heart in humble guise they come,
To serve Almighty God, and bear His blessing home.
At home they gaily share
Their sweet and simple fare,
And thank the Giver of the festal board;
Around the blazing hearth
They sit in harmless mirth,
Or turn with awe the volume of the Lord,
Then full of heav'nly joy retiring pay
The sacrifice of prayer to Him who blest the day.

BISHOP MANT.

PRAYER.

Ere the morning's busy ray
 Call you to your work away,
 Ere the silent evening close
 Your wearied eyes in sweet repose,
 To lift your heart and voice in prayer
 Be your first and latest care.

He to whom the prayer is due,
 From heaven his throne shall smile on you;
 Angels sent by Him shall tend
 Your daily labour to befriend,
 And their nightly vigils keep
 To guard you in the hour of sleep.

When through the peaceful village swells
 The music of the sabbath bells,
 Duly tread the sacred road
 Which leads you to the house of God;
 The blessing of the Lamb is there,
 And "God is in the midst of her."

Is the holy altar spread?
 True to Him, for you who bled,
 Cleanse from your heart each foul offence,
 And "wash your hands in innocence;"
 And draw near the mystic board,
 In remembrance of your Lord.

And oh! where'er your days be past,
 And oh! howe'er your lot be cast,
 Still think on Him whose eye surveys,
 Whose hand is over all your ways.

Does darkness veil your deeds in night?
 Darkness to Him is clear as light:
 In secret He your deeds can see,
 And shall reward them openly.

About your path are comforts spread;
 Does peace repose upon your bed?
 Lift up your soul in praise to heaven,
 Whence every precious gift is given.
 And thankful for the mercy, show
 Love to your fellow men below.

Do woes afflict? lift up your soul
 To Him who bids the thunder roll;
 And fearless brave the stormy hour
 Secure in His protecting pow'r;
 Who sends distress, your faith to try,
 And your heart to purify.

Abroad, at home, in weal, in woe,
 That service which to heav'n you owe,
 That bounden service duly pay,
 And God shall be your strength alway.

He only to the heart can give
 Peace and true pleasure while you live,
 He only when you yield your breath,
 Can guide you through the vale of death.
 He can, He will, from out the dust
 Raise the blest spirits of the just,

Heal ev'ry wound, hush ev'ry fear,
From ev'ry eye wipe ev'ry tear,
And place them where distress is o'er,
And pleasures dwell for evermore.

The same.

Oh sacred sorrow, by whom souls are tried,
Sent not to punish mortals but to guide,
If thou art mine (and who shall boldly dare
To tell his Maker he has had his share?)
Still let me feel for what thy pangs are sent,
And be my guide but not my punishment !

CRABBE.

THE UNANSWERABLE CHRISTIAN.

It is no small grief to any good heart that loves the Lord Jesus in sincerity, to see how utterly unanswerable the greater sort of men that bear the name of Christ are to the example and precepts of that Christ whose name they bear: he was humble and meek, they proud and insolent; he bade us love our enemies, they hardly can love their friends; he prayed for his persecutors, they curse; he that had the command of all, cared not to possess any thing; they not having right to much, would possess all; he bade us give our coat also to him that takes our cloak, they take both coat and cloak from him that hath it; he bade us turn our cheek for the other blow, they will be sure to give two blows for one; he paid obedience to a foster-father, and tribute to Caesar, they despise government; his trade was only doing good, spending the night in praying, the day in preaching and healing; they debauch their time, revelling away the night, and sleeping away, or mis-spending the day; he forbade oaths, they not only swear and forswear, but blaspheme too; he bade us make friends of the Mammon of unrighteousness, they make Mammon their god; he bade us take up his cross, they impose their own; he bade us lay up our treasure in heaven, they place their heaven in earth; he bids us give to them that ask, they take violently from the owners; he bade us return good for evil, they for good return evil; he charged his disciples to love one another, they nourish malice and rancour against their brethren; he left peace for a legacy to his followers, they are apt to set the world on fire; his business was to save, theirs to destroy. O God, let rivers of waters run down mine eyes, because they do no better keep the law of thy Gospel. Give grace to all that are called by thy

name, to walk worthy of that high profession whereto they are called: and keep me, thy unworthy servant, that I may never deviate from that blessed pattern which thou hast set before me. O let me never shame that great name that is put upon me. Let me in all things approve myself a Christian in earnest; and so conform myself to thee, in all thy examples and commands, that it may be no dishonour to thee to own me for thine. *Bishop Hall.*

LEASURELY GROWTH.

We are all commonly impatient of leisure, and apt to over-hasten the fruition of those good things we affect. One would have wealth, but he would not be too long in getting of it: he would have golden showers rained down into his lap on the sudden. Another would be wise and learned, yet he cannot abide to stay for grey hairs, or to spend too much oil in his tedious lucubrations. One would be free, but he would not wear out an apprenticeship. Another would be honourable, but he would neither serve long, nor hazard much. One would be holy, but he would not wait too long at the door-posts of God's house, nor lose too many hours in the exercise of his stinted devotions. Another would be happy, but he would leap into heaven suddenly, not abiding to think of a leisurely towering up thither by a thousand degrees of ascent, in the slow proficiency of grace. Whereas the great God of heaven, that can do all things in an instant, hath thought good to produce all the effects of natural agency not without a due succession of time.

When I look into my garden there I see first a small spire look out of the earth which in some months time grows in stalk; then after many days expect branches forth into some leaves; and

appears the hope of a flower, which ripened with many suns and showers, arises to its perfection, and at last puts forth its seed for a succeeding multiplication.

If I look into my orchard, I see the well-grafted scions yield first a tender bud; itself, after many years, is bodied to a solid stock, and under the patience of many hard winters, spreads forth large arms; at last, being grown to a meet age of vegetation, it begins to grace the spring with some fair blossoms, which falling off kindly, give way to a weak embryo of fruit. Every day now adds something to the growth, till it attain in autumn to a full maturity. Why should I make account of any other course in my spiritual proceedings? O God, I shall be always ready to censure my slow pace in grace and holy obedience, and shall be ever ambitious of aspiring higher in thy gracious favour; but when I shall have endeavoured my utmost, I shall wait with humble patience upon thy bountiful hand, as one that desires thankfully to acknowledge the little that I have received, and meekly to attend thy good pleasure for what I may receive. So thou bring me to heaven, take what time and keep what pace thou pleasest. *The same.*

THE NECESSITY OF LABOUR.

The great and wise God that hath been pleased to give to all creatures their life and being, without their endeavour or knowledge, hath yet ordained not to continue their being, without their own labour and co-operation, so as he hath im-

posed upon them all a necessity of pains taking for their own preservation. The wild beasts of the desert must walk abroad, and forage far for their prey; the beasts of the field must earn their pasture with their work, and labour in very feeding to fill a large maw with picking up those several mouthfuls, whereby they are sustained; the fowls of several kinds must fly abroad to seek their various diet, some in the hedges, some in the fields, some in the waters; the bee must with unwearied industry gather her stock of wax and honey out of a thousand flowers; neither know I any that can be idle and live: but man, as he is appointed to be the lord of all the rest, so he is in a special manner born to labour; as he upon whom the charge lies to provide both for himself and all the creatures under his command, being not more impotent than they in his first entrance into the world, then he is afterwards by the power of his reason more able to govern them, and to order all things that may concern both their use and conservation. How willingly, O Lord, should I stoop to this just condition of my creation; labour is my destiny, and labour shall be my trade: something I must always do both out of thy command, and my own inclination, as one whose not unactive spirit abhors nothing more than the torment of doing nothing. O God, do thou direct me to, and employ me in, those services that may be most for thy glory, for the good of others, and my own discharge and comfort. *The same.*

REVIEW OF NEW PUBLICATIONS.

An Appeal to the Members of the British and Foreign Bible Society, on the subject of the Turkish New Testament, printed at Paris, in 1819. Containing a View of its History, an Exposure of its Errors, and palpable Proofs of the Necessity of its Suppression. By Ebenezer Henderson, Author of "Journal of a Residence in Iceland." 8vo. pp. 70. 3s. Holdsworth. 1824.

It is some months since that a Letter appeared in our Remembrancer, signed Scrutator, and drawing our attention to the version of the Turkish

Scriptures recently put forth by the British and Foreign Bible Society. We were so struck with the importance of the facts therein disclosed, that we did not hesitate to insert it, in the hope either that the charge would be instantly disproved, or the version itself suppressed, and greater caution promised in the execution of subsequent translations. In this hope we have been unhappily disappointed: no answer has been given to the letter; the Version has not been suppressed; nor has any fresh pledge, that we know of, been given, of increased vigilance in the department of

translation. The charge remains then in all its former force. Can the Bible Society flatter themselves that it will be suffered to die away without any farther inquiry on the part of the public? Will its own members be satisfied; men so professedly alive to whatever regards the integrity of the Word of God? Our columns may be passed by as unworthy of the Society's regard; but a pamphlet has now appeared, which speaks in a voice that must be heard, confirming every charge made by our Correspondent, and adding so many more, and placing the whole subject of this *miscalled* Version of the Scriptures in so full and so fearful a light, that we know not what answer can be given by the Society; and if not given, what further claim they can have on the confidence of the public.

The pamphlet is written by Mr. Henderson, till lately an active member of the Bible Society, one of their accredited agents, a person acquainted with all the circumstances relative to this Version and its Author; capable, from his knowledge of the language, of giving an opinion on its merits, or, as he expresses it, of its *demerits*, and yet not depending wholly on his own judgment, but calling in that of others*, holding official situations under the Society, or well qualified to form a judgment on the subject. The pamphlet is written with great temper; is short; and keeps to the main point, which is placed before the reader in a manner that brings conviction at every step. The writer evidently cannot forget his former connection with the Society. Every fact seems forced from him by a painful sense of duty, and we value his testimony the more from

this very circumstance. The case must indeed have been strong to have induced a man with such feelings, and so situated as Mr. Henderson, to withdraw from the Society. His whole means of support depended on the Society, and at the time of his withdrawing he was on his road to Persia, as their accredited agent, appointed on an important mission connected with that country. No sooner, however, did he receive, as he was on his road, a communication that the Turkish Version, notwithstanding the remonstrances of himself and his fellow-labourer, Dr. Paterson, was yet ordered to be put into circulation, than he hesitated not to forego all his worldly prospects, and retire from a Society with which, as a Christian, zealous for the purity of God's word, he could not conscientiously hold any farther connection.

Mr. Henderson, however, shall speak for himself:

"Matters being thus brought into a satisfactory train, I proceeded with the revision of the text, which I had undertaken at the request of the Committee; but had only time to go through the four Gospels when I left the Russian metropolis, in company with Dr. Paterson, to proceed on an exploratory Biblical mission into Persia, after having visited the different Bible Societies in the central, western, and southern provinces of Russia. On this tour it was of course out of my power to carry on the revision of the remaining books: yet I frequently read in them, with a view to become more familiarly acquainted with a language which was to be my only colloquial medium, after leaving the frontiers of the empire. The faults which every renewed perusal detected, I naturally communicated to my fellow-traveller, who, as well myself, became every day more convinced of the alarming nature of the evil. The reader may therefore conceive what was our surprise, when on the eve of leaving Tiflis for Persia, we had forwarded to us, not officially, but through a channel as indubitably certain, the unexpected information, that amongst other resolutions adopted by the Committee of the British and Foreign Bible Society on the 9th at 13th of August, 1821, was one purport-

* Dr. Paterson, his fellow-labourer on a Mission from the Society to Persia, His excellency Mr. Popoff, one of the Secretaries of the Russian Bible Society, the Scotch Missionaries residing among the Tatars in the south of Russia.

ing 'that there is nothing contained in the criticisms upon the Text of the Society's Edition of the Turkish New Testament, printed at Paris, of sufficient importance to prevent the copies from being circulated.' This resolution, together with others almost equally obnoxious, produced such an effect upon our minds, that we felt ourselves compelled to abandon the prosecution of our journey, and resign our situations as agents of the Society.

"This step has by some been censured as rash and inconsiderate; and I frankly admit, that to such as are unacquainted with a variety of circumstances, involving at once our personal comfort and our public usefulness, which were more or less connected with the resolutions in question, it may not unnaturally appear in this point of view. But I will cheerfully bear the blame attaching to the imputation, rather than enter upon the discussion of points that would prove as ungrateful to the feelings of the reader, as they are painful to my own. No man of an unprejudiced mind will suppose us capable of renouncing the bright hopes we entertained in regard to our journey into Persia, and dissolving a connection so honourable in itself, and on which depended the whole of our temporal support, without rationally adequate ground to justify so very important a measure. For my own part I am willing to rest the question relative to the propriety of my resignation of the Society's agency, solely upon the point at issue—the resolution to give circulation to the Paris edition of the Turkish New Testament. I did then, and still do consider a decision to this effect, as forming of itself an imperious ground of separation on the part of every one who trembleth at the word of God, or is desirous of maintaining a conscience void of offence toward God and men." P. 52.

Our readers will now be anxious to learn the circumstances that could operate so forcibly on Mr. Henderson's mind, and lead to so decisive a step: we shall therefore again have recourse to his own words. And first for the history of the Version and its Author:

"The version in question, is that of the New Testament in the Turkish language, published at Paris, in octavo, in the year 1819. This version, so far from being of recent fabrication, is upwards of a century and a half old, and was made at

the desire of *Levit Warner*, Dutch ambassador at the Ottoman court, who appears to have undertaken the work with a view to the spread of revealed truth among the infidels, as well as the advantage of the numerous body of professing Christians in Turkey, who spoke the Turkish as their vernacular tongue. The original name of the translator was *Albertus Bobovius*, or *Bovovsky*, by birth a Pole, who, when a youth, was taken captive by the Tatars, and sold to the Turks of Constantinople, by whom he was educated twenty years in the seraglio; and, on being initiated in Islamism, he changed his name, together with his religion, and was called *Ali Begh*, or, as it is commonly pronounced, *Ali Bey*. He applied assiduously to the study of languages, and acquired an uncommon reputation for his skill in many, both European and Asiatic, so that after having obtained his liberty from a nobleman whom he had served some time in Egypt, he was chosen to fill the office of *Dragoman*, or first interpreter to the Sultan *Mohammed IV.* Being naturally of a studious turn of mind, he composed several literary works, such as a Grammar and Dictionary of the Turkish language, A Treatise concerning the Turkish Liturgy; and, at the request of Mr. Basire, he translated the English Church Catechism into Turkish*. The celebrated *Meninsky*, who was well acquainted with him, declares †, that in appearance he was a Turk, but, as to the reality, God only knew of what religion he was. He is said to have intended to embrace the Christian faith, but died before accomplishing his design, which furnishes an awful illustration of the delusive doctrine inculcated by his version of Luke xxii. 32. 'One day (بركون) when thou art converted!'

In regard to him, alas! there is reason to fear that the 'one day,' the 'convenient season,' never arrived.

"The MSS. containing his version of the entire Bible, were forwarded by Baron Warner to Holland, and eventually deposited in the valuable collection of Oriental Manuscripts belonging to the library of the University of Leyden, from the printed Catalogue of which they have long been known to the learned, and are expressly quoted by *Le Long*, in the original edition

* Dr. Hyde's Preface to *Bobovius's* Treatise concerning the Turkish Liturgy, London, 1714. 8vo."

† In the *Proœminum* to his *Thesaurus Linguarum Orientalium*, Vienna, 1680."

of his *Bibliotheca Sacra*, published in 1725. Besides, these MSS. containing two complete copies, Dr. Hyde possessed a copy of the *Psalms of David* in Ali Bey's own hand-writing, which MS. I believe, is still to be found in the Bodleian Library, Oxford. Part of the translation appears also to have come into the hands of N. G. Schroeder, who published the four first chapters of Genesis in Turkish and Latin, at Leipzig, in the year 1739. Another part of the Pentateuch was sent to the celebrated Professor Tychsen, of Rostock, about the year 1770, consisting of sixty leaves of silken paper, in large octavo, the text beautifully written, partly with and partly without points. Of this fragment there exists a review by the Professor, in the 49th Stück of the *Gelehrte Beyträge zu den Mecklenburg-Schwerinschen Nachrichten*, of which I have kindly been furnished with a copy by my learned friend, Professor Frehn, of St. Petersburg.

That no steps were taken for printing the work by the States General of Holland, at whose expence there is every reason to believe it was executed, must have been owing to the opinion given on the merits, or rather demerits of the version by the ambassador, who was well qualified to decide on such subjects. That it was designed to be printed is evident, from the history of one of the MSS. according to which it was prepared for the press, before it was sent to Leyden*. Here it remained till the summer of 1814, when it was examined by Dr. Pinkerton, on his journey through Holland, and recommended on account of its freeness, and indeed in every point of view, as a most valuable treasure for the promotion of the British and Foreign Bible Society †.

"With a liberality scarcely ever equalled in the literary world, the Curators of the University of Leyden granted one of the manuscripts as a loan to the Society, and forwarded it to Berlin, where the printing of the Old Testament was commenced under the care of Baron von Diez, a gentleman of no mean acquirements in Turkish literature, but whose advanced age, and infirm state of health, were such as to afford no very sanguine hopes, either as to the accuracy of the revision, or the certainty of its termination. Accordingly the work was interrupted by his death in 1817, when, in consequence of a fresh

arrangement with the Leyden Curators, whose liberality continued unabated, the MS. was transported to Paris, to be printed under the care of Mr. Kieffer, Professor of the Oriental Languages, with the counsel and assistance of Baron Silvestre de Sacy.

"It is not my object here to enter into an examination of the manner in which Baron von Diez executed his task, so far as he went, nor to inquire what were the reasons, on account of which that portion of the work edited by him was suppressed: but, I cannot help remarking, that, after expending so considerable a sum from the Society's funds to no adequate purpose, the members of the Committee were imperiously called upon to proceed to the adoption of new measures with the utmost caution, in order at once to secure the purity and correctness of the edition, and judiciously to employ the pecuniary resources entrusted to their care." P. 8.

How far the Bible Society adopted this proper and obvious course we have next to see. A copy of the New Testament had fortunately reached Mr. Henderson, when engaged in the study of the Turkish, and other oriental languages, and was hailed by him as "an important addition to his stock of linguistic materials"—

"But what was my surprise, (says Mr. Henderson,) after perusing a few verses, to detect liberties which I found it totally impossible to reconcile with the acknowledged principles of Sacred Taste, or the common rules of Biblical Interpretation? I examined, and re-examined the passages, and was often induced to impute the apparent inconsistencies to my own partial acquaintance with the language, rather than suppose for a moment that any renderings so grossly obnoxious could have been issued forth into the world under the high sanction of the Bible Society. In proportion, however, as my knowledge of the Turkish advanced, the more evident did these errors appear; and so powerful were my convictions of the impropriety of giving circulation to such a version of the sacred Scriptures, that in the beginning of the year 1820, it formed one of my objections against accepting the appointment of the Society's agency at Constantinople; an appointment which was otherwise, in many respects, highly congenial with my feelings and habits of study.

* See No. IV. of the Appendix to the Eleventh Report of the British and Foreign Bible Society.

† Ibid.

"The critical examination of the work now became a matter of indispensable obligation; but as copies had already been forwarded to different parts of the East for distribution, I conceived it would occasion too long a delay to go through the whole, and I accordingly selected the Gospel of Matthew, the Epistle to the Romans, and the Book of Revelation, as the basis of the remarks I intended to submit to the consideration of the Committee. Of these remarks, with the exception of one or two verbal alterations, in no wise affecting the subject, the following is a copy, accompanied by notes of additional matter, subsequently gathered from the meretricious pages of this desecrated volume." P. 14.

We regret that our limits will not allow the insertion of the whole of this document; but a few extracts will convey a notion to our readers of its deep importance, and of the effect which it ought to have produced on the Committee of the Bible Society.

"Though I have only had time, (remarks Mr. Henderson,) to go through a small portion of Ali Bey's translation of the New Testament, yet such parts of it as I have perused, convince me that if the Committee of the British and Foreign Bible Society had been previously made acquainted with its character, they would never have published it without subjecting it to the strictest scrutiny, according to the acknowledged rules of biblical criticism. It is not only of a totally different stamp, in point of freedom, from all the versions printed by the Society that I have any knowledge of, but exhibits passages with which even the overstrained nicety and hold liberties of a Castalio would sink in the comparison; and, as will appear from the sequel, renderings are to be met with completely subversive of the Christian Faith, and which seem to have been purposely introduced, with a view to meet the prejudices of Mohammedans. Tell it not in Gath; publish it not in the streets of Askelon, lest the enemy should rejoice, that the British and Foreign Bible Society has given its high sanction to a version in which the worship of the Lamb who sitteth in the midst of the throne, is not only prohibited, but prohibited by the Lamb himself!!! I sincerely hope this is an anomaly in the history of biblical translations, and have no manner of doubt, that, as soon as the Committee are made

acquainted with it, they will immediately pass a resolution for calling in all the copies that have been issued for circulation, and put a stop in the mean time to the printing of the Old Testament, in the prophetic parts of which, especially, there is every reason to fear greater faults will be found, than any I have met with in the New Testament*.

"That the Committee may be able, the more easily to judge of the force of my objections, I beg leave to arrange them under the following heads: the mistranslation of proper names; the unnecessary use of synonymes; the want of consistency and uniformity; false renderings; omissions and additions." P. 17.

We give a few instances under these different heads.

1. *The Mistranslation of Proper Names.*

Through an affected dignity of language, the simple word *God* is indifferently rendered, according to the taste of the translator; at one time the Supreme God, at another the glorious Majesty, or the divine Majesty, or the true Majesty, or the supreme Divinity, &c. Thus Rev. xxi. 8, 4. is translated—

"Behold the tabernacle of the Supreme God is among men, and he will dwell with them; they also shall be his people; and the Divine Majesty himself shall be their *Tengh*; and the Glorious Majesty," &c. P. 21.

For the Lord God omnipotent, the modes of expression are equally various and numerous; and, among the rest, "*Effendi, God Almighty.*" On which Mr. Henderson makes the following remark, which was subsequently substantiated by an inquiry on the spot;

"Of the propriety of applying *Effendi* to the Deity, I entertain very strong doubts†. It is not so much a title of an-

* "The subsequent detection of numerous egregious errors in the New Testament, renders it now doubtful whether any greater exist in the Old Testament."

† "Since writing the above, I had an opportunity of consulting a Persian on this subject, who is well acquainted with Turkish customs. On my proposing the question he held up both his hands to his

thority as of learning, and indicates in its higher sense certain ecclesiastical and literary offices or relations among the Mohammedans, as lawyers, writers, and parochial priests. *Heuc* ريس أفندي *Reis Effendi* is the chancellor, or secretary of state, and *استانبول أفنديسي* the judge of Constantinople. In common conversation it is used when addressing a learned individual, where we would use *Sir*: thus in the Gospels, when the Jews address our Lord in the capacity of a teacher, Ali Bey very properly employs it." P. 23.

The names God and Lord, and Jesus and Christ, are frequently interchanged, without any thing like a scrupulous adherence to the order of the original.

"It is easy, (adds Mr. Henderson) to be perceived how much influence this must have on the doctrine of the divinity of Christ." P. 25.

The last instance relates to the manner in which Jerusalem is rendered; we give it in Mr. Henderson's words.

"Instead of *يروشليم* or *يروشليم* the reading of the *Arabic*, *Persic*, the other *Turkish*, and the *Tatar* versions, it is, with the exception of a very few passages, uniformly termed *قدس شريف* *Kudsi sheriff*, or the noble *Holy Place*, a name given to that city by oriental writers interchangeably with *قدس مبارک* and *قدس كعبه* *the blessed city*, and the *city of the temple*. Of the impropriety of the two last epithets no one can doubt, who reflects that there exists no divinely recognized temple at Jerusalem, and that, instead of its being a blessed city, it is lying under the curse of the Most High. The *Khaba* of Christians is not any worldly sanctuary, but heaven itself, into which their great High Priest hath entered, in the city which hath foundations, whose builder and maker is God. Nor can Jerusalem any longer be called a '*holy city*.' In fact, it possesses no greater degree of

sanctity than any other place on earth; the glory having departed from it when Christ passed its gate on his way to Galvary, and the hour having come when neither at Jerusalem, nor in any other particular spot exclusively, were the true worshippers to assemble to worship the Father, but in every place incense and a pure offering is offered to his name from the rising of the sun to the going down of the same, John iv. 21—24. Malachi i. 11. But what shews the glaring inconsistency of this appropriation of the terms in a translation of the Christian Scriptures, is the circumstance of the Mohammedans calling Mecca and Medina *حرمين شريفين*

'the two noble sanctuaries.' In a Mohammedan book, now before me, I find Mecca called *قدس مبارک* 'the blessed *holy place*.' Now an illiterate follower of the false prophet will necessarily be at a loss to know whether Mecca, Medina, or Jerusalem, be the city referred to in the New Testament, though it will be natural for him to draw a conclusion in favour of one of the former. It may be proper, however, to state that Ali Bey has adopted *بروشليم* Matthew xxiii. 37. Rev. xxi. 2." P. 27.

2. *The useless employment of synonyms, where one word would sufficiently express the force of the original.*

Thus *δικαιοσυνη*, (Matt. v. 6. 10.) is rendered *righteousness and piety*; *αρηρ*, (Matt. xx. 3.) *unoccupied, unemployed, &c.*

3. *Want of uniformity and consistency, and a solicitude to vary as much as possible the mode of expression.*

Under this head Mr. Henderson remarks:

"While it is granted that there are words which are used in different senses, and where words of equal latitude cannot be found, require to be translated differently in different places, according as the sense is determined by the context, it is a fixed maxim in Biblical interpretation, that where no such diversity exists, or where the same sense obtains, the words of the sacred original are to be rendered uniformly throughout the translation. The contrary practice not only manifests the absence of a conviction that the writers were directed to the choice of the most suitable

ears, and, with the most frightful contortions of countenance, expressed his abhorrence of the idea. 'Never, never,' said he, 'can the word be applied to God.'

words, but is a daring attempt to improve on the language of the Holy Spirit. It also tends, as observed above, to destroy the diversity of style which we find in the sacred writings. It necessarily breaks the connexion; obscures, and not unfrequently alters the sense; and precludes the possibility of the reader's deriving that edification from the collation of parallel passages, which is enjoyed by those who are able to read the original, or who possess a translation in which every unnecessary deviation from uniformity of expression has been conscientiously avoided." P. 29.

So little, however, was the translator in question actuated by these considerations, that the word *Μημνῶν*, "I am anxious," Matt. vi. is rendered by four different phrases; *μαθητης* by three, in the course of a few verses; *δικαιοσύνη* by eight; nay, this unconquerable propensity to vary the mode of expression descends even to the most common words, such as *day, night, &c.*

"It is also deserving of notice," continues Mr. Henderson, "that where the same identical words are quoted in different places from the Old Testament, scarcely two of them are found to be alike. Take as an example: Rom. iv. 3.

ابراهيم الله تعالى به ايمان كتوردى ده

Abraham believed in the Supreme God, and that faith he counted instead of righteousness;

compared with Gal. iii. 6. ابراهيم الله

تعالى به ايمان كتوردى وبو اكا برو تقوى

Abraham believed in the Supreme God, and this he counted to him for righteousness and piety. It is easy to be perceived that the rendering in both passages at once sets aside the important doctrine of justification by faith in the righteousness of Christ, and substitutes

such as a principle which God will accept in lieu of obedience, than which nothing can be more contrary to the whole scheme of revealed mercy. P. 32.

False renderings. *δικαιοσύνη*, righteousness, Rom. iv. 13. v. 17.

Gal. iii. 21. iii. 6, 21. is translated righteousness and piety.

"Now (Mr. H. justly remarks,) this

the concurrent testimony of all orthodox divines, that, in these passages, the word 'righteousness' is not descriptive of any inherent or implanted righteousness, or any works of righteousness done by man, but of the meritorious righteousness of our Lord and Saviour Jesus Christ, in virtue of which alone any sinner can be justified in the sight of God. On this view of the subject turns the whole of the Apostle's reasoning respecting *grace* and *works*, in his epistles to the Romans and Galatians. But according to Ali Bey's version, we are accepted of God, and entitled to eternal life, on the footing of our own works!!" P. 33.

Rev. i. 10. *τη κυριακή ημέρα*, on the Lord's day, is rendered on a market day.

Rev. xix. 9. is translated "the words of God are true."

"An assertion (says Mr. Henderson) to which no Mohammedan will refuse his consent, being in daily use in reference to the Koran; but οὗτοι οἱ λόγοι ἀληθινοὶ εἰσι τοῦ Θεοῦ 'these are the true sayings of God,' as applied to the Christian Scriptures, is a declaration which even Ali Bey would not pollute his pen to write." P. 38.

John i. 38. *Lord* is interpreted as signifying *Teacher*.

"Now it is a fact that رب in the Arabic and Turkish languages no more signifies *Teacher* than our English word *Lord* does, and the passage must sound as strange in the ear of a Turk, as its literal translation does in our own. With the key to his version, which Ali Bey has here given to his readers, where they read 'our *Lord* Jesus Christ,' they are to understand 'our *Teacher* Jesus Christ'—an admirable improvement for a new edition of the *Societan Testament*!" P. 39.

Rom. x. 12. ὁ αὐτὸς Κύριος πάντων the same Lord of all appears completely in a Mohammedan dress—"the Lord of all is one."

"Could this version of the words possibly have been made with any other view than that of opposing the doctrine of the Divine Trinity? We have only to add to it: 'And Mohammed is his prophet,' to render the confession entire." P. 40.

"The passage, however, (we give Mr. Henderson's words,) which seals the death-warrant of this translation is, Rev. xxii. 8, 9. where the Lamb of God himself is in-

produced by Ali Bey, as forbidding his disciples to worship him!!!

توزیدیک ایاضه سجد آمک ایچون

دوشدم اما بگا صاقن اتمه دیدی بن

سنگ وانبیا قرداشلرگت

وبو کتابگ سوزلرینی حفظ ایدنلرگت

یولداشی ایم جناب باریه شجده ایله

‘I fell down to worship at the feet of the LAMB; but he said unto me: Beware thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book: WORSHIP THE DIVINE MAJESTY.’ When I first read this passage I conceived it possible that the word *Lamb* might have been substituted for *Angel* by mere inadvertence; but after reflecting on the other passages where there is evidently an effort made to diminish the glory of the Saviour, I feel no hesitation in pronouncing it to be designed.” P. 42.

We can really proceed no farther in our task of selection: and if there be any of our readers, that after this wish for farther proof, we must refer them to the pamphlet itself. We pass over the two remaining heads of *omissions* and *additions*, and hasten to the conclusion of this important document.

“Such is the substance of what has occurred to me in perusing the *three* books of the New Testament above specified. To enter into all the minutiae would require a volume, and would be altogether foreign to my present purpose, which is not to furnish the Committee with a revised text, but simply to point out some of the leading features of the version, that they may proceed without delay to take such measures as will put a speedy and effectual stop to the circulation of those gross corruptions of the word of God which have been, or are intended to be sent out under their sanction, to the fountain-head of Moslem influence. If we would head the deadly waters which flow from that source, we must be careful that the salt which we would throw into them be incorrupt, and in full possession of its savour, else it will be good for nothing, but to be cast out and trodden under foot of men. What must a learned Effendi think of our inconsistency, in worshipping

our blessed Lord and Redeemer, when in Rev. xxii. 8, 9. he finds this worship solemnly interdicted? Or, if he should afterwards find in a new edition that the word *Lamb* has been changed into *Angel*, will he not be confirmed in the opinion, instilled at an early period into the mind of every Mohammedan, that the Christians not only falsified their Scriptures previous to the appearance of Mohammed, but that they still prosecute the same system of corruption? This consideration is, in my humble opinion, of itself sufficient to excite the Committee to use every possible effort in preventing copies from coming into the hands of Mohammedans. If the Testament be allowed to circulate in its present state, it will assuredly furnish weapons to be employed against the sacred cause we wish to promote.

“In concluding, I beg to recommend to the most serious attention of the Committee, the importance of suffering no version of the Holy Scriptures to be published under their sanction that has not been made by individuals whose consciences are swayed by a deep sense of the divine authority, or critically examined by such as are skilled in the principles of Biblical interpretation. No elegance of style, nor beauty of execution, can ever compensate for an erroneous representation of the original text.

(Signed)

“EBENEZER HENDERSON.”

“St. Petersburg,
March 30, O. S. 1820.”

[To the Committee of the British and Foreign Bible Society.]

P. 48.

And could this document, the public will reasonably ask, have reached its destination? Could it ever have been laid on the table of the Bible Society, and submitted to the consideration of their Committee?

Strange as it must appear, this document did reach the Society, was read, considered, and slighted!!! Let us hear Mr. Henderson's account;

“We are too apt to imagine that others must see an object in the same strong point of view in which it appears to ourselves, and feel surprised that our conclusions should differ so widely from each other. This was my case on the

occasion. I soon found that I had greatly overrated the effect which I supposed my remarks would produce on the minds of the Committee. The corruption, Rev. xxii. 8, 9, was too glaring not to excite attention: but, being merely a typographical error, occasioned by the 'rather undue haste' with which the work was completed, it was easy to correct it by cancelling the sheet, and sending reprints to be pasted into the copies already bound. With respect to the other faults of the version, no sense seemed to be felt of their importance. It was remarked that they appeared to have arisen out of a false taste, rather than an heretical creed, and that, though requiring to be purged in a revised edition, they did not seem to be of sufficient importance to justify the suppression of the book." P. 50.

To this, for the better information of the public, we beg to subjoin an extract from the Minutes themselves of the British and Foreign Bible Society.

"I. From the Minutes of the Sub-Committee for Printing and General Purposes, held August 9, 1821, assisted by

"The Rev. Professor Lee,

"Dr. Pinkerton,

"General Macauley,

the following communications on the subject of the Turkish New Testament, printed at Paris, from the MS. of Hali Bey, under the direction of Prof. Kieffer, were read; viz.

"Remarks on Hali Bey's Turkish Version, by the Rev. Dr. Henderson, dated St. Petersburg, March 30, O.S. 1820;

"Letter from Dr. Henderson, dated St. Petersburg, May 26, O.S. 1820, containing two paragraphs from a letter from the Rev. Mr. Mitchel, at Astrachan, on the same subject;

"Letter from Dr. Henderson, dated St. Petersburg, Oct. 20, O.S. 1820, accompanied by his revision of Ali Bey's Versions of the Gospels, (which revision he had undertaken at the request of this Committee) and inclosing communications from the Missionaries at Astrachan, dated Sept. 6, 1820;

"Letter from the Rev. Dr. Pinkerton, dated St. Petersburg, Feb. 18, O.S.

"It appears, however, on more recent investigation, that it is not a typographical error, but exists not merely in the copy from which the impression was made, but in the original manuscript itself!"

1821; containing remarks on the criticisms of the Missionaries at Astrachan upon the Turkish New Testament;

"This Sub-Committee having taken into consideration the various documents above mentioned, together with the opinions expressed upon them by the Rev. Prof. Lee, and Gen. Macauley (the latter of whom had previously given the papers a very careful perusal),

"Resolved unanimously, (with the concurrence of those Gentlemen) *that there is nothing contained in the criticisms upon the text of the Society's Edition of the Turkish New Testament, printed at Paris of sufficient importance to prevent the copies from being circulated!!*

"That previously to their circulation a table of errata be annexed, containing typographical errors and palpable omissions, and that such passages be cancelled, as to the judgment of Prof. Kieffer shall appear to require it.

"Resolved, that it be recommended to the General Committee to desire Prof. Kieffer to complete the contract with the printer for printing the whole of the Turkish Bible, according to Hali Bey's Version, and to proceed with the work without further delay.

"That in preparing the copy for the press, he begin with the Old Testament, and purify the text of every thing extraneous or supplementary, as far as the genius of the Turkish language will admit.

"That before coming to a final decision respecting doubtful or difficult passages, he be requested to consult Baron Silvestre de Sacy, and correspond with Prof. Lee.

"2. From the Minutes of the General Committee, held Aug. 13, 1821.

"The Minutes of the Sub-Committee for Printing, &c. of the 9th inst. read and confirmed.

"E. P. Ronneberg."

P. 54.

What will the public say to this! A few more words, and we have done:

Much stress is here laid on the annexing a table of errata to the version, as a sufficient remedy for the evil: we beg, therefore, to call the attention of our readers to the following objections urged by Mr. Henderson:

"First, the *utility* of such a table to the general run of readers.

"Secondly, its *size*, amounting, if any

thing like justice be done to the text, to nearly a third part of the volume* ; and

"Thirdly, the pernicious consequences to be apprehended from the exhibition of such an accumulation of errors to the view of the Mohammedan world.

"But the question may be put: *Is it advisable in any case to publish tables of errata along with editions of the Holy Scriptures designed for popular use?* Whatever use may be made of such tables by more enlightened readers, and how easily soever they may be able to reconcile them with the integrity of the Divine Oracle, it is evident they will be viewed in a very different light by those of more limited habits of thought, and that their direct tendency on the minds of this class of readers, is to shake, if not entirely to destroy, their belief in the doctrine of the inspiration of the Holy Scriptures. The following extract of a letter from one of my correspondents at Astrachan, dated May 7, 1822, fully proves the baneful influence of this proposed mode of emendation.

"Some time ago two Georgians called on us; the one was from the celebrated city of Shiraz, the modern Areopagus of Persia; the other from Isphahan, the ancient metropolis of that empire. The former was servant to the Shah's son, the governor of Shiraz. We inquired if he had heard any thing of the learned and pious Martyn? He said he had seen him; but being a servant, he could not presume to speak with one who had admittance to his master's table. He had been early carried into Persia as an exile, was compelled to renounce the religion of his fathers, and become a Mohammedan, but had recently effected his escape from the slavery of his cruel oppressors. Being able to read Persian, he had on a former occasion received a copy of the New Testament; but, *not understanding the table of errata, he was alarmed lest it might be a false gospel he had received from us; and the inquiries which he made respecting the authenticity of the Persian version, shewed the uneasiness which the errata had occasioned in his mind.*

"Now it may fairly be asked: If such was the effect produced by a table of errata on the mind of one naturally partial to Christianity, as a hereditary form of religion, what must be its influence on those who are its determined enemies? Must

not the followers of Mohammed, who are accustomed to regard every word, and every letter in their sacred books with the highest veneration, and denounce the most awful penalties against whosoever alters them, be inspired with the idea that the Christians think lightly of the Scriptures in which they profess to believe, and in translating and printing them, proceed upon principles of mere mercantile speculation? The assertion may, I believe, be hazarded without any fear of contradiction, that the Bible Society durst not venture to circulate, even among professing Christians, an edition of the Scriptures which they have been taught to venerate as the infallible word of God, containing an exhibition of faults at all resembling that which it is resolved to submit to the inspection and contempt of infidels.' P. 57.

As to the defence set up on the score of the incorrectness of all first editions of a new version, another argument urged in defence of the version in question, Mr. Henderson says, that there is nothing in the versions of Luther or Wiclif "at all symbolizing with the work of Ali Bey,"—may, that in truth, the present version has not even the plea of being a first version.

"Situating (Mr. Henderson remarks) as I have been in Russia since the commencement of this investigation, and necessarily prevented by my official duties from instituting a collation, I am not prepared to give any decided opinion respecting an original relationship between the translation of Ali Bey, and that published by Seaman; but I strongly suspect, that great as is the discrepancy between them in point of style, and the rendering of particular passages, they will be found to have been more or less connected with each other. At all events the Paris edition is not the first edition of the New Testament in the Turkish language. That of Seaman, to which reference has just been made, was published at Oxford, in 4to, in the year 1666. Of the version made by Brunton, chiefly with the aid of Seaman's, two editions have appeared: the first at *Keras*, at the entrance of the *Caucasus*, in 1813, and the other at *Astrachan*, in 1818, both in 8vo. This latter version has been designated *The Tatar Testament*, and the *Nogai Testament*, but I can assure the public there exists no translation of any part of the New Testament in the dialect of the *Nogai Tatars*, and the language

* There is not a page, nor scarcely a verse in the volume, that does not contain something or other of an objectionable nature.

of the version is in the strictest sense of the word *Turkish*, though in as plain a style as any used in Turkish writings.

From this statement, it will be seen that the Paris Testament, so far from being the *first*, is in fact the *fourth* edition of the Turkish New Testament. Is it not then matter of regret, that possessing, as the Committee did, access to at least two of the preceding editions, they should not have availed themselves of the advantages naturally to be expected from a collation of the texts they exhibit, but that, on the contrary, they should have been compromised by the publication of an edition which not only sinks in comparison with those which preceded it, but is totally unfit for circulation under the name of the *pure* word of God? They are, to say the least, *Christian* translations. The version of Ali Bey is truly *Mohammedan*. Not to insist on the style, I may just observe here that it exhibits the Mohammedan *God*, Mohammedan *genti*, Mohammedan *saints*, Mohammedan *conversion*, the Mohammedan *faithful*, the Mohammedan *Scriptures*, the Mohammedan *Sabbath*, the Mohammedan *Antichrist*, and the Mohammedan *Paradise!*" P. 60.

And this is the version which the British and Foreign Bible Society persist in circulating!!! Of the purity of another Oriental version, the Arabic, very strong doubts are entertained: the corruption of this is surely (unless Mr. Henderson can be contradicted) placed beyond doubt; what *security* then have we, in the conduct of the Committee of the British and Foreign Bible Society, for the purity of any other version?

The Widow's Tale and other Poems.

By the Author of *Ellen Fitz-arthur*. 6s. 6d. London. 1822.

We promised our readers in a former Number a short notice of the poem, the title of which stands at the head of this article, and we now sit down to redeem our pledge. After the observations which we then made, it will not be expected, that we should enter into any severe critical examination of this little volume. Indeed, regular literary criticism can never be the direct object of any part of

our work. We do not profess in the technical sense, which the word has now acquired, to be Reviewers; but when we have met with a work, whose general design and principles we approve, and the execution of which upon the whole appears to us to be good, we are glad, and we think, that we do no more than our duty, to recommend it to the notice of our readers, and to give them a brief sketch of its contents.

The *Widow's Tale* falls precisely within these predicaments. It is a tale of considerable interest, sweetly and simply told, breathing affectionate feelings, and built upon religious principles. Perhaps, if we were instituting a rigid examination, we might here and there require a little more fire and vigour, and might object to the metre, which has not nerve or strength or variety enough, to sustain a long narration. But these observations would not only be out of their place here, but misapplied to their object. The book lays no pretensions to a place among the higher classes of poetry: it performs what it professes, and it will gratify those who are contented only to expect from it a calm and soothing amusement for a leisure hour. There are those, we imagine, both in the higher and lower, the busy and retired classes of life, to whom pleasure of this sort is peculiarly sweet. Such recreation is in accordance with the even tenor of some lives, and in pleasing contrast with the agitated current of others. To those, indeed, who are busily engaged in the conflict of the world, there must be moments, when to unbend the bow, and retire from the tumult, must be especially delightful. The very strain and exultation of the spirit, the brilliancy and dazzling glare of its pleasures, or the over-anxious importance of its pursuits, must require, at intervals, that sort of amusement, which brings with it all the refreshment of repose, without the tedium of idleness.

We will not anticipate one part of the pleasure of our readers, who

may be induced by what we say, to have recourse to the poem itself, by analysing its story. It is in substance a tale of severe afflictions, borne cheerfully under the belief of a superintending gracious Providence, and finally ending in that sort of alleviation, which, though it cannot destroy the recollection of the past, nor prevent an occasional sigh for the blessings of which we have been bereft, yet sheds a gleam of sunshine over our declining days, and makes us feel, that we are not without the comforts of this life, while it directs our main hopes to another.

The poem opens with the following lines of beautiful description:—

The yellow beams of evening light
Down aspen glen were streaming bright :
On either side tall cliffs arose
In their deep shadows of repose,
But catching lights, obliquely glancing,
Touched many a crag's projecting edge,
And many a sun-bright bough was dancing,
Outstarting from its rocky ledge.
And a little stream from stone to stone,
As it leapt with mirthful music down,
Glittered and gleam'd in the slanting ray
A scatter'd shower of diamond spray.
Half down one rifted side was seen
A little shelf—a platform green—
A nook of smiling solitude,
Lodg'd there in Nature's frolic mood.
There many an ash and aspen grey
From rent and fissure forced it's way,
And where the bare grey rock peep'd
through,
Lichens of every tint and hue,
Marbling it's sides, and mossy stains
Enseam'd their vegetable veins.
The streamlet gush'd from that rocky wall,
And close beside it's sparkling fall
A little cot, like a martin's nest,
Clung to that lonely place of rest.
The living rock it's walls supplied
North, east, and south—the western side
With fragments of the pale grey stone
Was rudely built, whose silv'ry tone
Contrasted with it's chaste repose.
The holly-hock, and briar-rose,
Beneath the thatch where woodbines clung,
In wicker cage a blackbird sang,
And a ceaseless murmur met the ear
From the busy hum of a bee's near.
In many a crevice of the rock
The wall-flower and far-fragrant stock
Sprung up, and ev'ry here and there,
Collected with industrious care,

A little patch of shallow mould
Was gay with flowers—there spik'd with
gold
Tall rockets bloom'd, and burrage blue,
And pinks and sweet valerian grew ;
There thyme and penny-royal green,
And balm and marjoram were seen,
And many a herb of virtue known
To rustic pharmacy alone. P. 1—3.

It appears to us that there is great poetic merit in this description ; without being unnecessarily and tediously minute, it yet sets before us a number of features, which must strike forcibly every one who has been a dweller or a wanderer in mountain scenery. It recalls to our mind many a similar sunny spot ; we fancy we have seen the little grey cottage perched on the ledge of garden-ground on the side of the mountain, with its black-bird singing over the door, and its gawdy flower-bed before it. But the beauty of the description is not in the number of the features painted and worked up, but in the selection of them ; they are such as set the reader's mind at work, and make him, by the force of association, draw for himself the complete picture which he most delights in. This is the great merit and excellency of poetic sketching ; instead of presenting the same picture to every body, which only those of accordant tastes can really derive pleasure from, it contents itself with giving only those materials from which every person, however varying in prepossessions, may frame for himself the picture which he most admires.

In the path leading to this little cottage a traveller appears, "in coarse and tattered garb," and looking like a sailor returned from sea ; he is seated on the rock, and silently contemplates the scene before him. At the door of the cottage, placed in a chair, is a blind old woman, and beside her a merry-hearted blue-eyed girl, who has just been reading to her grandmother from the Bible. The stranger approaches and is hospitably received ; it soon

appears that he had known, and been a ship-mate of the old woman's son Reuben, and after he has spoken of him and of his death, of his own escape, his captivity and final return, in tone of deep despondence, and desolation of spirit, she tells to him the story of her own afflictions. But when, in the course of it, it appears that the sweet child before them is the orphan child of Reuben, the anxious and fearful father bursts from his disguise, and falls upon the neck of his mother, and folds his daughter to his arms. He had never seen his child, had heard of her birth, and never known her fate; and had returned to his home, after years of absence, with the deep wish in his heart to find her alive, and doubting whether the child before him was his own, yet too painfully anxious to dare to ask the question explicitly. Few of our readers but must have been in situations to feel *something* of this, in kind, though not in degree. Wordsworth's exquisite poem of the Two Brothers, is founded on the same weakness of the human heart—we talk of the misery of suspense, yet, when the moment of certainty is come, when our hands are on the curtain, and we may draw it aside at pleasure, we tremble to make the discovery, we have recourse to devices of all kinds; perhaps we shrink back into the very uncertainty that appeared but a moment before so painful to us.

Here, however, the discovery is one of pure delight, pure in kind, though chastened by the recollection of all the preceding calamities they have undergone. The old woman has descended from competence and plenty to a lowly cottage; she stands alone bereft of her husband, all those of her own generation, and of all her children and descendants, but Reuben and his daughter. Reuben has no one on earth to cling to but his mother and his child; and for many years he has been the sport of peril and sor-

row—such people, if they have any hearts, cannot be merry and thoughtless, but they may be very happy. This is the scene and state of things with which the poem closes; we will present it to our readers, and leave it without a comment, for it needs none.

"A black-bird in that sunny nook
Hangs in his wicker cage—but look
What youthful form is her's, whose care
Has newly hung the fav'rite there?
Tis Agnes—Hark that peal of bells,
It's Sabbath invitation swells,
And forth they come, the happy three,
The reunited family.

The son leads on with cautious pace
His old blind parent, in whose face
Age-worn and care-worn though it be,
The bright reflexion you may see
Of new-born happiness—and she
With restless joy who bounds along,
Beginning oft the oft check'd song.
(Check'd by remembrance of the day)
A moment then, less wildly gay,
She moves demurely on her way,
Clasping her new-found father's hand.
But who can silence at command
The soaring sky-lark's rapturous strain?
The mountain roc-buck who can rein?
Agnes' gay spirit bursts again
Discretion's bounds—a cob-web chain—
And off she starts in frolic glee,
Like fawn from short restraint set free.

Go happy child—thy present joys
No painful retrospect annoys.
But they who follow thee, look back
On long afflictions gloomy track,
Where many they have lov'd right dear
Are left behind—if they were here
Thought whispers—but a low-breath'd sigh
Is all its language: gratefully
To the Lord's Temple they repair,
To pour out thanks and praises there
For present blessings—for past pain,
Not dull oblivion to obtain,
But resignation—and to find
That holy calm, that peace of mind
By which e'en here on earth is given
A foretaste of the joys of Heaven."

Six Lectures on the Penitential Psalms. By the Rev. Edward Berens. 12mo. pp. 74. 1s. 6d. boards. Rivingtons. 1828.

WE noticed the publication of these

Lectures in our last Number, and begged to defer our consideration of them to the present. They are written in the same plain and easy style that forms the charm and recommendation of Mr. Berens' former publications; and will be read with equal pleasure and edification. A Lecture is allotted to each Psalm: the occasion of the Psalm, as far as it can be gathered with any certainty, is first stated; the verses are successively explained and enforced, and the whole is summed up in each case with an appropriate admonitory conclusion. The following extract, from the fifty-first Psalm, will put our readers in sufficient possession of the plan adopted;

"15. *Thou shalt open my lips, O Lord; and my mouth shall shew thy praise.*

"16. *For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings.*

"The sacrifices of the Jewish ritual were prescribed by God himself, and could not be neglected without disobedience to his authority. In themselves, however, they were weak and ineffectual; they were appointed principally, if not entirely, for legal defilements, not for such crying sins as those of which David had been guilty. 'It was not possible for the blood of bulls and of goats to take away sin'; and these sacrifices derived whatever virtue they possessed from the divine appointment, and from their being designed to prefigure, to shadow forth, the great sacrifice of the death of Christ. Certainly God delighted not in burnt-offerings, though instituted by himself, so much as he delighted in genuine and sincere repentance.

"17. *The sacrifice of God is a troubled spirit; a broken and a contrite heart, O God, shalt thou not despise.*

"Humility and contrition of soul are placed by our Lord himself, in the very front of the beatitudes, in the Sermon on the Mount; 'Blessed are the poor in spirit; blessed are they that mourn.' And twice is it declared by the prophet Isaiah, 'To this man will I look, saith the Lord, even to him that is poor, and of a contrite spirit, and that trembleth at my word.'

"The Psalmist, however, is not so entirely engrossed by his own case, and his own personal need of the divine mercy, as to be rendered unmindful of the public welfare. In other places he shews the warm interest which he took in the prosperity of his people. 'O pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces.' And thus in the Psalm before us, after his earnest applications for mercy and forgiveness, and for spiritual aid to himself in particular, he subjoins a petition for the welfare and happiness of his country. In like manner should we, actuated by a spirit of Christian patriotism, raise our voice to God in prayer and supplication, not for ourselves alone, not for our own friends and relations merely, but also for the prosperity of our countrymen in general, for the well-being and godly ordering of the church and nation to which we belong.

"18. *O be favourable and gracious unto Sion; build thou the walls of Jerusalem.*

"19. *Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations; then shall they offer young bullocks upon thine altar.*

"When the hearts of his worshippers are properly disposed by penitence and contrition, then especially is God well-pleased with the performance of external ordinances, with the public exercise of the offices of religion.

"Let us endeavour, my friends, to cultivate in ourselves that spirit of humility and penitence, which are so forcibly expressed in this beautiful Psalm. Let us fervently beseech God to 'wash us thoroughly from our wickedness, and to cleanse us from our sin,' by the atoning blood of his dear Son; and to 'create in us a new heart, and to renew a right spirit within us,' by the sanctifying influences of the Holy Ghost. And let us shew the truth of our repentance, and the sincerity of our prayers, by steadily endeavouring for the time to come to persevere in all righteousness and godliness of living, and relying on divine aid to amend our lives according to his holy word." P. 36.

We have met with but one passage in which we could wish an alteration, or rather addition; it is rather unguarded, as it appears to us in its present form, and has a

* Heb. x. 4. † Isa. lvi. 2. lvii. 15.

* Ps. cxlii. 6, 7.

tendency to increase that unfavourable feeling already entertained against the imprecatory portions of the Psalms.

"Quicken me, O Lord, for thy name's sake, and for thy righteousness' sake bring my soul out of trouble."

"12. And of thy goodness slay mine enemies, and destroy all them that vex my soul; for I am thy servant." P. 72.

On this Mr. Berens thus comments:

"In this concluding verse, the Psalmist renews his petitions for deliverance from his enemies, and enforces his prayer by pleading the consideration of the divine goodness, and the relation which he himself bore to God.

"Slay mine enemies, and destroy all them that vex my soul." We, it is to be hoped (he continues) have no enemies among men; and if we unhappily have enemies, we should pray, not for their punishment, or destruction, but for their reformation and forgiveness; should pray, as we do in the Litany, that God 'would be pleased to forgive our enemies, persecutors, and slanderers, and to turn their hearts.'" P. 72.

Now without entering into the grammatical peculiarities of the Hebrew, we could wish to have had it remarked, that the passage might, with equal propriety, be rendered, *"Thou shalt slay mine enemies,"* David might argue this from the known temporal justice of God; his enemies were the enemies of God, and religion; whereas David was God's servant, ready to do his will. *"As for the ungodly, he says, on another occasion, they shall perish, and the enemies of the Lord shall consume as the fat of lambs; yea, even as the smoke they shall consume away."*

David, again, was a prophet; and might in these words predict that vengeance which subsequently fell on Saul and Absalom.

Again, we may consider him in the light of a king; praying for the destruction of men who were the enemies of his crown and the peace of his kingdom. This is the view

that Bishop Patrick takes in his Paraphrase:

"Thy mercy also surpasses all the malice of my enemies; whom I trust thou wilt cut off and destroy, rather than let me continue in these hazards; for I am thy minister, and though never so unworthy, am appointed by thee to govern thy people, to which office I will do thee all faithful service."

One thing must not be overlooked, that the vengeance, whether implored, or simply declared, is referred wholly to God. The cave of Engedi, and the hill of Hachilah, are witnesses how deeply David respected that saying of Holy Writ: *"Vengeance is mine, I will repay saith the Lord."* Between these several opinions we do not pretend to decide: we only think that there is too marked a contrast between the words of David and the admonition given, and given justly, to the Christian; we could wish to have some qualifying explanation thrown in to set the words of David in a more favourable light, without weakening the just warning to the Christian to pray for his enemies, and forgive, as he hopes himself to be forgiven.

We subjoin, with pleasure, the remainder of Mr. Berens' comment.

"But we have all much cause to pray that God would slay our *spiritual* enemies; that he would mortify, would kill those sins, those corrupt passions and evil affections, and those sinful lusts, which vex our souls; and which, if they are suffered to prevail, to gain the upper hand, may ruin our souls for ever. We should implore this succour as being God's servants,—*for I am thy servant.* We all profess and call ourselves his servants; and indeed he has the best and clearest right to consider us as such. For not only did he create us, but he hath also purchased, has bought us, with the blood of his own Son. While we thus profess to be, and feel that we ought to be, the servants of God, let us take care, my friends, that we be his servants in reality; let us take heed, and let us earnestly pray for his grace and assistance, that neither the world, nor the flesh, nor the devil, neither our own lusts, our own

passions, or our own wills, may draw us off from the service which we owe to our heavenly Master. Let us endeavour to live like the servants of righteousness, let us endeavour more and more to 'be made free from sin, and to be the true servants of God;' so that through the aid of his Spirit, and the merits and atonement of his Son, we may 'have our fruit unto holiness, and the end everlasting life;—for the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord * * *."

We cannot take leave of Mr.

* Rom. vi. 22, 23.

Berens, without repeating the hope, that he will not suffer his pen to remain idle, where so much is to be done, and can be done so effectually by himself. We know that he will not. These are not times for any man to be asleep at his post. Every talent must now be called into action, for we have need of all. We can only assure Mr. Berens, that the oftener we meet with him, the greater will be *our* pleasure; and the greater, we are assured, the benefit accruing to the public.

LAW REPORT.

WILKEN v. LAW.

WE insert the following case, as important to the Clergy, on a point on which applications, we believe, are frequently made to them. At the same time we cannot but observe, that it is much to be regretted, that some mode is not promulgated by authority, by which evidence as to the time of birth may be easily and satisfactorily procured. The most important questions in our courts of justice often turn upon this point, and they most commonly arise at a time when all the ordinary modes of proving the fact, either no longer exist, or when they are no longer to be depended on. Surely it might be possible to contrive some mode of registration, which being adopted at the moment when the facts were fresh in the recollections of the witnesses, might have a permanent credibility. Perhaps it would not be a bad measure to empower the Clergy, in all cases where required by the parents, to administer at baptism an oath to the mother, or nurse, or some one present at the birth, as to the time of the birth, and to make the answer part of the baptismal register.

The question was as to the age of the defendant.

On the part of the defendant, to prove his infancy at a particular time, the register of his christening was produced, from which it appeared that he was christened in the year 1807; but the entry also stated that he was born in the year 1799.

Judge Bayley was of opinion, that the entry relating to the time of his birth was not evidence of the fact; it did not appear upon whose information the entry had been made, and the clergyman who made the entry had no authority to make inquiry concerning the time of birth, or to make any entry concerning it in the register.

The jury found for the plaintiff; and in the ensuing term Marryatt moved for a new trial, contending that, at all events, the entry was evidence to confirm the statement of the mother, who had been examined as a witness for the defendant at the trial.

But the Court were of opinion, that the entry was not evidence to prove the age of the party; it was nothing more than something told to the clergyman ~~as~~ the time of the christening, concerning which he had not power by law to make an entry in the register. He had neither the authority nor the means of making an entry. If it had appeared that the entry had been made by the direction of the mother, it might, perhaps, if required, have been

read in evidence, for the purpose of confirming her testimony; but even when it would have amounted to nothing more than a mere declaration by her as to the age of her son, made at a time when there was no motive on her part to misrepresent his age.—Rule refused.

THE KING V. RADFORD.

THIS man was tried at the Devon Summer Assizes for murder; and had in fact made a confession to the Clergyman of his parish. The Clergyman was called as a witness, and stated that he had gone to the prisoner when he was in custody on the charge at a public-house in the village; that he put every one out of the room but the constable, and then addressed the prisoner, saying, that he did not come to him out of idle curiosity, or with any wish to induce him to make a confession: that he dwelt with him on the heinousness of the crime charged on him, and the denunciations of Scripture against it. He was then going on to state what the prisoner had said to him, but Mr. Justice Best interposed, and asked him, if he had previously warned the prisoner, that what he should say would be hereafter used as evidence against him. He answered in the negative, and the Judge thereupon refused to hear the statement. He thought that a confidence had been created, and an impression made on the prisoner's mind, by this sort of address from one standing in the relation of spiritual adviser and friend, which would throw him off his guard, and that no previous warning under such circumstances having been given, such a confession could not be considered purely voluntary.

We report this case, because we think it of great importance, and that great practical benefits may flow from its becoming well known and acted upon. All our readers who have been in the habit of attending courts of criminal justice, must have seen the great, perhaps

the excessive, scrupulousness with which the confessions of criminals are allowed to be given in evidence against them. "We are not now to discuss whether the Judges have done right in carrying this so far as it has been carried, but there can be no doubt that the decision above reported is within the principle of the decided cases on the subject, and entirely sanctioned by them. We think the decision, also, may be made very useful. If a clergyman finds one of his parishioners charged with an offence, especially the weighty crime of murder, he is naturally anxious to visit him, to rouse his mind to proper reflections, to advise and comfort him; but his exertions are restrained, and the intercourse between the parties cannot be confidential, so long as it is apprehended that what passes between them may hereafter be detailed against the prisoner on his trial. Whereas, if it be once understood that the intercourse is privileged and confidential, the minds of both are relieved; the minister does not fear to encourage the prisoner to the most unreserved communications, and the prisoner has no scruple in making them to the minister, any more than to his attorney; at the same time that he makes them with ten times the profit to his most important interests. Perhaps there are few moments when a more powerful impression may be made by a minister known to, and respected by the criminal; but then the most entire confidence must subsist between them—without some such decision as this, no such confidence can exist, with it it may.

ECCLESIASTICAL PREFERMENTS.

- Blake, H. W. B.A.** of *Queen's college, Cambridge*, to the rectory of *Thurning, Norfolk*, patrons, **THE MASTER AND FELLOWS OF THAT SOCIETY.**
- Browning, Fred.** to the prebend of *Uffculme, Devon*, and to the rectory of *Titchwell, Norfolk*, Patrons of the latter, **THE PROVOST AND FELLOWS OF ETON COLLEGE**: of the former **THE BISHOP OF SALISBURY.**
- Burroughes, Thos.** to be one of the domestic chaplains to his Royal Highness the **DUKE OF YORK.**
- Coker, John, B.C.L.** and Fellow of *New college, Oxford*, to the rectory of *Radcliffe, Bucks.* Patrons, the Warden and Fellows of that Society.
- Cooper, J.** to the Third Mastership of *St. Paul's School.*
- Davies, J. B.A.** Curate of *Cheltenham*, to the vicarage of *Pauntley* and perpetual curacy of *Upleadon, Gloucestershire*; patron, the **BISHOP OF GLOUCESTER.**
- Dicken, Aldersey, M.A.** Fellow of *St. Peter's college, Cambridge*, to the 'free and endowed School of *Twerton*; Patrons, **THE FEOFFERS AND TRUSTEES OF THE SAID SCHOOL.**
- Dunsford, James Hartley,** of *Wadham college, Oxford*, and Vicar of *Frampton-upon-Severn*, in the county of *Gloucester*, to be domestic chaplain to the Right Hon. the **EARL OF SUFFOLK AND BERKSHIRE.**
- Evans, David,** to the rectory of *Jordanstone, Pembrokeshire.*
- Fetherston, C.** to the living of *Killodieran*, in the Diocese of *Killaloe.*
- Heath, Charles, M.A.** to be Evening Lecturer of *Lymington, Hunts.*
- Hutton, J. H.** to the vicarage of *Leckford, Hants*; Patron, the rev. **J. CURTIS**, Prebendary of *Leckford.*
- Kingsley, C. L.L.B.** to the rectory of *Barnack, Northamptonshire.* Patron, **THE BISHOP OF PETERBOROUGH.**
- Morse, J.** to the vicarage of *Ozenhall, Gloucestershire*; Patron, **THE BISHOP OF GLOUCESTER.**
- Ousby, J.** to be chaplain to the *House of Correction, Middlesex.*
- Richards, Dr.** to hold the Perpetual Cure of *East Teignmouth*, with the rectory of *Stoke Abbot, Dorset*, by Dispensation.
- Salwey, T. M.A.** Fellow of *St. John's college, Cambridge*, to the vicarage of *Oswestry, Shropshire*; Patron, **LORD CLIVE.**
- Scholefield, S. M.A.** of *Trinity college, Cambridge*, to the vicarage of *Luddington, Lincolnshire*; Patron, **JAMES LISTER, esq.** of *Housefleet Grange, Yorkshire.*
- Simpson, H. W. M.A.** of *St. John's college, Cambridge*, to be one of the domestic chaplains to the **DUKE OF BUCKINGHAM AND CHANDOS.**
- Steward, J. H. B.A.** of *Trinity college, Cambridge*, to the vicarage of *Swardstone*, and to the consolidated rectories of *Saxlingham Nethergate* and *Saxlingham Thorpe, Norfolk*; Patron, **JOHN STEWARD, esq.**
- Still, John,** rector of *Fonthill Gifford*, to the prebendal Stall of *Stratton*, in the Cathedral Church of *Salisbury*, Patron, **THE LORD BISHOP.**
- Taylor, Robert, M.A.** of *Trinity college, Oxford*, to the rectory of *Clifton Campville, Staffordshire.*
- Waldy, Richard, M.A.** domestic chaplain to the late right hon. *Rowager Lady Vernon*, to the rectory of *Turner's Puddle*, and vicarage of *Affpuddle, Dorset.* Patron, **JAMES FRAMPTON, Esq.**
- White, R. M.** of *Magdalen college, Oxford*, to the perpetual curacy of *Woolley, Yorkshire.* Patron, **G. W. WENTWORTH, Esq.**
- Wilkinson, T. B.A.** of *St. John's college, Cambridge*, to be domestic chaplain to the **MARQUIS OF LONDONDERRY.**
- Williams, J. B.** curate of *Neath*, to the Living of *Lantwit Major*, with *Lisworn, Glamorganshire.* Patrons, **THE DEAN AND CHAPTER OF GLOUCESTER.**

UNIVERSITY OF OXFORD.

Degrees conferred, Jan. 14.

MASTERS OF ARTS.—**G. P. Cleather**, *Exeter college*; **H. A. S. Atwood**, *Queen's college*; and **J. Weld**, and **W. Burkitt**, *St. Edmund Hall.*

BACHELORS OF ARTS.—**E. Millard**, *Exeter college*; **T. V. Bayne**, *Jesus college*; **M. Geneste**, *Queen's college*; and **J. E. Jeffreys**, and **A. P. Saunders**, *Christ Church.*

January 22.

DOCTOR IN CIVIL LAW.—**D. Williams**, Head Master of *Winchester*, and late Fellow of *New college.*

BACHELORS IN DIVINITY.—**W. T. Phillips**, and **M. Davy**, *Magdalen college.*

MASTERS OF ARTS.—P. W. Douglas, *Christ church, grand compounder*; M. Oxenden, *Bxeter college*; J. Morse, *Pembroke college*; W. Gray, *Christ church*; and T. L. Pain, *Brasenose college*.

BACHELORS OF ARTS.—C. Onkes, *St. John's college*; T. S. Hellier, *Lincoln college*; and G. H. Webber, H. L. Thomas, and F. A. Hyde, *Christ church*.

December 24, 1823.

A. P. Saunders and F. W. 'Torrens, Commoners of *Christ church*, were chosen *Students*; and the rev. J. Lupton, *B.A.* has been appointed chaplain of that *Society*, and has also been appointed chaplain of *New college*.

The number of gentlemen to whom Testimoniums for Degrees were granted, but who were not admitted into either of the Classes in last Michaelmas Term, amounted to 91.

January 22, 1824.

In Convocation, Henry Dean, Fellow of *New college*, and Student in civil law, was unanimously elected Scholar in common law, on the Vinerian Foundation.

UNIVERSITY OF CAMBRIDGE.

Degree conferred, Jan. 15.

HONORARY MASTER OF ARTS.—Sir Robert Gifford, Lord Chief Justice of the Court of Common Pleas.

December 30, 1823.

The Prize for the *Hulsean Dissertation*, 1823, was adjudged to William Clayton Walters, *B.A. Fellow of Jesus college*. Subject, *The Nature and Advantage of the Influence of the Holy Spirit*.

The following is the subject of the *Hulsean Dissertation* for 1824:—*The Doctrines of our Saviour, as derived from the four Gospels, are in perfect harmony with the Doctrines of St. Paul, as derived from his Epistles*.

The subjects for SIR W. BROWNE'S Gold Medals this year are,

For the Greek Ode,

The beautiful exhortation to the Greeks at the battle of Salamis, extracted from the "Persæ of Æschylus":—

Ὁ παῖδες Ἑλλήνων ἴτε
Ἐλευθεροῦτε παρὰ θένοντες δὲ
ἡλίκας, γυναικας, πῦν ὑπὸ πάντων ἀγών.

"Oh, sons of the Greeks, go on—free your country, free your children, your wives—it is now for all these you struggle."

For the Latin Ode:—

Aleppo Urbs Syria terre motu funditus eversa.

Epigram :

Scribimus indocti doctique.

The subject for the Seatonian Prize Poem for the present year is—*The Death of Absalom*.

The rev. Henry Farish, *B.A. of Queen's college* is admitted a *Fellow* of that *Society*.

In conformity with the regulations passed by the Senate, March 13, 1822. notice has been given that the following will be the subjects of examination in the last week of the Lent Term. 1825.

1. The Acts of the Apostles.
2. Paley's Evidences of Christianity.
3. The 1st and 2nd Books of the Odyssey.
4. The 21st Book of Livy.

List of Honors for 1824.

MODERATORS.—John Philips Higman, *M.A. Trin. coll.*; Henry Hunter Hughes, *M.A. St. John's college*.

WRANGLERS.—Ds. Cowling, *St. John's college*; Bowstead, *Corpus Christi college*; Franco, *Trinity college*; Buckle, *Sidney college*; Hall, *Magdalen college*; Collins, *Christ college*; Martin, *Trinity college*; Wedgwood, *Christ college*; Arlett, *Pembroke hall*; Warden, *Emmanuel church*; Guest, *Caius college*; Tennant, *Trinity college*; Cory, *Caius college*; Gedge, *Catharine hall*; Wilson, *St. John's college*; Saunders, *Sidney college*; Wailles, *Catharine hall*; Lutwidge, *St. John's coll.*; *Christ coll.*; Start, *Trin. coll.*; Rising, *Pembroke hall*; Remington, *Trinity college*; Belville, *Peterhouse college*; Wood, *Trinity college*; Arnold, *Caius college*; Thistlethwaite, *Trinity college*; Gibson, *Trinity college*; Phillips, *Jesus college*; Crawley, *Magdalen college*; Teeson, *Clare hall*; Sandys, *Pembroke hall*.

SENIOR OPTIMES.—Ds. Groves, *Corpus Christi college*; Atkinson, *Pembroke college*; Dayman, *St. John's college*; Parry, *æq. St. John's college*; Walter, *æq. Christ college*; Garton, *Queen's coll.*; Burn, *Queen's college*; Sonkler, *Caius coll.*; Wells, *Sidney coll.*; Foster, *Trin. coll.*; Lawson, *St. John's coll.*; Edwards, *Trinity college*; Malkin, *Trinity college*; Brown, *St. John's college*; Hammond, *Corpus Christi college*; Bromilow, *John's college*; Green, *Emmanuel college*; Fulcher, *Sidney college*; Benson, *St. John's college*; Gatenby, *St. John's college*, *æq. Holmes, St. John's college*, *æq. Rotherham, Trinity college*; Ruddock, *St. John's college*; Baines, *Christ college*; Fearon, *Emmanuel college*; Smith, *Trinity college*; Carrighan, *St. John's college*, *æq. Gurney, Trinity college*.

JUNIOR OPTIMES.—Ds. Frost, *Catharine hall*; Dunderdale, *St. John's college*; Mellish, *Trinity college*; Crosland, *Mag-*

Magdalen college; Worsley, Pembroke hall; Furlong, Sidney college; Williams, St. John's college.

ORDINATIONS.

December 20.

By the LORD BISHOP OF SALISBURY, in his Episcopal Palace.

DEACONS.—J. Langley, *B.A. Magdalen college; H. Wood, St. Edmund Hall, and M. Genosto, Queen's college, Oxford.*

PRIESTS.—H. Allen, *B.A. Trinity college; G. J. T. Spencer, B.A. University college; E. C. Ogle, B.A. Merton college; P. French, B.A. and E. D. Slade, B.A. Queen's college, Oxford.*

By the LORD BISHOP OF EXETER.

DEACONS.—R. Holc, *S.C.L. Trinity college; C. E. Palmer, B.A. St. Peter's college; W. J. Pinwell, B.A. Trinity college, and H. Thompson, B.A. St. John's college, Cambridge.*

PRIESTS.—W. H. Arundell, *B.A. Caius college; and P. Brown, B.A. Queen's college, Cambridge.*

MISCELLANEOUS INTELLIGENCE.

BRISTOL.

Married.—At *Bristol*, the rev. G. E. Oatley, *M.A.* second son of T. Oatley, esq. of *Bishton Hall, Salop*, to Helen Kinnaird, daughter of Major-General Dana, of *Winterbourne House, Gloucestershire.*

The rev. W. Johns, to Elizabeth, eldest daughter of Mr. Percival, of *Bristol.*

CAMBRIDGESHIRE.

Married.—(By the rev. C. Simcox, *M.A.*) the rev. S. Lee, *M.A.* of *Queen's college*, Professor of Arabic, in this University, to Mrs. Palmer, of *Regent-street, London.*

The rev. W. Richardson, *M.A.* of *St. John's college*, to Mary, eldest daughter of the rev. John Darwell, of *Camp Hill, Warwickshire.*

CHESTER.

Died.—At his house, *Millgate Hall, Stockport*, aged 36, deeply regretted and deservedly respected by all ranks of society, the rev. Kelsall Prescott, *M.A.* of *Brasenose college, Oxford*, Incumbent of the *Chapels of Marple and Chadkirk*, and second son of the late rector of *Stockport.*

DERBYSHIRE.

Died.—At *Fenney Bentley*, the rev. J. Bowness, late perpetual curate of *Brasington*, aged 62.

Aged 76 years, the rev. Matthew Olerenshaw, minister of *Meller*, where he had

faithfully discharged all the various duties of his office for 42 years.

DORSETSHIRE.

Died.—At the parsonage, *Litton*, aged 80, the rev. G. Frome, who was rector of that parish upwards of 40 years.

ESSEX.

Married.—The rev. Barr Dudding, of *Kirby*, to Eliza, third daughter of George Lye, Esq. of *Bath.*

Died.—At *Darling*, the rev. James Salt, vicar of that parish, and also of *Horndon on the Hill*, and one of the minor canons of *St. Paul's.*

GLOUCESTERSHIRE.

Married.—At *Dowdeswell*, the rev. H. Kett, Fellow of *Trinity college, Oxford*, to Miss Maria White, of *Charlton Kings*, near *Cheltenham.*

HAMPSHIRE.

Died.—At *Odiham*, in the 28th year of his age, the rev. H. Washington, *M.A.* Fellow of *New college, Oxford.*

At the *Crown Inn, Lyndhurst*, on Sunday morning, Dec. 28th, 1823, the Rev. Mr. Charrel, curate of the parish of *Milford*, near *Lyminster*, aged about 30. He had been seriously indisposed, and wishing once more to visit his sister residing at *Winchester*, he had proceeded thus far on his journey, when the hand of death arrested his course. His body was removed to *Milford* for interment.

KENT.

Died.—Aged 54, the rev. J. G. Sheror, vicar of *Godmersham and Challock*, and *Westwell.*

At *Canterbury*, aged 74, the rev. James Ford, the Senior Minor Canon of the *Cathedral of Christ Church*, and rector of *St. George the Martyr*, and of *St. Mary Magdalene*, in that city.

LEICESTERSHIRE.

Died.—The Rev. Charles Chow, vicar of *Lockington cum Hemington.*

MIDDLESEX.

Married.—The rev. Alexander Steward, of *Barnet*, to Ann Kesiab, eldest daughter of Mr. P. White, *Brydges-street, London.*

Died.—At the house of his son-in-law, in *Upper Bedford-place, Russell-square*, in the 75th year of his age, the rev. John Lloyd, rector of *Barnack, Northamptonshire.*

* NORFOLK.

Married.—The rev. James Barrow, rector of *Lopham, Norfolk*, to Louisa, daughter of the late Sir C. W. Malet, Bart. of *Wilbury House, Wilts.*

NORTHAMPTONSHIRE.

Died.—At *Middleton Cheney*, the Rev. Francis Lloyd, *M.A.* late Student of *Christ Church, Oxford*, and an assistant master of *Charter-house school*.

OXFORDSHIRE.

Married.—At *Wroston*, the rev. Thomas Rowley, *M.A.* of *Christ Church*, and head master of the Free Grammar School, *Bridgnorth*, to Mary Anne, only daughter of James Farmer, esq. of *Drayton, Salop*.

Died.—In the 74th year of his age, the rev. John Shaw, *D.D.* the Senior Fellow of *Magdalen college*, and vicar of *South Tetherwyn*, cum *Trewen*, in *Cornwall*, universally esteemed and beloved for the manliness and vigour of his understanding, the sincerity and kindness of his heart, and the undeviating uprightness of his conduct. He supported his last long illness, during which he experienced the never ceasing attentions of his friends, with admirable constancy and patience.

SHROPSHIRE.

Married.—At *Oldbury*, the Rev. John Fendall, to Martha Theodosia, eldest daughter of Latham Blacker, esq.

SOMERSETSHIRE.

Died.—Aged 74, the rev. Wadham Pigott, of *Brockley Court*.

SUFFOLK.

Married. At *Brockdish*, the rev. C. Valentine, of *Palgrave*, to Ann, second daughter of Mr. T. Doughty, of the former place.

Died.—At *Little Stonham*, the rev. James Richard Vernon, morning preacher at *St. Paul's Covent-garden*, and evening lecturer at *Bow Church, Cheapside*.

SURREY.

Married.—At *Clapham*, the rev. J. Simpson, *M.A.* to Ann, widow of J. Long, esq. late of that place.

Died.—At *Richmond*, John, Earl Cornwallis, Bishop of *Lichfield* and *Coventry*, and Dean of *Durham*, in his 81st year, he is succeeded in the Earldom by his only son, James Mann, Visct. Broome.

At *Barnes*, the rev. Theophilus Moulbrooks, LL.B. F.R.S.E.

SUSSEX.

Died.—The rev. G. B. Oliver, rector of *Glynde, Sussex*, and vicar of *Belgrave cum Bignor, Leicestershire*.

At his seat, *Glyndhamme*, near *Lewes*,

the rev. F. Tutte, Prebendary of *Peterborough*, at the great age of 95 years.

WARWICKSHIRE.

Married.—The rev. W. Richardson, *M.A.* of *St. John's college, Cambridge*, to Mary, eldest daughter of the rev. J. Darwell, of *Camp Hill*.

At *Birmingham*, the rev. Joseph Harling, *M.A.* of *Magdalen Hall, Oxford*, to Ann Mary, daughter of Mr. Townsend, of *Winson Green House*, near that town.

WILTSHIRE.

Married.—At the Cathedral Church, *Salisbury*, the rev. William Fisher, *M.A.* and student of *Christ Church, Oxford*, to Elizabeth, youngest daughter of the late William Cookson, *D.D.* canon of *Wind-sor*.

At *Chippenham*, the rev. G. Crookshank, *M.A.* of *West Charlton, Somerset*, to Rosa, only daughter of the late Captain Robert Kelly, of *Madras*.

YORKSHIRE.

Married.—At *Otley*, by the rev. H. Robinson, vicar, the rev. E. Hodgkinson, incumbent of *Stainburn*, and curate of *Otley*, to Mary Ann, eldest daughter of Jonas Whitaker, esq. of *Greenholme*, near *Otley*.

Died.—Aged 44, the rev. Thomas Cotterill, *M.A.* perpetual curate of *St. Paul's, Sheffield*, and late Fellow of *St. John's College, Cambridge*.

ISLE OF ELY.

Married.—The rev. B. Isaac, of *March*, to Mary Elizabeth Frances, youngest daughter of Ephraim Lee, esq. of the *Terrace, Edmonton, Middlesex*.

SCOTLAND.

Married.—At *Edinburgh*, the rev. George Blyth, to Ellen Scott, eldest daughter of the late Henry Todd, esq.

IRELAND.

Married.—By the rev. C. W. Rea, of *Bucknam*, the rev. Robert Magill, *M.A.* of *Antrim*, to Anne Jane, eldest daughter of Mr. Samuel Skelton, of the same place.

FRANCE.

Died.—At *Boulogne*, on the 4th ult. the rev. W. Tilt, in the 52nd year of his age.

ITALY.

Died.—At *Nice*, aged 41, the hon. and rev. T. A. Harris, Prebendary of *York* and *Salisbury*, son of the late, and brother of the present Earl of *Malmesbury*.

MONTHLY LIST OF PUBLICATIONS.

Twenty Sermons, on the Apostolical Preaching and Vindication of the Gospel to the Jews, Samaritans, and devout Gentiles; as exhibited in the Acts of the Apostles, the Epistles of St. Peter, and the Epistle to the Hebrews. Preached before the University of Cambridge in the year 1823, at the Lecture founded by the Rev. J. Hulse. By J. C. Franks, M.A. Chaplain of Trinity College, and Vicar of Huddersfield, Yorkshire. 8vo. 12s.

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POLITICAL RETROSPECT.

WE regret exceedingly the intelligence which we receive both from the public papers, and private accounts, of the recent political disturbances in the Brazils. Many circumstances had induced us to hope that that country was likely to settle down under an orderly, and moderate government; and that it would make regular advances to civilization and moral improvement. It had separated from the mother-country, yet it had retained at its head the heir-apparent of the old royal family, its ancient monarchical line—in the several mutations of the ruling men there seemed no tendency to Jacobinism, and all administrations had been honest to their pecuniary engagements—the Cortes had been assembled, and though there was, of course, much freshness to business, much ignorance of the routine and order of public debating bodies, yet there was also much loyalty, much independence of party, much talent, and much aptitude for debate. We never liked the title of Constitutional Emperor, the plain old-fashioned appellation of King would have been more to our taste; but in the individual there seemed a sufficiency of talent, unusual activity, a fondness for business, and a most laudable frugality in his personal expenses; and he seemed to us to have so noble a field before him,

that all temptation to insincerity was out of the question. Upon the whole the prospects were very bright, and they shone brighter by comparison with the miserable condition of the rest of the Peninsula.

Our hopes, however, are miserably damped; the Emperor has violently dissolved the Cortes by the intervention of an armed force, and thereby put an end to the confidence of his subjects in his intentions as to their liberties. It may be true that there was much political effervescence at the moment, and that the assembly had committed a very heinous fault in admitting the commonalty into the body of the house; it may be true even that certain members entertained improper designs on the constitutional power of the Emperor; it is undoubted that part of the periodical press was in strong opposition to the government, and that narrow prejudices, excusable only by the peculiar situation of the Brazilian Empire, prevailed generally in the public mind, and was fostered by the journals alluded to, against all Portuguese remaining in the country. All these circumstances certainly created difficulties, but they were difficulties not to be overcome by the clumsy expedient of assembling a few regiments, and planting cannon at the doors of the Senate-house. History might have

taught the Emperor better measures, at least it might have warned him of the danger and impolicy of the course he has adopted—how bitterly did Charles the First live to repent his hasty dissolution of one Parliament, and his interference with the liberties and immunities of another.

We wait with anxiety for the next accounts. The Emperor is either sincere in promoting Brazilian independence, or he is not—if he is not, he plays indeed a desperate game; all his troops are but a handful, the majority native Brazilians, of course, not to be depended on in a contest against Brazilians on behalf of the mother-country: the small minority Portuguese, good troops, but wholly incompetent to secure the subordination of so large a country; and there can be no doubt that the great body of the natives would unite to a man against the project of re-union with Portugal. If on the other hand he be sincere, he must either call a new Cortes, or try to reign without one;

if he call a new Cortes, will he find it more confiding, more complying, than that which he has dissolved? We think not; it would be contrary to all reasonings from historical experience to expect it. If he try to reign absolutely, how will he relieve the embarrassments of his treasury? how will he pay his troops? and more than all, by what principle of union will he hope to keep together so many provinces, so thinly inhabited, so widely scattered, with such imperfect means of communication between them? These are questions hard to answer; a Cortes would have answered them all; it was a link between Maranhão and Rio de Janeiro, that at the latter place sat the representatives of the former, members of a common assembly of the nation. There will now be no nation—all will relapse into separate captaincies as before, and become the prey, perhaps, of the same desolating ignominious faction and warfare that have so long wasted the Spanish Provinces.

NOTICE TO CORRESPONDENT.

Dunelmensis has been received.

THE CHRISTIAN REMEMBRANCER.

No. 63.]

MARCH, 1824.

[VOL. VI.

RELIGION AND MORALS.

ON OUR LORD'S TEMPTATION.

MATT. iv. 1.

Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil.

THERE are several passages * in the Epistles that bear a manifest allusion to peculiar events of our Lord's life, narrated more fully in the Gospels.

Of this kind is that which occurs in the Epistle to the Hebrews, in which the Apostle asserts the truth of our blessed Lord's incarnation. "*We have not,*" says he, "*an High Priest which cannot be touched with the feelings of our infirmities, but was in all points. TEMPTED like as we are, yet without sin.*" And in a former chapter, having laid down the merciful intention of our Lord's coming into the world, that "*through death he might destroy him that had the power of death, that is the devil,*" he thus concludes, "*Wherefore in all things it behoved Him to be made like unto His brethren, that he might be a merciful and faithful High-Priest, in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered BEING TEMPTED, he is*

able to succour them that are tempted;" passages that may justly be considered as referring to that peculiar temptation of our Lord, which is the subject of the Gospel of the day, and thereby serving to shew the connection that exists between the several parts of Scripture, and the additional light and confirmation that may be mutually thrown upon them.

The narrative of the temptation is given by the Evangelists with the usual scriptural brevity and simplicity: enough is revealed for every practical purpose: and there is neither piety nor wisdom in *seeking to be wise beyond that which is written.* The ever-blessed Son of God, the everlasting Word, becomes man for our sakes: as man he is tempted of the devil; he baffles and dismisses his adversary from his presence; and "*angels come and minister unto him.*" To ask for any farther explanation, or to attempt to give it, would only be involving ourselves in needless difficulties, and indulging that same spirit which was so justly rebuked by our blessed Lord in his reply to the apostle Peter: *What is that to thee? follow thou me.* The safest and most satisfactory way is, to take the narrative as it stands in the Scriptures, in its plain and literal sense, without having recourse to figurative meanings or visionary representations;

* 1 Pet. ii. 23. 1 Tim. vi. 13.

1 Cor. xv. 3—9.

and without presuming, in the absence of any notice from the Evangelist, to regard one part of his narrative as less historical, or less a plain matter of fact, than another. We are not reading the figurative effusion of a prophet, but the plain relation of an historian. The Gospel opens, whether we take for our guide the apostle St. Matthew, or the evangelist St. Luke, with certain plain matters of fact, regarding the life of our blessed Lord; his genealogy; his miraculous birth; the arrival of the wise men at Bethlehem; the massacre of the innocents; the preaching of the son of Zacharias; the baptism of our Lord; and the public testimony given to his mission by the voice from heaven; and then, without any change in the style, or any intimation that the words are to be taken in a figurative or visionary sense, the Evangelist proceeds to inform us, that immediately after these events, "*Jesus was led up of the spirit into the wilderness, to be tempted of the devil.*"

The temptation itself was threefold.

It was directed—I do not stop to consider how vainly, for bad spirits, like bad men, may be equally infatuated and absurd in their measures—it was directed, in the first instance, to shake our Lord's reliance in the Divine goodness; when this was found to be too firmly fixed, then to encourage a vain and presumptuous confidence in it; and lastly, to draw from our Lord a practical disavowal of God's universal sovereignty over the kingdoms of the earth.

"*If thou be the Son of God,*" as the voice so lately heard at thy baptism has proclaimed thee, *thus* the tempter commenced his assault—if thou art so great a personage, and so highly favoured of God, wilt thou tamely submit to the pains of hunger, with the means of relief within thy reach? Prove the extent of thy power; "*command that the*

stones" of this wild and desolate place "*be made bread.*"

How resigned, how faithful, how dignified our Lord's reply! "*It is written*"—out of Scripture, that spiritual armoury of the Christian, our Lord takes his weapon to repel the tempter's assault;—" *It is written, man shall not live by bread alone*"—though this be the natural and ordinary means of his support—" *but by every word that proceedeth out of the mouth of God*"—by every means (for though God may be pleased to appoint one mean above another, he is tied down to none) *by every means* that He may deem fit. Did not he nourish the Israelites in the wilderness with manna, which their fathers knew not? Did not the ravens feed the Prophet in the desert? or did the barrel of meal or the cruise of oil fail? or even if there were bread to eat, could that become nutritious without the immediate blessing of God? "Shall I then (we may thus in all humility and reverence paraphrase our Lord's reply,) mistrust the Divine goodness, or seek to relieve, by an uncalled for exertion of miraculous power, that necessity, which, that I have not felt it before, during a fast of forty days' continuance, might in itself be a sufficient assurance that it will be relieved in my Father's own time."

Foiled in this first attempt, the devil took our Lord, saith the Evangelist, into the Holy City, and set him on a pinnacle of the temple, and said, "*If thou be the Son of God, cast thyself down,*" in the presence of these countless worshippers, that are below; commence thy mission with this public manifestation of thy glory: give to thy expecting countrymen the looked-for sign of the Son of man, that they may see and believe, and hail thee for their Messiah and king: no personal danger can await thee; for "*it is written, he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest*

at any time thou dash thy foot against a stone.

To Scripture misapplied our Lord opposes Scripture in its true and undisguised meaning: "*Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.*" However watchful God may be, and ready to interfere for the preservation of his servants, in all natural and necessary and involuntary dangers, yet are they never to presume on his gracious interference in such, as are needless, and vain-glorious, and wholly of their own procuring. And for this public display, that you would propose to me, how would it consist with that humble, and unostentatious, and more rational method of proclaiming my mission, which, as it has been my Father's wish to appoint, so is it mine to follow.

Convinced by these replies of the great dignity of our blessed Lord, and yet maliciously bent to effect, if possible, the fall of the second Adam, as he had that of the first, and thereby prevent whatever blessing our Lord's coming into the world might be intended to convey, the tempter gathers up all his strength for his last temptation, and taking our Lord "*into an exceeding high mountain, shewed him all the kingdoms of the world, and the glory of them.*" And when he had filled, as he fancied, our Lord's mind with a desire of their possession, he boldly accosts him with the offer, "*All these things will I give thee, if thou wilt fall down and worship me.*"

There is in an open and undisguised avowal of blasphemy, something truly appalling to ourselves—how much more to the only Son of the most High God! "*Get thee hence Satan,*" was our Lord's reply, "*for it is written, Thou shalt worship the Lord thy God; and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.*"

St. Luke, in his account of the

conclusion of the temptation adds, that "*the Devil departed for a season,*" as if intimating that after a while he returned. And in truth what was the whole of our Lord's subsequent life but one continued scene of renewed temptation increasing in its intensity and violence as the hour of his death approached; "*your hour,*" saith he to the unbelieving Jews, "*and the power of darkness.*" The great adversary of man's salvation still continued to pursue with an inveterate malice, and the terrors of earthly persecution and bodily pains and mental agonies Him, who was to be its gracious *Author and Finisher,* insomuch that this first attack of the tempter may be considered but the prelude to those that in a striking similarity followed after.

Though our Lord was able by his almighty power to turn the stones of the desert into bread, yet did He prefer, as we have seen, to rely rather on the providential care of his heavenly Father, than impatiently to relieve his own necessities by the performance of a miracle. And was not this a distinguishing feature of his conduct throughout the whole of his painful sojourning upon earth? "*We know the grace*" and therein the forbearance and resignation "*of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor,*" and often altogether subsisted on the bounty of his followers. "*The foxes have holes, and the birds of the air have nests, but the Son of Man*"—He, the Lord and heir of all, had not, and, since such was the appointment of his Father, would not have "*where to lay his head.*" Hungry and thirsty, yet he fed not himself by any exertion of his miraculous power, though he was ever ready to feed the famished thousands that followed to hear his doctrines. Ever going about through the cities of Israel, weary and fatigued in his journeyings, as once, when he sat down at the well of

Sychar, yet he never commanded the angels to his service, but submitted to the weakness of his assumed humanity, and patiently awaited the natural refreshment of rest. Even under that great extremity, his agony in the garden, when "*his sweat,*" saith the Evangelist, "*was as it were great drops of blood falling down to the ground,*" he kneels only, and prays to his Father, saying, "*If thou be willing, remove this cup from me; nevertheless, not my will, but thine be done.*" And when the hour of his death approached, and one prayer to his Father would have drawn down more than twelve legions of angels, yet used he no miraculous means for his rescue, but meekly resigned himself into the hands of his most malicious enemies in obedience to his Father's will. "*I am He—the cup that my Father hath given me, shall I not drink it?*"

And as to the character of our Lord's ministry, was it not cautious and prudential, save, where necessity required boldness and publicity? Did our Lord open his mission so repugnant to the prejudices, and opposed to the vices of the Jews at Jerusalem, the very heart and seat of their power?—The distant Galilee, the humble cities of Cana, Nazareth, and Capernaum, and the coasts of the sea of Tiberias were the scenes of his earliest preaching. Did he aim at a notoriety in his miracles, which would have prematurely excited, or immoderately kindled the anger and envy of the rulers? When the two blind men were restored to their sight, "*Jesus,*" saith the Evangelist, "*straitly charged them saying, See that no man know it.*" Did he court danger? When the Jews sought to kill him, he withdrew himself. When they professed to believe in Him, he would not commit himself unto them. Throughout he never needlessly excited the envy, or hatred, or persecution of the Jewish rulers, but left in his whole ministry a prac-

tical comment on that humble, and prudent and pious admonition of Moses, "*Thou shalt not tempt the Lord thy God.*"

And to complete the parallel, carry your eyes onward in the history of your blessed Lord, to that vast multitude, that after they had been fed by his power, and instructed by his doctrine, continued to surround the mountain whereon Jesus sat with his disciples; hear their confession: "*This is of a truth that Prophet that should come into the world;*" behold them advancing full of their temporal notions of that prophet as a great earthly king and deliverer, and eager to invest our Lord with the royal name and prerogative. And how did our Lord—He, who had before resisted from the tempter the offer of all the kingdoms of the world, how did he act on this occasion? "*When Jesus,*" saith the Evangelist, "*perceived that they would come and make him a king, he departed unto a mountain himself alone;*" thus in this and every other instance patiently enduring and constantly repelling whatever temptations the malice of the devil, or the hatred of the Jewish rulers, or the forward zeal of his followers, or the necessities of that nature which for our sakes He had assumed, might offer; and for these two gracious reasons, that as the Captain of our salvation he might be made perfect through sufferings, and as his disciples, we might be led to expect temptation ourselves, and been courage to bear up under its assaults, and imitate his most perfect example, and more confidently apply in the time of our need for his all-sufficient and ever-ready assistance.

Trials we must expect in this our earthly pilgrimage, for "*the disciple is not above his master, nor the servant above his Lord.*" May we, then by his grace be prepared to meet them! neither disheartened at the ruggedness of a way which has been sanctified for us by

the bleeding feet of the holy and beloved Son of God, nor surprized at the approach of temptation, which, as it is the lot of humanity, so is it the peculiar portion of the Christian: nor dismayed at its weight, under which we shall assuredly be supported by the grace of our Lord; nor dispirited at a contest, which

through our Lord's merits shall *work out for us a far more exceeding and eternal weight of glory.*

"Greater is he that is with us, than he that is against us." And to Him therefore, with the Father and the Holy Ghost, be our prayers, our praises, and thanksgivings addressed, now and for evermore.

C.

BIBLICAL ILLUSTRATIONS.

Gen. xviii. 3—5.

And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant : Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree :

And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

Gen. xix. 2.

And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go your ways.

"It has been already mentioned, that in this country no inns are any where to be found; consequently, the necessity of the case, as well as common humanity, urges every Christian-like colonist to open his door to the hungry or benighted traveller. And, as this hospitality becomes reciprocal, by their occasionally passing each other's houses, they feel no hesitation either in asking such favours, or in granting them. Thus a boor is never at a loss for a meal on the road; and as the customary time of dinner is about noon, he, without much ceremony, unsaddles his horse at any door where he may happen to come at that hour. If he arrive later, he is supposed to have dined at some other place on the road, and the question whether he may be in want

of refreshment, is considered superfluous: but in most parts of the country, a cup of tea is generally presented to him, without any regard to the time of day. It is therefore a boor's own fault if he lose his dinner. Those who travel in waggons, and who most frequently carry their provisions and cooking utensils with them, are looked upon as not standing in need of assistance, though such persons freely make use of those houses where they have any acquaintance with the family."—*Burchell's Travels in the interior of Southern Africa.*

Job xxxix. 13, 18.

Gavest thou wings and feathers unto the ostrich?

What time she lifteth up herself on high, she scorneth the horse and his rider.

"The ostrich, the largest bird known to man, sometimes frequents this vicinity; and, from the house, I had this morning the pleasure of discovering a pair at a distance, running across the plain. With the telescope they could be seen very distinctly; and being the first I had met with in a wild state, I could not but watch, with the greatest gratification, this interesting sight. The bushes intercepted the view of their long legs; but their black bodies were plainly to be seen; and those beautiful plumes, destined, possibly, hereafter to decorate the head of some elegant beauty, and

wave in the drawing-room, were now fluttering in the wind, and rudely hurrying over the desert. Their long necks, and comparatively small heads, reared high above the shrubs, like two tall stakes, remained the last in view; but their hasty long strides soon carried them out of sight.

"As these birds inhabit only large open plains, and their heads, elevated above every obstruction, enable them, at a great distance, to discover man, from whom they escape with the swiftness of a horse, it is not an easy affair to approach them unperceived, or to hunt them down; for, as it is well known, they are utterly incapable of raising their bodies into the air. It is fortunate for the race, that this difficulty of approach affords some little protection against their restless enemy, man."—*The Same*.

Prov. xxvi. 13.

The slothful man saith, There is a lion in the way, a lion is in the streets.

"Two Hottentots, with their waggons, were hastening on a head of us, that they might be the first to get to the water; but we had not missed them long after the first dawn of twilight, before one of them came back in a great hurry for help to drive out of their road a huge lion, which they perceived lying before them just in their road. They had endeavoured to rouse him up, yet were themselves too much alarmed to fire, lest, through the dubious light, they might unfortunately miss their aim, and he should return the compliment by springing upon them. Although the beast would not oblige them by getting out of their way, he favoured them with a roar, which had the effect of making them halt till we came up; when the noise of so many waggons approaching, caused him to move on without molesting us."—*The Same*.

Isaiah xlv. 14.

And it shall be as the clamed roe.

"In the afternoon, I observed,

with my telescope, one of the hunters, who was on horseback, following an eland which was coming towards us. It is a practice, whenever it can be done, to drive their game as near home as possible, before it is shot, that they may not have to carry it far; but this cannot easily be done till, by a long chase, the animal begins to flag. This was the case at present, and the Hottentot drove it on before him with as much ease as he might have driven a cow. It had been severely wounded, and this, doubtlessly, occasioned the facility with which it was managed. The animal was brought within twenty yards of the waggons, where it stood still, unable, from fatigue, to move a step further. Before the hunter fired again, he was persuaded to wait till I had made two sketches, one in profile and another in front. During the whole time I was drawing, the animal made no attempt to move, and it was really astonishing that it continued so long in the same attitude, silent and motionless. So far all this was exceedingly interesting and gratifying to my curiosity; but not so the conclusion. This poor creature, to whom I was indebted for so favourable an opportunity of obtaining, without hurry, a careful and correct drawing of the species, appeared so mild and harmless, and had such gentleness, and so much speaking solicitude in its beautiful clear black eye, that I could not witness its fall; but turned away before they fired the fatal shot which brought it to the ground."—*The Same*.

Ezekiel i. 14.

And the living creatures ran and returned as the appearance of a flash of lightning.

"The lightning, in its appearance, differs from that of England: the luminous trace formed by it was not straight, or broken into angles, but moved in a quivering manner, describing a tremulous line, not

unlike that by which rivers are represented in maps. The flash was, in general, not instantaneous; but had a duration that was very perceptible: sometimes it continued so long as two seconds; and to the eye it seemed as if liquid fire were rapidly flowing along the luminous line, as along a channel. This phenomenon was more evident when the clouds from which it was produced were more distant; and it may then be observed to take a direction more horizontal than otherwise."—*The Same*.

Isaiah xxxiv. 15.

There shall the vultures also be gathered, every one with her mate.

"On the body of a dead ox, I observed several large vultures, feeding in harmony with a number of crows. This being the first time I had seen this species, I attentively watched its manners for a long while with a telescope. It was of an imposing size; and its solemn, slow, and measured movements, added to its black plumage, possessed something of a funeral cast, well suited to its cadaverous employment. An excellent picture of the manners of a vulture is drawn by Virgil, in the third book of the *Æneid*, in his story of the harpies; too long to be quoted here, but which the sight of these birds, and their habits, brought immediately to my recollection, and served greatly to increase the interest with which I viewed them. There was a heaviness in their gait and looks, which made one feel half-inclined to consider them rather as beasts of prey, than as feathered inhabitants of the air. When not thus called forth to action, this bird retires to some inaccessible crag, sitting almost motionless in melancholy silence for days together, unless the smell of some distant carrion, or too long an abstinence, draw it from retirement, or force it to ascend into the upper regions of air; where, out of sight, it remains for hours, endeavouring

to get scent of its nauseous food. These birds must possess the sense of smelling in a degree of perfection far beyond that of which we have any idea."—*The Same*.

Jer. iv. 7.

The lion is come up from his thicket.

"Having quickly armed ourselves and left Philip in charge of my waggons, we briskly pushed our way between the thickets, winding through the willow grove, and crossing many a deep ravine. Every where the enormous foot of the hippopotamus had imprinted the earth with holes. Gert, who had never seen a *Zee-koe* (sea-cow), as the colonists call this animal enjoyed the trip as much as myself, both equally anxious to gratify our curiosity. He had been less a traveller than the rest of my men; and, therefore, like myself, had the greater novelty to expect. As we hurried on, our conversation was on nothing but the sea-cow; and his animation, excited by the subject to a higher pitch than usual, exceedingly pleased and amused me. Thus beguiling the time, my attention was diverted from the flowers that decked our path, or the birds that enlivened the branches above our heads.

"Suddenly he stopped: and, crying out with some emotion, 'Look here, Sir!'—I turned my eyes downwards, and saw the recent foot-marks of a lion which had been to drink at the river, apparently not more than an hour before. This gave a check to our dialogue on the hippopotamus, and in a lower and graver tone of voice, he talked now only of lions, and the danger of being alone in a place so covered with wood. That, which a minute before, had been praised as a delightful shady path, now was viewed as the lurking place of lions and of every formidable beast of prey."—*The Same*.

Psalm xxii. 13.

They gaped upon me with their mouths, as a ravening and a roaring lion.

1 Pet. v. 8.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

"Such nights I already knew, by dear-bought experience, favour the prowling lion; and seem to give him a spirit of daringness which he seldom evinces at other times. Taking advantage of the disorder and confusion into which the other animals are thrown by the conflicting elements, which make no impression upon him, he appears to advance upon them with less caution than usual. This, at least, was now found to be the case; for at a little after nine, while all of us were lying in the waggons, the dogs commenced a barking and howling; the whole of the oxen suddenly made efforts to get loose, and began to express that peculiar kind of uneasiness which, in a very intelligible manner, told us that a lion was not far off. There is probably something in the smell of this beast quite different from that of others, by which, at a great distance, especially if to windward, his prey perceive his approach, and are warned to escape their danger, by instant flight. It was this natural or instinctive propensity to fly, which occasioned our oxen to struggle and endeavour to get loose; but fortunately for them, the strength of the reins prevented their doing this. Yet their efforts to disengage themselves were so violent, that my waggon was in great risk of being overturned; and for some time it was unsafe to remain in it. A fire is generally sufficient to hold the lion at a distance; but ours was at this time extinguished by the rain; on which account he pressed closer upon us. Fortunately, some muskets fired at random, or aimed only by guess, had the effect not only of keeping him off, but of quieting, in a great degree, the restlessness of the cattle. The Hottentots say that the oxen have sagacity enough to know that

the discharge of muskets, under such circumstances, is for the purpose of driving away their dreaded enemy; and, whatever may be the notions of these poor animals on the subject, such is certainly the effect commonly produced on them, as I often myself witnessed on subsequent occasions. Perhaps it is, that a certain instinct they may possess, enables them to discover that the beast does actually retreat when muskets are fired off. We could discover, from an unusual and peculiar barking of the dogs, that he continued prowling round us till midnight; but his fears to encounter man, were the only obstacle to prevent his carrying off his prey; and finding it thus too strongly protected, he at last withdrew."—*The Same*.

Isaiah xl. 24.

And the whirlwind shall take them away as stubble.

Jer. xxv. 32.

And a great whirlwind shall be raised up from the coasts of the earth.

"The hottest days were often the most calm; and at such times the stillness of the atmosphere was sometimes suddenly disturbed in an extraordinary manner: *whirlwinds* raising up columns of dust to a great height in the air, and sweeping over the plain with momentary fury, were no unusual occurrence. As they were always harmless, it was an amusing sight to watch these tall pillars of dust, as they rapidly passed by, carrying up every light substance to the height of from one to even three and four hundred feet. The rate at which they travelled varied from five to ten miles in the hour: their form was seldom straight, nor were they quite perpendicular; but uncertain and changing. Whenever they happened to pass over our fire, all the ashes were scattered in an instant, and nothing remained but the heavier sticks and logs. Sometimes they were observed to disappear, and, in a minute or two

afterwards, to make their re-appearance at a distance further on. This occurred whenever they passed over rocky ground, or a surface on which there was no dust, nor other substances sufficiently light to be carried up in the vortex. Sometimes they changed their colour, according to that of the soil or dust which lay in their march; and when they crossed a track of country where the grass had lately been burnt, they assumed a corresponding blackness.

"But to-day the calm and heat of the air was only the prelude to a violent wind, which commenced as soon as the sun had sunk, and con-

tinued during the greater part of the night. The great heat, and long-protracted drought of the season, had evaporated all moisture from the earth, and rendered the sandy soil excessively light and dusty. Astonishing quantities of the finer particles of this sand were carried up by the wind, and filled the whole atmosphere; where, at a great height, they were borne along by the tempest, and seemed to be real clouds, although of a reddish hue; while the heavier particles, descending again, presented, at a distance, the appearance of mist, or driving rain."—*The Same.*

ECCLESIASTICAL LIVES.

A short Account, by Bishop Pearson, of the ever-memorable John Hales, prefixed to his "Golden Remains," 1673.*

"If that reverend and worthy person Mr. Farindon had not died before the impression of this book, you had received from that excellent hand an exact account of the author's life, which he had begun, and resolved to perfect, and prefix to this edition. And, as the loss of him is great in many particulars, so especially in this; because there was none to whom Mr. Hales was so thoroughly known as unto him, nor was there any so able to declare his worth, partly by reason of his own abilities, emi-

nently known, principally because he learned his author from an intimate converse, who was a man never to be truly expressed but by himself.

"I am therefore to intreat thee, reader, being deprived of the proper Plutarch, not to expect any such thing as a life from me, but to accept of so much only as is here intended. If Mr. Hales were unknown unto thee, he pleased to believe what I know and affirm to be true of him; if he were known, then only be satisfied that what is published in his name did really proceed from him: and more than this needs not to be spoken in reference to the advancement of this work: because he which knew or believeth what an excellent person Mr. Hales was, and shall he also persuaded that he was the author of this book, cannot choose but infinitely desire to see and read him in it.

* This great man, to whom it is no small eulogium to have had Bishop Pearson for his biographer, was born April 19, 1584, entered at Corpus Christi College, Oxford, April 16, 1597; admitted fellow of Merton College, Oct. 13, 1606; fellow of Eton College, May 24, 1613; accompanied, in 1618, Sir Dudley Carlton, ambassador to the Hague, as his chaplain, by which means he procured admission into the Synod of Dort; returned from the Synod in 1619; presented by Archbishop Laud with a canonry of Windsor, in 1639; ejected from his fellowship at Eton, on his refusal to take the engagement "to be faithful to the commonwealth of England, as then established, without a King, or a House of Lords," died May 19, 1656, aged 72, and was buried, according to his own desire, in Eton church-yard.

"In order to the first of these, I shall speak no more than my own long experience, intimate acquaintance, and high veneration, grounded upon both, shall freely and sincerely prompt me to. Mr. John Hales, sometime Greek professor of the University of Oxford, long fellow of Eton College, and at last also prebendary of Windsor, was a man, I think, of as great a sharpness, quickness, and subtlety of wit as ever this, or, I perhaps, any nation had. His industry did strive, if it were possible, to equal the largeness of his capacity, whereby he became as great a master of polite, various, and universal learning, as ever yet concerned with books. Proportionate to his reading was his meditation,

which furnished him with a judgment beyond the vulgar reach of man, built upon unordinary notions, raised out of strange observations and comprehensive thoughts within himself. So that he was a most prodigious example of an acute and piercing wit, of a vast and illimited knowledge, of a severe and profound judgment.

"Although this may seem, as in itself it truly is, a grand eulogium; yet I cannot esteem him less in any thing which belongs to a good man than in those intellectual perfections: and had he never understood a letter, he had other ornaments sufficient to endear him. For he was of a nature (as we ordinarily speak) so kind, so sweet, so courting all mankind, of an affability so prompt, so ready to receive all conditions of men, that I conceive it never as easy a task for any one to become so knowing as so obliging.

"As a Christian, none more ever acquainted with the nature of the Gospel, because none more studious of the knowledge of it, or more curious in the search, which being strengthened by those great advantages before mentioned, could not prove otherwise then highly effectual. He took indeed to himself a liberty of judging, not of others, but for himself: and if ever any man might be allowed in these matters to judge, it was he who had so long, so advantageously considered, and which is more, never had the least worldly design in his determinations. He was not only most truly and strictly just in his secular transactions, most exemplarily meek and humble notwithstanding his perfections, but beyond all example charitable, giving unto all, preserving nothing but his books to continue his learning and himself: which when he had before digested, he was forced at last to feed upon, at the same time the happiest and most unfortunate helluo of books*, the grand example of learning and of the envy and contempt which followeth it.

"This testimony may be truly given of his person, and nothing in it liable to the least exception but this alone, that it comes far short of him, which intimation I conceive more necessary for such as knew him not than all which hath been said.

"In reference to the second part of my design, I confess, while he lived none was ever more solicited and urged to write, and thereby truly to teach the world, than he; none ever so resolved (pardon the expression so obnoxious) against it. His facile and courteous nature learnt only not to yield to that solicitation. And therefore

* After his ejection from his fellowship, he was reduced to the necessity of selling a great part of his library for his support,

the world must be content to suffer the loss of all his learning with the deprivation of himself; and yet he cannot be accused for hiding of his talent, being so communicative that his chamber was a church, and his chair a pulpit.

"Only that there might be some taste continue of him, here are some of his remains recollected; such as he could not but write, and such as when written were out of his power to destroy. These consist of two parts, of Sermons, and of Letters; and each of them proceeded from him upon respective obligations. The Letters, though written by himself, yet were wholly in the power of that honourable person to whom they were sent, and by that means they were preserved. The Sermons, preached on several occasions, were snatched from him by his friends, and in their hands the copies were continued, or by transcription dispersed. Of both which I need to say no more than this, that you may be confident they are his.

"The Editor hath sent these abroad to explore what welcome they shall find; he hath some more of his Sermons and Tractates in his hands, and desires if any person have any other writings of the same author by him, that he would be pleased to communicate them to the printer of this work, T. Garthwait, upon promise, and any other engagement, that he will take care to see them printed, and set forth by themselves. This reader, is all the trouble thought fit to be given thee.

By JOHN PEARSON.

We subjoin a letter from Mr. Farindon to Mr. Garthwait, which among other matters contains an interesting anecdote relative to the change that took place in Mr. Hales's opinion, during his residence at Dort, on the subject of Calvinism. It is as follows:—

"MR. GARTHWAIT,
"I AM very glad you chose so judicious an overseer of those sermons of Mr. Hales as Mr. Gunning, whom I always have had in high esteem both for his learning and piety; and I am of his opinion, that they may pass for extraordinary. That sermon of wresting hard places of Scripture may well begin your collection. The other on *Rom. xiv. 1*. Him that is weak in the faith receive, &c. was preached at St. Paul's Cross, and I moved him to print it. That of "My kingdom is not of this world;" I once saw and returned to Mr. Hales with four more which I saw him put into Mr. Chillingworth's hands: I wish Dixi Custodiam were perfect, I have often heard him speak of it with a kind of com-

placency. That of "He spake a parable that men ought always to pray," I believe is his by the passage of the Spunge and the knife, which I have heard from his mouth. The sermon which you had from D. Hammond, upon *Son, remember*, &c. was preached at Eaton College. The other, of duels, was either one or two, and preached at the Hague, to Sir D. Carlton and his company. That you call a letter on *I can do all things*, is a sermon. The sermon of *Peter went out and wept*, &c. is under his own hand.

One caution I should put in, that you print nothing which is not written with his own hand, or be very careful in comparing them, for not long since one shewed me a sermon, which he said was his, which I am confident could not be, for I saw nothing in it which was not *vulgaris monete*, of a vulgar stamp, common, flat, and low. There are some sermons that I much doubt of, for there is little of his spirit and genius in them, and some that are imperfect; that of Gen. xvii. 1. *Walk before me*, &c. is most imperfect, as appears by the autographum which I saw at Eaton a fortnight since.

For his letters, he had much trouble in that kind from several friends, and I heard him speak of that friend's letter you mention pleasantly, Mr. —: *He sets up tops, and I must whip them for him*. But I am very glad to hear you have gained those letters into your hands written from the Synod of Dort: you may please to take notice that in his younger days he was a Calvinist, and even then when he was employed at that Synod, and at the well pressing 3. S. *John* xvi. by Episcopius—*There, I bid John Calvin good night*, as he has often told me. I believe they will be as acceptable, or, in your phrase, as saleable as his sermons, I would not have you to venture those papers out of your hands to me, for they may mis-carry, and I fear it would be very difficult to find another copy: peradventure I may shortly see you, at the term I hope I shall, and then I shall advise you further the best I can about those other sermons you have.

I see you will be troubled yet awhile to put things in a right way. I have drawn in my mind the model of his life; but I am like Mr. Hales in this, which was one of his defects, not to pen any thing till I must needs.

God prosper you in your work and business you have in hand, that neither the Church nor the author suffer.

Your assured friend to his power,

ANTHONY FARINDON.

Some Memoirs of the Life and Character of Dr. Edward Pococke, Regius Professor of Hebrew in the University of Oxon, as given by Mr. Locke, in two Letters to a Friend.*

Oates, 23 July, 1703.

SIR,—I have so great a veneration for the memory of that excellent man, whose life you tell me you are writing, that when I set myself to recollect what memoirs I can (in answer to your desire) furnish you with; I am ashamed I have so little, in particular, to say on a subject that afforded so much. For I conclude you so well acquainted with his learning and virtue, that

* He was a native of the city of Oxford, born in the parish of St. Peter's in the East, in that city, became scholar and fellow of Corpus Christi College, in this University, and was by Archbishop Laud appointed the first Lecturer of the Arabic tongue, founded by that noble prelate in the year 1636. Afterwards Dr. Morris, the Hebrew Professor, dying March 21, 1647-8, (which was in the height of the visitation) his Majesty, then a prisoner in the Isle of Wight, nominated him to that professorship, and consequently to the sixth canonry in this Church, which he had some time before, at the instance of Archbishop Laud, and the petition of Dr. Morris, annexed to the Hebrew lecture, and by the intercession of Selden, the Parliament consented to it. But Mr. Mills who had got possession of Dr. Payne's canonry, quitted it again, and by the favour of the visitors, got himself possessed of the sixth canonry, obliging Mr. Pococke to accept of the fourth; which notwithstanding, he was not permitted long to enjoy, being in the year 1661 dispossessed of it, for refusing the engagement. However, they did not deprive him of all, for they left him the burthen, though they took the main profits of his professorship, so that he still continued to read this and his other (the Arabic) lecture. After that, "he was in great danger of losing his parsonage of Childry, attending the committee at several of their meetings, to know his doom. Many articles were exhibited against him, from which he so well cleared himself, that no crime would stick. At length insufficiency was pitched upon to bear him down, whereupon Dr. Owen, who was one of the number, could not forbear to say, "that they took the ready way to make themselves infamous, the person whom they were now censuring in this manner, being of such extraordinary learning, as was famous through the world."—*Walker's* *Sufferings of the Clergy*. P. 104.

I suppose it would be superfluous to trouble you on those heads. However, give me leave not to be wholly silent upon this occasion: so extraordinary an example, in so degenerate an age, deserves for the rarity, and I was going to say, for the incredibility of it, the attestation of all that knew him, and considered his worth. The Christian world is a witness of his great learning; that, the works he published would not suffer to be concealed: nor could his devotion and piety be hid, and be unobserved in a college where his constant and regular assisting at the cathedral service, never interrupted by sharpness of weather, and scarce restrained by downright want of health; shewed the temper and disposition of his mind. But his other virtues and excellent qualities, had so strong and close a covering of modesty and unaffected humility, that though they shone the brighter to those who had the opportunity to be more intimately acquainted with him, and eyes to discern and distinguish solidity from shew, and esteem virtue that sought not reputation; yet they were the less taken notice and talked of by the generality of those to whom he was not wholly unknown. Not that he was at all close and reserved, but on the contrary, the readiest to communicate to any one that consulted him. Indeed he was not forward to talk, nor ever would be the leading man in the discourse, though it were on a subject that he understood better than any of the company; and would often content himself to sit still and hear others debate, in matters which he himself was more a master of. He had often the silence of a learner, where he had the knowledge of a master: and that not with a design, as is often, that the ignorance any one betrayed, might give him the opportunity to display his own knowledge with the more lustre and advantage, to their shame; or censure them when they were gone. For these arts of triumph and ostentation, frequently practised by men of skill and ability, were utterly unknown to him; it was very seldom that he contradicted any one: or if it were necessary at any time to inform any one better, who was in a mistake, it was in so soft and gentle a manner, that it had nothing of the air of dispute or correction, and seemed to have little of opposition in it. I never heard him say any thing, that put any one that was present the least out of countenance: nor even censure, or so much as speak disparagingly of any one that was absent. He was a man of no irregular appetites; if he indulged any one too much, it was that of study, which he was wont

often complain of (and, I think, not without reason) that a due consideration of his age and health could not make him abate. Though he was a man of the greatest temperance in himself, and the farthest from ostentation and vanity in his way of living; yet he was of a liberal mind, and given to hospitality: which, considering the smallness of his preferments, and the numerous family of children he had to provide for, might be thought to have out-done those who made more noise and shew. His name, which was in great esteem beyond sea, and that deservedly, drew on him visits from all foreigners of learning, who came to Oxford to see that university. They never failed to be highly satisfied with his great knowledge and civility, which was not always without expence. Though at the restoration of King Charles, when preferment rained down upon some men's heads, his merits were so overlooked, or forgotten, that he was barely restored to what was his before, without receiving any new preferment then, or at any time after; yet I never heard him take any the least notice of it, or make the least complaint in a case that would have grated sorely on some men's patience, and have filled their mouths with murmuring, and their lives with discontent. But he was always unaffectedly cheerful; no marks of any thing that lay heavy at his heart for his being neglected, ever broke from him. He was so far from having any displeasure lie concealed there, that whenever any expressions of dissatisfaction for what they thought hard usage broke from others in his presence, he always diverted the discourse: and if it were any body with whom he thought he might take that liberty, he silenced it with visible marks of dislike.

Though he was not, as I said, a forward, much less an assuming talker, yet he was the farthest in the world from sullen or morose. He would talk very freely, and very well of all parts of learning, besides that wherein he was known to excel. But this was not all; he could discourse very well of other things. He was not unacquainted with the world, though he made no show of it. His backwardness to meddle in other people's matters, or to enter into debates, where names and persons were brought upon the stage, and judgments and censures were hardly avoided, concealed his abilities in matters of business and conduct from most people. But yet I can truly say, that I knew not any one in that university, whom I would more willingly consult in any affair that required consideration, nor whose opinion I thought better worth the hearing than

his, if he could be drawn to enter into it, and give his advice.

Though in company he never used himself, nor willingly heard from others, any personal reflections on other men, though set off with a sharpness that usually tickles, and by most men is mistaken for the best, if not the only seasoning of pleasant conversation; yet he would often bear his part in innocent mirth, and by some apposite and diverting story, continue and heighten the good humour.

I know not whether you find amongst the papers of his, that are, as you say, put into your hands, any Arabic proverbs, translated by him. He has told me that he had a collection of 3000, as I remember; and that they were, for the most part, very good. He had, as he intimated, some thoughts of translating them, and adding some more, where they were necessary to clear any obscurities; but whether he ever did any thing in it before he died, I have not heard. But to return to what I can call to mind, and recover of him.

I do not remember, that in all my conversation with him, I ever saw him once angry, or to be so far provoked, as to change colour or countenance, or tone of voice. Displeasing accidents and actions would sometimes occur; there is no help for that: but nothing of that kind moved him, that I saw, to any passionate words; much less to chiding or clamour. His life appeared to me one constant calm. How great his patience was in his long and dangerous lameness, (wherein there were very terrible and painful operations) you have, no doubt, learnt from others. I happened to be absent from Oxford most of that time; but I have heard, and believe it, that it was suitable to the other parts of his life. To conclude, I can say of him, what few men can say of any friend of theirs, nor I of any other of my acquaintance; that I do not remember I ever saw in him any one action that I did, or could in my own mind blame, or thought amiss in him*.

* "As a country clergyman, he set himself, with his utmost diligence, to a conscientious performance of all the duties of his cure; labouring for the edification of those committed to his charge, with the zeal and application of a man, who thoroughly considered the value of immortal souls, and the account he was to give. He was constant in preaching, performing that work twice every Lord's Day. And because the addition of catechising, which he would not neglect, made this a burden too heavy to

Sir, If I had been put upon this task soon after his death, I might possibly have

be always borne by himself, he sometimes procured an assistant from Oxford, to preach in the afternoon. His sermons were so contrived by him, as to be most useful to the persons that were to hear them. For though such as he preached in the University were very elaborate, and full of critical and other learning; the discourses he delivered in his parish were plain and easy, having nothing in them which he conceived to be above the capacities even of the meanest of his auditors. He commonly began with an explanation of the text he made choice of, rendering the sense of it as obvious and intelligible as might be: then he noted whatever was contained in it relating to a good life; and recommended it to his hearers, with a great force of spiritual arguments, and all the motives which appeared most likely to prevail with them. And as he carefully avoided the shews and ostentation of learning, so he would not, by any means, indulge himself in the practice of those arts, which at that time were very common, and much admired by ordinary people. Such were distortions of the countenance and strange gestures, a violent and unnatural way of speaking, and affected words and phrases, which being out of the ordinary way, were therefore supposed to express somewhat very mysterious, and, in a high degree, spiritual. Though nobody could be more unwilling than he was to make people uneasy, if it was possible for him to avoid it, yet neither did his natural temper prevail with him, nor any other consideration tempt him, to be silent, where reproof was necessary. With a courage, therefore, becoming an ambassador of Jesus Christ, he boldly declared against the sins of the times, warning those who were under his care, as against all profane and immoral practices, so against those schisms and divisions which were now breaking in upon the Church, and those seditions which aimed at the subversion of the State. His whole conversation too was one continued sermon, powerfully recommending to all that were acquainted with him, the several duties of Christianity. For as he was "blameless and harmless, and without rebuke," so his unaffected piety, his meekness and humility, his kind and obliging behaviour, and great readiness, upon every occasion, to do all the good he was capable of, made him shine as "a light in the world." A minister that thus acquitted himself,

sent you a paper better furnished than this is, and with particulars fitter for your

one would think, should have met with much esteem, and all imaginable good usage from his whole parish; but the matter was otherwise; he was one of those excellent persons, whom the brightest virtue hath not been able to secure from an evil treatment; yea, that upon account, even of what was highly valuable in them, have been contemned, reproached, and injuriously handled. Some few, indeed, of those under his care, had a just sense of his worth, and paid him all the respect that was due to it: but the behaviour of the greater number was such as could not but often much discompose and afflict him. His care not to amuse his hearers, with things which they could not understand, gave some of them occasion to entertain very contemptible thoughts of his learning, and to speak of him accordingly. So that one of his Oxford friends, as he travelled through Childrey, inquiring, for his diversion, of some people, who was their minister? and how they liked him? received from them this answer: "Our parson is one Mr. Pocke, a plain, honest man; but master," said they, "he is no Latimer."—*Life, by Dr. Twells.* "Should I begin," says Dr. Marsh, (some time ago Primate of Ireland) to speak any thing of the rare endowments of this admirable man (Dr. Pocke) with whom I had the honour to be very intimately acquainted for many years, I should not be able to end his character under a volume: his rare learning appears in his writings; his exemplary piety, meekness, self-denial, and candour, were visible to all that conversed with him; his patience and resignation to God's will were discernable to all who visited him in the time of his long and painful sickness; and his profound humility was well known and admired by all his acquaintance."—*From the Same.*

purpose, to fill up the character of so good and extraordinary a man, and so exemplary a life. The esteem and honour I have still for him, would not suffer me to say nothing; though my decaying bad memory did ill second my desire to obey your commands. Pray accept this, as a mark of my willingness, and believe that I am,

Your most humble servant,

JOHN LOCKE.

LETTER II.

Oates, 23 July, 1703.

SIR,—I cannot but think myself beholden to any occasion that procures me the honour of a letter from you. I return my acknowledgments for those great expressions of civility and marks of friendship I received in your's of the eighth instant; and wish I had the opportunity to shew the esteem I have of your merit, and the sense of your kindness to me, in any real service. The desire of your friend in the inclosed letter you sent me, is what of myself I am inclined to satisfy: and am only sorry, that so copious a subject has lost, in my bad memory, so much of what heretofore I could have said, concerning that great and good man, of whom he inquires. Time, I daily find, blots out apace the little stock of my mind, and has disabled me from furnishing all that I would willingly contribute to the memory of that learned man. But give me leave to assure you, that I have not known a fitter person than he, to be preserved as an example; and proposed to the imitation of men of letters. I therefore wish well to your friend's design, though my mite be all I have been able to contribute to it. I wish you all happiness, and am, with a very particular respect,

Sir,

Your most humble servant,

JOHN LOCKE.

The following is the Inscription on Dr. Pocke's Monument in the Cathedral Church of Christ, at Oxford.

EDOARDUS POCOKE, S. T. D.
(cujus si Nomen audias, nihil hic de Famâ desideres)
Natus est Oxoniæ, Nov. 8. A. D. 1604.
Socius in Collegium Corpus-Christi cooptatus 1628.
In Linguam Arabicæ Lecturam Publicè habendam
Primus est institutus, 1636.
Deinde etiam in Hebræicam Profes. Regio successit, 1648.
Dilectissimo Marito, Sept. 10, 1691.
in Cælum reverso,
MARIA BURDET,
Ex qua novissimè suscepit solentem tumulum
hunc mœnem posuit.

MISCELLANEOUS.

Preface by Bishop Pearson, to Dr. Daniel Stokes's Commentary on the twelve Minor Prophets. 1659.

If the eunuch in the Acts, having a prophet in his hand, and being asked this question, Understandest thou what thou redest? could give no better answer than that, How can I, except some man should guide me? If this were the best account which could there be given where the original language was familiarly understood; what need of an interpreter must they have, who, far distant both in time and place, can read the Prophets in no other than their mother language, and that most different from the tongue in which those holy authors wrote? As therefore the generality of Christians could not read the scriptures at all, except they were first translated, so when they are, many parts of them cannot yet be understood until they be interpreted. And, as of all the holy writers the Prophets are confessedly most obscure, so amongst them the smallest must necessarily be most intricate: brevity always causing some obscurity.

Now, though there be many commentators which have copiously written on the Prophets: yet we shall not find that light which might be expected from them, because some have undertaken to expound those oracles, being themselves either altogether ignorant of their language, or very little versed in it. Others enlarge themselves by way of doctrines or common-place, which may belong as well to any authors as to those to which they are applied. Wherefore if any man hath really a desire to understand the scriptures, I commend him unto those interpreters, whose expositions are literal, searching and declaring the proprieties of the speech of the author, and the scope and aim which he that wrote had in the writing of it.

Of these literal interpreters, useful to all Readers, those are most advantageous to the unlearned, who contrive their expositions by way of paraphrase, and so make the author speak his own sense plainly, and perspicuously; which is the greatest life that can be given unto any writing originally obscure. For if the interpreter truly understand the mind of the author, then without any trouble or circumlocution it becomes the same thing as if the writer had clearly at first expressed himself. And therefore proportionably to our opinion of the knowledge of the Paraphrase, we

may rely upon the understanding of the author.

Thus in these smaller Prophets acknowledged by all, especially by such as know most, to be obscure, that interpreter which shall be able to deliver their mind, and contrive the same as if it proceeded immediately from themselves, must necessarily be confessed the best expositor. And no man can be able to perform this but he which is exactly knowing of all the idioms of the Hebrew tongue, and familiarly acquainted with, and constantly versed in the Prophets themselves, and the writings of the Jews.

Now such a person as this is, hath taken the pains to benefit the church of God with a paraphrase of this nature—the reverend and learned Dr. Stokes, who hath from the happy beginning of his studies been known most industriously to have prosecuted that of the Oriental Languages, and hath for more than forty years constantly made remarks upon the Hebrew text, from which he hath raised unto himself a body of critical observations ready and most fit for public view. Amongst many advantages accruing especially to the understanding of the scriptures, he hath made choice to publish this paraphrase of the small Prophets: a work of more real than seeming value. Which I cannot sufficiently commend to the reader, neither in respect of itself (it is of so great use and benefit), nor in reference to his other works, which we may hope to see according to the entertainment given to this. And that (Christian reader) he desires may be found correspondent to the desert thereof; who is the author's

Most affectionate friend,

but in this more thine,

JOHN PEARSON.

To the Editor of the Remembrancer.

SIR,

ACTUATED alone by pure and conscientious motives, as a Minister of the Church of England, I beg leave most respectfully to call your notice to a subject, which has lately much engaged my attention. Truly happy shall I be, if any of your learned and numerous Correspondents will condescend to favour me with their candid and unreserved opinion on it

If we consult the Rubric prefixed to the Office for the Administration of the Lord's Supper, or Holy Communion, we may observe, that the Curate is expressly enjoined not to suffer "*any one who is an open and notorious liver to presume to come to the Lord's table, until he hath declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which before were offended.*" Provided, "*that every Minister so repelling any, as is specified in this Rubric, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest.*"

Thus saith the Rubric, whereby it evidently appears, that the command given to the Curate, or officiating Minister, is of an *imperative* nature. To any Minister whatever, the rejection of a person from his appearing at the Lord's table must be distressing, and truly painful to his feelings. But there are some cases, particularly those of *murder*, in which the Minister finds himself involved in much difficulty; for his humanity and compassion for the condemned criminal will induce him not to refuse the Holy Sacrament to him, previous to his falling a victim to the violated and offended laws of his country. But can the murderer be said to be filled with *contrition* and *truly penitent*, merely by confessing his guilt, and acknowledging the justice of his sentence? Very little reliance is surely to be placed on the sincerity of this man's repentance. On the contrary, I am of opinion, that it may more properly be called *attrition*, arising from the dread of *punishment only*. But would not the Minister, without being unjustly charged with want of feeling and humanity, be fully justified, and act a conscientious part, if he refuses to administer the Holy Sacrament to the wretched murderer, unless he discloses the whole of the horrid

transaction in which he was concerned, and deliver up the names of *all* his wicked associates, so that they may be detected and brought to justice? However, should the worthy Clergyman be involved in doubt how to act consistently with his duty, and his own conscience, would it not be prudent, would it not shew that he was commendably cautious, in hesitating to administer the Holy Sacrament till he had time to consult with his Diocesan on this important subject? I think, that his mind would then be more at ease, and that he would tread on safer and surer ground.

By many condemned criminals, I am afraid, that the Holy Sacrament is by them taken under the Roman Catholic idea of a passport into heaven, and that it will inspire them with *manly* fortitude at the awful and agonizing moment of their execution. If credit is to be given to reports in our public papers of the behaviour of some criminals of late, it is evident that they made no full confession of their guilt. Their chief object seems to have been to act the part of hardened bravery, and shew a courage more worthy of a better cause; and in this, I am sorry to think, they are frequently confirmed and strengthened by the delusive advice and consolation of the enthusiast and evangelical preacher. I remain respectfully,

Sir,
Your humble Servant,
CANDIDUS.

To the Editor of the Remembrancer.

SIR,

I HAVE lately had the good fortune to see the copy of Henry the VIII.'s Book on the Seven Sacraments, presented by the King to Archbishop Cranmer, containing his name "*Thomas Cantuarion*," and marginal notes in the Archbishop's own hand-writing. These latter are

curious, as they show the workings of his mind at that early period on the subject of transubstantiation. I have extracted the passages of

ASSERTIO SEPTEM SACRAMENTORUM ADVERSUS MARTIN.

Lutherū, ædita ab inuictis-

simo Angliæ et Fran-

ciæ rege, et do. Hy-

bernæ Henri-

co eius no-

minis

o-

ctavo.

(at the end)

Apud inclytam urbem Londinum in ædibus Pynsonianis. AN. M.D. XXI. quarto Idus Julij.

Cum priuilegio a rege indulto.

(Among the marginal notes in the Abp's handwriting are the following.)

(4to. pp. 156.)

At pa. 33. (*the words in Italics are marked by the Archbishop.*)

* desideram^s. id ex scripturis.

Q.?

—“ Idem potuit, et in Apostolorum Actis contingere, ubi nec beatus Petrus alloquens populum, et illis Christi fidem insinuans, ausus est adhuc aperte quicquam, de eius diuinitate dicere, ita abdita, et populis dubia mysteria non temere proferebat. At Christus apostolos suos, quos tam diu sua doctrina formauerat, ipso sacramenti instituendi principio, docere non dubitauit, panis uinique non amplius restare substantiam, sed manente utriusque specie, utrumque tamen, et panem, et uinum, in corpus et sanguinem suum esse *conuersum**. Quod tam aperte docuit, ut plane mirandum, sit exortū quenq; postea, qui rem tam claram, rursus uocaret in dubium. Quomodo enim potuisset apertius dicere, nihil illic remanere panis, q; quum dixit. Hoc est corpus meū.”

At pa. 35.

† tēp^s nate trāsubstāti-

“NAM Q. LUTHERUS AIT HANC† fidem transubstantiationis, iam intra trecentos annos proximos esse natum, quum prius a Christo plus annis mille ducentis ecclesia recte crediderit, nec interim de transubstantiatione tam portentoso (ut ait ille) uocabulo, mentio unq; ulla sit facta, si de uocabulo tantum litiget, nemo erit, opinor, illi molestus, ut credat transubstantiationem, modo credat panem sic esse conuersum in carnem, et uinum in sanguinem, ut nihil, neq; panis remaneat, neq; uinum, præter speciem, quod ipsum uno uerbo uolunt, quicunque ponunt transubstantiationem †. At istud, postq; ecclesia ueram esse decreuit, etiam, si nunc primum decerneret: tamen, si ueteres non credidere contrarium, q; q; de ea re nunq; ante quisquam cogitasset, cur non obtemperaret Lutherus, ecclesie totius presenti decreto: persuasus, id nunc tantum reuelatum ecclesie, quod ante latuisset? Spiritus enim, ubi uult spirat, ubi uult spirat, ita spirat, quando uult.”

† ubi vbi dei quod fide faciat huius rei.

This curious Copy appears to have been formerly in the possession of the Scarborough family, from the name "Lumley" on the title-page. It was afterwards for many years in the library of the late Mr. Bindley, at whose sale it was purchased for Mr. Watson Taylor. The book is now in the possession of Messrs. Rivingtons and Cochran.

Your obedient Servant,

I. H.

To the Editor of the Remembrancer.

SIR,

I WISH to submit a few queries, through your excellent Miscellany, to some learned Civilian, whose answers will be a great benefit to many Incumbents.

1. Does an estate of land, annexed to a benefice by Queen Anne's bounty, become legally the glebe of that parish?

2. If it be a glebe (properly so called) can the Incumbent, being a Vicar, claim of the Inpropriator an exemption from tithes?

3. If he be entitled to exemption from tithes for such lands, situated within his own parish—can he extend the same claims to lands annexed to his benefice by Queen Anne's bounty, situate in another parish?

4. If the above queries are answered in the affirmative, may the act of paying tithes for the same hitherto, be set up as a custom to bar his claim of exemption?

Yours,

T. T.

To the Editor of the Remembrancer.

SIR,

THE following questions often cause confusion and ill will. By giving them place in your excellent Publication, some of your numerous readers will, perhaps, answer them, and thereby relieve the doubts of many of the Clergy, who are ill able, out of their scanty means, to

defray the expenses of Counsel's opinion.

P. M.

The poor-rate on tithes, being separate from that on the land, from whom must the overseer recover the rate?

If it be agreed, that the Farmer shall pay the rates on the tithes, and he afterwards refuse to do so, can the Parson recover the rates of the Farmer; and if so, by what process?

Feb. 20, 1824.

To the Editor of the Remembrancer.

SIR,

AN original letter of the pious John Wesley has accidentally fallen into my hands: it is written in a very tremulous hand; so much so, indeed, that in the two spaces left blank, the words in the original are quite illegible. It was addressed to one of his favourite preachers, who has now attained a very advanced period of life in constant adherence to the dying exhortation of his earthly "*Master and Brother*," (as he calls Mr. Wesley) by a regular monthly participation in the Sacrament of the Lord's Supper, and indeed by his attention to all the services and ordinances of the Church of England. The letter is as follows—

"London, Feb. 2, 1791.

"Dear James,

"God, who is the disposer of all events, and particular of Life and Death

—We may safely say it is the Lord, let him do what seemeth him good. Take this opportunity of earnestly exhorting all our brethren—

—in love and ever constantly to attend the Church and Sacraments, and in that scriptural way to go on to perfection.

"I am with Love,

"Your affectionate Friend and Brother,

"J. Wesley."

T. T.

* If this letter be genuine, of which we have no reason to doubt, from our knowledge of our Correspondent, it appears to

On Reading Profane History.

By the "ever-memorable" John Hales.

"In perusal of history, first, provide you some writers in chronology, and cosmography. For if you be ignorant of the times and places, when and where the things you read were done, it cannot chuse but breed confusion in your reading, and make you many times grossly to slip and mistake in your discourse. When therefore you set to your book, have by you Helvicus his Chronology; and a map of the country in which you are conversant; and repair unto them to acquaint you with time and place, when, and where you are. If you be versing the antient histories, then provide you Ptolomy's Maps, or Ortelius his Conatus Geographici: if the latter, then some of the modern charts.

"As for method of reading history, note, that there are in story two things especially considerable. *First*, the order of the story itself: and *Secondly*, moral, or statial observations, for common life and practice.

"For the latter of these, there needs no method in reading; all the method is in digesting your reading, by bringing it into heads, or common places, or indices, or the like. For in this kind, read what books, and in what order ye list, it matters not; so your notes may be in some such order as may be useful for you. For the former, that is the course and order of the story; the order of reading ought to be the same with the order of the things themselves; what was first done, that is to be read in the first place; what was next, in the next place, and so forward; the succession and order of time and reading being the same. 'This if you mean to observe exactly (which I think it is not so necessary for you to do) you must range your authors according to the times, wherein the things they writ were acted, and in the same order read them.

"But before you come to read the acts of any people: as those that intend to go to bowls, will first see and view the ground upon which they are to play; so it shall not be amiss for you, first to take a general view of that ground, which you mean more particularly to traverse, by reading some short epitome. So, ere you read the Roman story, (for that way you mean your studies shall bend) first, read

carefully L. Florus, who briefly continues the story from Romulus till Augustus shut the temple of Janus: and if you would yet go lower, add then unto Florus, Eutropius his Breviarium; who from the same point brings the story unto Jovianus the Emperor. 'This will give you a general taste of your business, and add light unto particular authors.

"This done, then take Livy in hand. Now because Livy is very much broken and imperfect, and parts of him lost; it may be questioned, whether were better to read Livy throughout, banking his imperfections, before you meddle with any other? or when you come to any imperfection, to leave him, and supply his wants by intercalation of some other author, and so resume him into your hands again, *toties quoties*? For answer, were it your purpose exactly to observe the course of the story, it were not amiss where Livy fails you, before you go to his next books, to supply the defect out of some other authors: but since this is not that you principally intend, but some other thing; and again, because variety of authors may trouble you, it will be better for you to read Livy throughout, without interruption. When you have gone him through, then, if you please, you may look back, and take a view of his imperfections, and supply them out of some other authors, partly Latin, as Justin, Sallust, Cæsar's Commentaries, Hirtius, Velleius Paterculus: partly Greek, as Polybius, Plutarch, Dionysius, Halicarnæus, Appianus, Alexandrinus, Dion Cassius: out of which authors you may reasonably supply whatsoever is wanting in Livy.

"Having thus brought the story to the change of the empire, you must now begin another course; and first you must take in hand Suetonius Tranquillus, who being carefully perused, your way lies open to the reading of our politicians great apostle Tacitus. Now the same infelicity hath befallen him, which before I noted in Livy: for as *this*, so *that* is very imperfect, and broken, a great part both of his Annals and Histories being lost. And as I counselled you for Livy, so do I for Tacitus, that you read him throughout, without intermingling any other author; and having gone him through, in what you shall see him imperfect, Dion Cassius, or his epitomizer Xiphiline, will help you out: though by reason of your fore-reading of Suetonius, you shall find yourself, for a good part of the story, furnished before-hand.

"And thus are you come to the reign of Nerva, where Suetonius and Tacitus

have escaped the research of Mr. Southey, as he gives the 1st of Feb. as the date of the last letter written by Wesley. See Southey's Life of Wesley, vol. ii. p. 561.

ended; hitherto to come is a reasonable task for you yet.

"If you shall desire to know the state and story afterward till Constantine's death, and the division of the Empire, or farther, to the fall of the Western Empire, let me understand your mind, and I will satisfy you.

"For the editions of those authors hitherto mentioned; your choice is best of those, whom either Lipsius, or Gruterus, or Causabon have set forth: though if you be careful to buy fair books, you can scarcely chuse amiss; your Greek authors, if you list not to trouble yourself with the language, you shall easily find in Latin sufficient for your use. Only Plutarch, whatever the matter is, hath no luck to the Latin, and therefore I would advise you either to read him in French or in English. But as for Tacitus, the chief cock in the court-basket, it is but meet you take special good advice in reading of him: Lipsius, Savile, Pichena, and others, have taken great pains with him in emaculating the text, in settling the reading, opening the customs, expounding the story, &c. and therefore you must needs have recourse unto them; yet this is only critical, and not courtly learning: Tacitus for your use requires rather kind of comments. For since he is a concise, dense, and by repute a very oraculous writer, almost in every line pointing at some state-maxim; it had been a good employment for some good wit, to have expounded, proved, exemplified at large, what he doth for the most part only but intimate. Something our age hath attempted in this kind, though to little purpose. Gruterus hath collected certain places here and there, collected out of him: and Scipio Ammirati hath glossed him in some places according to the shallowness of the new Italian wits. But Anibal Scotus, groom of the chamber to Sixtus Quintus, hath desperately gone through him all, whom I would wish you to look upon, not for any great good you shall reap by him (for he is the worst that ever I read) only you shall see by that which he hath with great infelicity attempted, what kind of comment it is, which if it were well performed, would be very acceptable to us.

"From the order of reading, we come to the *excerpts*, and to such things as we observe and gather in our reading. Here are two things to be marked: *First*, the matters and things which we collect; *Secondly*, the manner of observing, gathering, registering them in our paper-books for our speedy use.

"To omit all which belongs to the style and lan wherein your author writes, in which I suppose you mean not much to trouble yourself; matters observable in history: be all ranked under three heads; *First*, there is the story itself, which usually we gather by epitomizing it. *Secondly*, there are *miscellanæ*, such as are the names and genealogies of men; descriptions of cities, hills, rivers, woods, &c. customs, offices, magistrates, prodigies; certain quaint observations, as who was the first Dictator? when the Romans first began to use shipping? or to coin gold? what manner of money the antients used? their manner of war and military instruments? and an infinite multitude of the like nature. *Thirdly*, there are *moralia*.

"For the *first*, you need not trouble yourself about it, it is already done to your hand. For there is almost no story of note, whereof there is not some epitome, as good as any you can frame of your own. Indeed, if you did intend any exact knowledge of history, it were good you did this yourself, though it were *actum agere*: because what we do ourselves, sticks best in our memories, and is most for our use. But since your aim is at something else, you may spare your own, and make use of others labours. The *second* head is pleasant, but is merely critical and scholastical, and so the less pertinent to you, and therefore I shall not need to speak any more of it. The *third*, which I called *moralis*, is that Penelope which you must woo; under this I comprehend all moral sentences and common places, all notable examples of justice, of religion, &c. apothegms, *Vafre et simulante dicta et facta*; civil stratagems and plots to bring ends about; censures upon men's persons and actions; considerations upon men's natures and dispositions: all things that may serve for proof or disproof, illustration or amplification of any moral place: considerations of the circumstances of actions, the reasons why they prove successful; or their errors, if they prove unfortunate: as in the second Punic war, why Hannibal still prevailed by hastening his actions; Fabius, on the contrary, by delay. And this indeed is one of the special profits that comes by history. And therefore I have always thought Polybius (might we have him perfect) one of the best that ever wrote story. For whereas other historians content themselves to touch and point at the true reasons of events in civil business, Polybius, when he hath historically set down an action, worthy conside-

ration, leaves it not so, but reviews it, insists, and, as it were, comments upon it, considers all the circumstances that were of any force in the management of it; and contents not himself, it were, to cast its water, but looks into its bowels, and shews where it is strong, and where diseased. Wherefore I would have you well acquaint yourself with him, and especially with those passages I now speak of, that they may be patterns to you to do the like, which that you may with greater assurance and profit do, make special account of those who wrote the things of their own times, or in which themselves were agents, especially if you find them to be such as durst tell the truth. For as it is with painters, who many times draw pictures of fair women, and call them Helen, or Venus; or of great emperors, and call them Alexander, or Cæsar; yet we know they carry no resemblance of the persons whose names they bear: so, when men write and decypher actions, long before their time, they may do it with great wit and elegancy, express much politic wisdom, frame very beautiful pieces; but how far they express the true countenance and life of the actions themselves, of this it were no impiety to doubt: unless we were assured they drew it from those who knew and saw what they did.

“One thing more, ere I leave this head, I will admonish you of. It is a common scholical error to fill our papers and note-books with observations of great and famous events, either of great battles, or civil broils and contentions. The expedition of Hercules his offspring for the recovery of Peloponnesus, the building of Rome, the attempt of Regulus against the great serpent of Bagradas, the Punic wars, the ruin of Carthage, the death of Cæsar, and the like. Mean while things of ordinary course and common life gain no room in our paper-books. Petronius wittily and sharply complained against school-masters in his times, *Adolescentulus in scholis stultissimos fieri, quia nihil ex iis quæ in usu habemus aut audiunt aut vident, sed piratas cum cutenis in littore stantes et tyrannos edicta scribentes, quibus imperent filiis, ut patrum suorum capita præciderant, sed responsa in pestilentia data ut virgines tres aut plures immolentur*, in which he wisely reproves the error of those, who training up youth in the practice of rhetoric, never suffered them to practise their wits in things of use, but in certain strange, supernatural arguments, which never fell within the sphere of common action. This complaint is good against divers of those, who travel

in history. For one of the greatest reasons that so many of them thrive so little, and grow no wiser men, is, because they slight things of ordinary course, and observe only great matters of more note, but less use. How doth it benefit a man who lives in peace, to observe the art how Cæsar managed wars? or by what cunning he aspired to the monarchy? or what advantages they were that gave Scipio the day against Hannibal? These things may be known, not because the knowledge of these things is useful, but because it is an imputation to be ignorant of them; their greatest use for you being only to furnish out your discourse. Let me therefore advise you in reading, to have a care of those discourses which express domestic and private actions, especially if they be such, wherein yourself purposes to venture your fortunes. For if you rectify a little your conceit, you shall see that it is the same wisdom, which manages private business, and state affairs, and that the one is acted with as much folly and ease, as the other. If you will not believe me, then look into our colleges, where you shall see, that I say not the plotting for an headship, for that is now become a court business, but the contriving of a bursership of twenty nobles a year, is many times done with as great a portion of suing, aiding, supplanting, and of other court-like arts, as the gaining of the secretary's place; only the difference of the persons it is, which makes the one comical, the other tragical. To think that there is more wisdom placed in these specious matters, than in private carriages, is the same error, as if you should think there were more art required to paint a king, than a country-gentleman: whereas our Dutch pieces may serve to confute you, wherein you shall see a cup of Rhenish wine, a dish of radishes, a braus pan, an Holland cheese, the fisher-men selling fish at Scheveling, or the kitchen-maid spitting a loin of mutton, done with as great delicacy and choiceness of art, as can be expressed in the delineation of the greatest monarch in the world.

“From the order of reading, and the matters in reading to be observed, we come to the method of observation; what order we are for our best use to keep in entering our notes into our paper-books.

“The custom, which hath most prevailed hitherto, was common-placing; a thing at the first original very plain and simple; but by after-times much increased, some augmenting the number of the heads, others inventing quaint forms of disposing them; till at length common-plac-

books became like unto the Roman Breviary or Missal, it was a great part of clerkship to know how to use them. The vastness of the volumes, the multitude of heads, the intricacy of disposition, the pains of committing the heads to memory, and last, of the labour of so often turning the books to enter the observations in their due places, are things so expensive of time and industry, that although at length the work comes to perfection, yet it is but like the silver mines in Wales, the profit will hardly quit the pains. I have often doubted with myself, whether or no there were any necessity of being so exactly methodical. *First*, Because there hath not yet been found a method of that latitude, but little reading would furnish you with some things, which would fall without the compass of it. *Secondly*, Because men of confused, dark and cloudy understandings, no beam or light of order and method can ever rectify; whereas men of clear understanding, though but in a mediocrity, if they read good books carefully, and note diligently, it is impossible but they should find incredible profit, though their notes lie never so confusedly. The strength of our natural memory, especially if we help it, by revising our own notes; the nature of things themselves many times ordering themselves, and almost telling us how to range them; a mediocrity of care to see that matters lie not too chaos-like, will, with very small damage, save us this great labour of being over-superstitiously methodical. And what though peradventure something be lost,

"Exilis domus est, ubi non et plura supersunt. HOR.

"It is a sign of great poverty of scholarship, where every thing that is lost, is missed; whereas rich and well accomplished learning is able to lose many things with little or no inconvenience. Howsoever it be, you that are now about the noon of your day, and therefore have no leisure to try and examine methods; and are to bring up a young gentleman, who in all likelihood will not be over-willing to take too much pains; may, as I think, with most ease and profit, follow this order.

"In your reading excerpt; and note in your books, such things as you like: going on continually without any respect unto order; and for the avoiding of confusion, it shall be very profitable to allot some time to the reading again of your own notes, which do as much and as oft as you can. For by this means your notes

shall be better fixed in your memory, and your memory will easily supply you of things of the like nature, if by chance you have dispersedly noted them; that so you may bring them together by marginal references. But because your notes in time must needs arise to some bulk, that it may be too great a task, and too great a loss of time, to review them, do thus, Cause a large index to be framed according to alphabetical order, and register in it your heads, as they shall offer themselves in the course of your reading, every head under his proper letter. For thus though your notes lie confused in your papers, yet are they digested in your index, and to draw them together when you are to make use of them, will be nothing so great pains as it would be, to have ranged them under their several heads at their first gathering. A little experience of this course will shew you the profit of it, especially if you did compare it with some others that are in use."

EARLY PROJECT OF A SAVINGS' BANK.

THE following circular contains, perhaps, the first idea of a Saving Bank—it bears date as early as May 22, 1815. Those who had the pleasure of knowing Archdeacon Wollaston, will not be surprized at finding that it proceeded from his active and provident mind. It will be read on many accounts with much interest; by his friends, who were acquainted with his worth, and by the public, who have learnt so justly to appreciate the value of those institutions, now happily so general and flourishing, and which were thus early contemplated by him.

"To the Labourers and others in South Weald.

"It is believed that many labourers, servants, and others, particularly young men, and those who have no children, might be able to save weekly some part of their wages, and thereby in time to lay up for themselves or their families a sum of money, not inconsiderable, against sickness or increased expense; if any method was offered to them, by which small savings might be safely kept, till they should have occasion to call for the money.

"A young man of eighteen, at the full wages of husbandry, till he marries, may

certainly, besides something in harvest, spare four or five shillings weekly, which in the year may amount to 12 or 13*l*. Suppose him not to marry, till he is twenty five, or if married sooner to an industrious wife, he may lay up as much, and need not call for any money back, while he has only one or two children. He may very probably, if no accident happens, be worth 80 or 100*l*. before he has any reason to draw upon his fund. If he can be put in the way of receiving interest for his money, this sum will give him 4 or 5*l*. at the end of each year towards his rent, and his money still remain untouched, to be drawn out as occasion may require for his use, or for settling his children in life. Many others in time of harvest, or of good work, might save something against the day of need, if it were carefully kept for them : and the money so laid out would be safe from being stolen by others, or from being touched by themselves, unless when occasion really called for it.

“ For this purpose Mr. Wollaston, the Vicar, offers to his parishioners, men or

women, that he will himself receive any sums whatever, not less than one shilling, and will be answerable for the re-payment of the whole, or any part of them, at any time on demand. All money in hand at Michaelmas in each year shall bear interest at one shilling for each pound (that is, 5 per cent.) for the year following, provided it be not drawn out in the year, in which case deduction must be made accordingly. At the beginning of October in each year shall be given to each person who applies for it, an account of the balance then due to him. The payments are not expected to be made at any regular sum weekly, or even weekly at all : but more or less at any time, as the money can be spared ; and at first any sum already laid up. The account will be opened and money received on Monday, May 22, 1815. Mr. Wollaston provides only, that no person shall apply to him for receipt or payment on this account at any other times than on Monday mornings, between eight and nine o'clock precisely.”

SACRED POETRY, MEDITATIONS, &c.

“ IN a short Poem, which can be supposed to be only a soliloquy, nothing more than his own thoughts, written down for his own gratification, Bishop Pearce thus expresses his content in vacating the Deanery of Westminster. The verses perhaps will gain no great applause, not having been written for the inspection of Longinus ; but they afford a pleasing image of a learned Bishop at seventy-eight, looking back to his juvenile amusements, and, now and then, entertaining himself with poetical composition. He seems indeed never to have lost his love of poetry, for he has left many short compositions both in Latin and English verse.”—*Life of Bishop Pearce.*

THE WISH, 1768.

From all Decaval cares at last set free,
(O could that freedom still more perfect be)
My sun's meridian hour, long past and gone ;
Dim night, unfit for work, comes hast'ning on ;
In life's late ev'ning, thro' a length of day,
I find me gently tending to decay :
How shall I then my fated exit make ?
How best secure my great eternal stake ?
This my prime wish, to see thy glorious face
O gracious God, in some more happy place ;
Till then, to spend my short remains of time
In thoughts, which raise the soul to truths sublime ;
To live with innocence, with peace and love,
As do those saints who dwell in bliss above :
By prayers, the wings which faith to reason lends,
O now my soul to Heav'n's high throne ascends :

While here on earth, thus on my-bended knee,
 O Power divine, I supplicate to thee;
 May I meet death, when his approach is made
 Not fond of life, nor of his dart afraid;
 Feel that my gain, which I esteem'd a loss :
 Heav'n is the gold refin'd, earth but the dross.

THE following are from the "*Horæ Succisivæ*; or, *Sparehours of Meditations upon our duty to God, to others, to ourselves.* By Jos. Henshaw, D.D.*" Afterwards Bishop of Peterborough. They are introduced with the following Dedication: To the Right Honourable Lady the Lady Anne Cotington.

Right Honourable,

I have provided a present, proportionable to my skill, my time, and your Honour's knowledge of me, short: Your desire many times to other's writing out of my mouth, made me to put this of my own into your hands; a rhapsody of resolves and observations, some for contemplation, others for caution; the first divine, the other moral. When you would lose an hour from better and graver matters, throw

it away on these; wherein you have somewhat of God, of others, of ourselves; what God is to us, what we should be to him, to others: there cannot be much said of it, because there is but little said in it; in all which little, I intend nothing to myself, but to others. The general end of reading is to know, but the end of divine reading is to good our knowledge; and if it do good, I have my end, whose office is to live, not to myself, but others, and am a servant to all by a common duty, but your Honour's by especial relation

to be commanded,

J. H.

MAKE God the first and last of all thy actions: so begin that thou mayest have him in the end, otherwise I doubt whether it had not been better that thou hadst not begun.

That we brought nothing into this world, is not more every where known, than it is of every one believed: but that we shall carry nothing out of this world, is a sentence better known than trusted, otherwise I think men would take more care to *live well*, than to die rich.

Wealth is not the way to heaven, but the contrary; all my care shall be how to live well, and I am sure I shall never die poor.

Sleep is but death's elder brother; and death is but a sleep; why should I more fear to go to my grave, than to my bed, since both tend to my rest? When I lie down to sleep, I will think it my last; and when I rise again, account my life not continued, but restored.

How hard is it for a man to forget his sin, or remember his God; not to do that evil which he should not, and not to leave undone that good which he should do, every man can tell by experience. I were no man if I had no sin; but if I am a Christian, I must not delight in sin: if I cannot avoid some sins, yet I will stand in none.

* "He was born in the county of Sussex, but descended from an ancient family in Cheshire, educated at Magdalen College, Oxford, and when very young became chaplain to John Digby, Earl of Bristol: after this he obtained the rectory of Stedham cum Hayshot, in his own county, and was appointed preacher to the Charter-House. In 1639 he proceeded D.D. and was then Prebendary of the Church of Chichester. Upon the breaking out of the wars, he was despoiled of all, suffered much for the royal cause, and was a brand snatched out of the fire. In his two livings succeeded two violent Independents. Besides the loss of his preferments, he was forced also to compound for his temporals at 1777. However, he outlived all his troubles, and on the 12th of July, 1660, was made chanter of the Church of Chichester, in the room of Dr. Cox, deceased. Some months after he was made Dean of it, upon the promotion of Dr. Rives to Windsor; and in 1662, was installed Bishop of Peterborough. He died in London, the 24th of March, 1678-9. Wood says, he had been much in renown for his admirable way of preaching."—*Walker's Sufferings of the Clergy.*

To do any thing to think to be talked of, is the vainest thing in the world; to give alms, and ask who sees, loseth the praise and the reward: I may be seen to give, I will not give to be seen; that others are witness to my piety, is not my fault, nor my praise; I will never be so ill a friend to myself as to sell heaven for vain-glory.

I know not which is worse; the bearer of tales, or the receiver, for the one makes the other: I will no less hate to tell, than to hear slanders. If I cannot stop others' mouths, I will stop my own ears. The receiver is as bad as the thief.

With God a publican goes beyond a Pharisee, a sigh, or a groan, that cannot be uttered, beyond a long prayer-with-ostentation: care not how long, or how loud thy prayer be, but how *heartily*.

Evil communications corrupt good manners. Peter denied his master among the Jews, whom he confessed among the Apostles: I may have a bad man of my family, I will never have a bad familiar; or if at any time of my court, never of my counsel.

So live with men, as considering always that God sees thee; so pray to God, as if every man heard thee; do nothing which thou wouldest not have God see done; desire nothing which may either wrong thy profession to ask, or God's honour to grant.

It is good in prosperity, to make room for adversity, that however it come unsent for, it may not come unlooked for; if it do not come, we are never the worse; if it do come, we are the better provided; expectation, if it do not hinder crosses, yet it lessens them.

Earthly things are like dreams, awake to nothing; like shadows set with the sun, wealth and honour will either leave us, or we them. I will labour only for those pleasures which never shall have an end, and be more delighted that I *shall* be happy, than that I *am* so.

God's Church must be a lily among thorns; and while I am a member of the Church, I must not look to fare better than the whole body: if they have called the master of the house Beelzebub, well may it be endured to those of the household; my comfort is, if I am reviled for his sake, I shall be blessed.

REMEMBRANCE, NO. 63.

Afflictions are the medicines of the mind; if they are not toothsome, let it suffice, they are wholesome. It is not required in physic that it should please, but heal, unless we esteem our pleasure above our health: let me suffer, so I may reign; be beaten, so I may be a son. Nothing can be ever too much to endure for those pleasures which endure for ever.

I will deal for my soul, as for my body; never refuse health, because the physic that should procure it is bitter; let it distaste me, so it heal me.

There are in the world that think it too great sanctiness to be our own spokesman to God, and therefore go to saint somebody, to prefer their petitions for them: I shall ever hold it good manners to go of my own errands to God. He that bids me come, will bid me welcome. God hath said, *Come unto me, &c.* It is no unmanerliness to come when I am called.

This life is but a journey unto death; and every day we are some spans nearer the grave; how is it that we, which are so near our death, are so far from thinking of it? Security is a great enemy to prevention, and a presumption that we shall not die yet, makes men that they do not prepare to die at all: it is good taking time while time is; if it come suddenly, and find thee unprepared, *Miserable man that thou art, who shalt deliver thee from the body, &c.*

He that provides not for his own, is worse than an infidel; it is not the blame of charity that it begins at home, it is that it ends not abroad. I am not born all to myself, somewhat to my friend, to my neighbour. I will so care for my own, as I may relieve others; and so do for others, as I wrong not my own.

Solomon's *Rejoice, oh, young man, in the days of thy youth*, were the finest thing in the world, if it were not for that which follows; for all this thou shalt come to judgment; to go well, lie soft, sleep hard: if there were no after-reckoning, who would not say out of delight, what the Apostles did out of amazement, *It is good for us to be here*; but when I have a stewardship to account for, and God knows how soon my master returning, and my talent to seek; the bridegroom entering, and my oil to buy, I have more reason to care how to redeem my past time, than to spend the present.

X

Let another praise thee, and not thine own mouth; either we are far from neighbours, or ill-beloved among them, when we are fain to be our own trumpet, and blaze ourselves: the Jews, not the Centurion, say, *He loved our nation, and hath, &c.* It is both honourable and humble to hear of our praises, and tell of our unworthiness.

A

Many a little make a mickle; every day a mite will increase our store: 'I will be ever adding to my heap of knowledge, of faith, &c. That when the Master returns, I may be able to say, *Behold, Lord, thy two talents have gained other two.*

The building of the soul, like that of the world, is not done in a day; grace like Ezekiel's waters, is first to the ankles, then to the knees, &c. In vain do any think to be perfect at once, in an instant; well is it for us, if after many lessons learned, and heard in Christ's school, we get past the spoon, and with some years of tears and prayers, come to a stature, a growth; and with clambering and pains, like Zachæus, get to see Christ: time was, when it was said to the Apostles, *O ye of little faith*; and he was once afraid to confess Christ, that was not afterward afraid to die for him: like bees, while we are here, we are ever gathering; in his good time we shall be perfect. In the mean time, Lord, *suffer us not to be tempted above that we are able.*

God is that to the soul, which the sun is to the world, light and heat, and with them comforts and stores it: he that hath God, hath every thing; God alone is a world of friends against millions of enemies; then will I think myself poor, miserable, distressed, left, when He leaves me.

Sin at first is modest, and goes disguised with Saul to Endor, that after a while grows impudent, and dares look bare-faced on the world; first persuades to civil recreations, thence bids to unlawful delights. He that will prevent the growth of sin, must resist the beginning, the remedy is thought of too late, where the disease is past cure; it is easier preventing a sickness, than recovering it.

God looks not at what we have been, but what we are: it is no commendation to have been an Israelite. That we once did well, adds to our condemnation, together with sin; and if the righteous man forsake

his righteousness, his reward is lost: our former goodness, will not excuse our present evil, the end crowns us: whatever my beginning hath been, I shall ever pray, and endeavour that I may die the death of the righteous; and my latter end may be like unto his; for as the tree falls, so it lies.

To do well, and say nothing, is Christianly; to say well, and do nothing, is Pharisaical; if the hands be not Jacob's, as well as the voice, we are but impostors, cheats: if we are good trees, by our fruit they shall know us. I will not less hate not to do good, than to tell of it: *my faith is dead, if it bear not.*

As we do not gather, so we do not look for grapes on thorns, or figs on thistles: such as the seed is, such will the fruit be, and such as the fruit is, so will the harvest be; and one day (if not now), God will reward every man according to his works, and ill shall be ill requited.

Sin and punishment are like the shadow and the body, never apart, like Jacob and Esau, they follow one at the heels of another. Never sin went unpunished; the end of all sin if it be not repentance, is hell: if I cannot have the first to be innocent, I will labour for the second, to repent; next to the not committing of a fault, is the being sorry for it.

God preacheth to us no less in his judgments than his word; when he strikes offenders, he would warn the standers by, and beats some upon other's backs; when I see another shipwrecked before mine eyes, it bids me look well to my tacklings. Every man sees himself fall in his neighbour. Other's harms threaten me, and say with the Apostle, *What makes thee to differ from another?* Where the sins are the same, oh! God, it is thy mercy that thy judgments are not.

God made all the world for man, man for himself, other creatures to serve themselves and us; us to praise and give thanks to him; and he who prepared a dwelling for us on earth, is gone to prepare a place for us in heaven: let us take heed lest by our disobedience we lose our second Paradise, as our fathers did their first.

The good man ever sets God between him and harms; and says, *The Lord is on my side*, &c. He is no good Christian, that thinks he can be safe without him, or not safe with him.

REVIEW OF NEW PUBLICATIONS.

Advice to Servants; being five Family Lectures delivered to Domestic Slaves in the Island of Barbadoes, in the Year 1822. By the Rev. John Hothersall Pinder, A.B. Chaplain to the Codrington Plantation. 12mo. pp. 36. 1s. Rivingtons and Cochran. 1824.

AT the present moment, when the public attention is so earnestly directed to the state of slavery in our West India colonies,* it is with feelings of the liveliest satisfaction, that we take up the little work now before us, and examine its most interesting contents. It consists of five lectures, written in a style, well adapted by its plainness and familiarity, to the persons addressed. Mr. Pinder, as the title-page informs us, is Chaplain to the Codrington Plantation. We should have given him a higher sounding title, and called him Chaplain to the Codrington College; but we suppose he preferred the former designation, as denoting to less informed readers, that his office consisted in attending to the instruction of the Negro slaves, by whose labour the Codrington estate is cultivated; the revenues of which are applied to the maintenance of the Codrington College, under the control of the Society for the Propagation of the Gospel in Foreign Parts. Whether the domestic slaves, to whom these Lectures were addressed, were the property of Mr. Pinder, or of the College, does not appear in the work itself; we rather conclude the latter supposition to be correct; and if we may judge of Mr. Pinder's care of his whole flock, by the diligent attention which this work shews he

has paid to those who came under his daily view, we are persuaded we may congratulate the Trustees of the College, upon having so zealous and discreet a man for their chaplain.

The first Lecture is on the Reciprocal Duties of Masters and Servants, the text is from Coloss. iii. 22, 23; and iv. 1. The two following passages form the greatest part of this Lecture.

"It is the duty of the master to establish the worship of God in his family, where thanksgiving, prayer for blessings, and confession of sin may daily be offered up to the Almighty by all the members of the family. It is the duty of the servant to be glad of such an opportunity, and make the best use of it; to be ready at the time he knows the bell will ring; enter reverently, pray earnestly, and hear the Scripture attentively. Far from making him presume upon this mark of religious favour—because admitted into the apartment where at other times he is seen on service—he should be more humble and respectful than ever; should feel a stronger tie than before, towards his master and fellow-servants; and having bowed the knee before God, as one of a family, he cannot henceforth commit the smallest injury to the head of the family, or even the youngest member, without injuring himself at the same time, and dishonouring God, "the Father of all the families of the earth." It is the master's duty also to encourage his servants in praying by themselves; in learning to read; in serving God on the Sabbath-day; and when sufficiently advanced in Christian knowledge, and Christian behaviour, to lead them to the Lord's table, where they may call to mind the death of the Saviour, and receive God's promises and pledge of mercy, grace, and salvation, on their true belief and repentance."—P. 2.

"It is the duty of a master and mistress to advise a servant, when they see any bad or faulty habit creeping on upon them; if

advice is neglected, they must reprove ; if their reproof is set at nought, they must use other means. Some servants there are, who will feel more at being turned from the room in which they wait, or displaced from their duty for a day, or even passed without being wished good-night or morning, than others will at more harsh means. Happy and tender is such a conscience ! it carries its blessing. It is the duty also of a master to reward. And this can be done in many ways without money given, or *payment* made for doing what their business of life is. This would in some cases shock advanced Christian servants, and make them feel hurt at being suspected, of not valuing God's favour above all as their chief reward. With the young, it is a different case. Just setting out, surrounded by temptation, and weak through the corrupt nature which they brought with them into the world, they need these little helps, which may be removed after a time, like scaffolding from a building. Thus it appears the duty of masters and mistresses to lead their servants forward in religious knowledge, to be kind and gentle to all tempers which can be won by such treatment ; to advise, and to reprove. To afford comfortable clothing, sufficient and easy maintenance—I may add, *attention*, when any are sick—and tears over the grave of a faithful servant, will be as beautiful and becoming as the drops of morning dew. May the Almighty dispose my heart ever to be the friend as well as master of my servants—May they serve me in return, 'not with eye-service, as men-pleasers, but in singleness of heart, fearing God ; and whatever they do, do it as to the Lord !' May I, like Cornelius, not serve God by myself, but 'with all my house,' and keep the way of the Lord." P. 4.

When it is considered that these Lectures are addressed to persons in a state of slavery, we are certain, that many persons who are taught to view the state of our West India colonies, as a state of universal barbarism, will be not less surprised than gratified, when they find a Christian Clergyman, himself a native of Barbadoes, addressing his slaves in these affectionate terms. From the information we possess respecting the West Indies, we are led to believe, that as far at least as relates to the domestic slaves, the tie

between the master and the slave has something patriarchal in its character ; and that those "tears over the grave of a faithful servant," which Mr. Pinder describes as "beautiful and becoming as the morning dew," are oftener shed, than many are willing to believe. And as the manner in which Mr. Pinder has described the feelings of good servants, who incur some slight from their masters, such as being displaced for a day, or not wished good night or morning, shows that he is speaking not merely of himself, but of other masters ; so also it proves the friendly nature of the connection between the master and the slave, amongst the better portion of society. Such reproofs only exist where servants are united to their masters, by affection and regard.

The Second Lecture treats of stealing, the text Ephes. iv. 28. Mr. Pinder treats with much clearness the various kinds of stealing of which servants are guilty ; and his remarks are as well suited to the servants in England, as they are to the domestic slaves of the West Indies. He proposes to the consideration of his hearers, the examples of Abraham's servant, and of the servant of the Centurion, in the following terms.

"How delightful it is to read of Abraham being able to trust his servant on so important a business, as to bring home Rebecca to his son Isaac, and to mark with what confidence the old man put into his hands, jewels of silver, and jewels of gold ! sure of his servant's faithfulness and honesty, and worthy of the trust he put in him. How pleasing to our Saviour, to hear the Roman captain, speak so highly of *his* servant, and actually come begging him to cure him of the sickness with which he was afflicted. These were *honest* servants." P. 10.

His description of the feelings with which an aged servant would call to mind his acts of dishonesty, when roused to a sense of guilt, is in itself interesting, as pointing out the protection which faithful slaves receive from their masters, when in-

capacitated by age, from active service.

The Third Lecture is upon Lying. We cannot avoid extracting the following passage, as containing instruction worth the attention of masters even in our own country. The passage abounds with good sense and judgment.

"People are taught to *lie* by having false promises made to them. If they will do such a thing, a bad person promises to give them this; not to tell upon them, and so on. Persons are taught to *lie*, from the way they are spoken to,—Get into a passion with them—storm and rage;—why they are frightened, and scarcely know what they are saying. Ask them mildly and quietly; search into the truth till you come at it, and clear them of the charge; or, if they have told a lie, punish them. Yet the *punishment* even of young persons should be something more than whipping or confinement: try and make them sensible of their wickedness; make them ashamed; make them sorry in the sight of God; and try and fix in their hearts a determination never again to tell a lie.

"Another way of making a person lie, is to accuse him without a cause. Consider every person as innocent, and treat him so, till you are satisfied in your own mind, or have very strong reasons indeed, from his behaviour, for believing that he is guilty. This will be far from encouraging him to tell a lie.

"How are we to prevent or cure this bad habit?—Know that God is present; hears what you say, and is offended with you for a lie. Do you think you may *repent*, before you meet God? Do not be too sure. Ananias and Sapphira told a lie; St. Peter warned them; they persisted; and God struck them both *dead* upon the spot! Gehazi, the servant of Elisha, ran after a person that had been calling at his master's house, and by means of a *lie*, got some money and clothes; then, with a calm face, walks back, and stands before the prophet.—'Where have you been Gehazi?'—'Thy servant has not been any where.'—'What! did not my heart go with thee and watch thee when Naaman gave you what you begged for, with a lie in your mouth; and now you deny it to me!' And how was he punished?—'with *leprosy*, for ever.'—If this will not *prevent* lying, to be told that God hears every word you say, true or false, *whisper* or *loud*, to master, mistress, or one another,

it will be in vain for me to remind you that every man, woman, and child that speaks *truth* will despise you, and think little of you, and watch you, and never trust you. In vain to remind you, that your own heart will be touched with *shame*, at times; that you cannot be happy *here*, nor expect to be so hereafter." P. 17.

"Do not give way to telling strange accounts of things, and talking about other people. If you make a promise, keep it. Keep company, as much as possible, only with true and faithful Christians. Do not speak *hastily*; think before you speak, and do not talk too much: you cannot *unsay* what you have once said. When you repeat a thing, do not make it more or less; better or worse; either to produce fun, or promote displeasure; and do not ever say what you yourself do not believe. If you get out of *temper*, avoid speaking till you are cool again; you may tell, either by threatening or promising, what you may afterwards repent." P. 20.

The Fourth Lecture is upon Idleness, and contains much familiar and useful instruction. The extract, though colloquial in its style, is worth reading; and the reference to our blessed Lord's example is well adapted to cheer those, whose life is one of toil and labour.

"I know no better rule for being *earnest* in business, than *praying for a blessing on your daily labour*. Few can go on long playing the hypocrite to such a degree as to beg God's blessing on this piece or that piece of business: and then *neglect* it in the day! You cannot speak too plainly to your Heavenly Father in prayer. If you charge yourself with so late taking rest, pray against it. If you think yourself slow, if fond of gadding, if of being busy *only* while watched, if of doing business carelessly, if of *idle fits*, though not regularly idle, or any other way in which I have mentioned, pray for strength to get the mastery of it. Whoever you may serve, never be a servant to the bad disposition of a corrupted heart. Pray more and more earnestly, till you find it getting less and less manifest in your conduct.

"Remember the Lord Jesus Christ. He whom archangels were made to serve, came down, 'not to be ministered unto but to minister.' 'He went about doing good.' He laboured till he was hungry, and the people came to him again, so that

he could take no food : he walked till he was thirsty, and then was refused a draught of water. Like the sun that rules by day, he went his daily round, giving light and life ; preaching peace, but enjoying none ; offering rest to weary souls, but not having where to lay his head. At length, bearing his own cross, he patiently suffered himself to be nailed to it, for our redemption. Even now he is actively engaged, praying in our behalf, guiding his servants, directing their duties, helping the performance, and preparing places in heaven against their coming thither ; wherein we may rest neither day nor night from the blessed lot of praising and serving God for ever and ever !"—P. 28.

The last Lecture is upon Sobriety, and well pourtrays the evil effects of drunkenness ; but we shall forbear making any further extracts.

We cannot, however, close the Review, without contrasting the address of Mr. Pinder to his domestic slaves, with the manner in which our more enthusiastic brethren strive to impress their hearers with the useful truths of the Christian religion. In Mr. Pinder's discourses, every thing is adapted to the understanding of the slaves, yet without condescending to that familiarity, which is disgusting when employed in the service of religion. The main and fundamental doctrines of Christianity, are plainly and practically enforced ; and though we here and there detect phrases not quite in accordance with the elegancies of the English language, as spoken on the eastern side of the Atlantic, still the production, on the whole, is creditable to Mr. Pinder's talents, and bespeaks a heart devoted to religion, and a mind studiously fixed upon the discharge of his important and interesting duties. In taking leave of Mr. Pinder, we request him to be assured, that he will carry with him, on his return to his duties at the College, our earnest prayers, that his health may be spared to enable him to continue his valuable services, and we

doubt not that the future Ecclesiastical governors of the Leeward Islands will be able to appeal to the happy condition of the slaves of the Codrington Plantation, in testimony of the benefits which will result to the planter, as well as to the slave, from the judicious extension of Christian instruction amongst the Negro population.

The Christian Ministry : a Sermon, Preached in the Cathedral Church of Chester, at a public Ordination of Priests and Deacons, by the Right Reverend George Henry, Lord Bishop of that Diocese, on Sunday, October 5, 1823 ; and published at the Request of the Bishop, the Dean, the Archdeacon, and the rest of the Reverend Clergy then present. By George Gaskin, D.D. (of Trinity College, Oxford,) Prebendary of Ely. 8vo. pp. 24. 1s. 6d. Rivingtons. 1824.

A SERMON from so old a servant of the Church, on the duties of the Ministry, will be read with very deep interest by all, and with no small profit and edification by the younger Clergy.

"We live (says the venerable Preacher) at a period of time, when the Church is assailed, by a vast variety of opponents—by those, who set themselves to controvert the idea, that God has made any revelation of his will to mankind, and consequently that he has not founded a Church,—and by others, who, professing to believe, corrupt the faith, split into numberless petty sects and parties, and create Ministries amongst themselves. Thus, errors and confusion are engendered, and we have a torrent of evil to oppose, which nothing can effectually stem, on our part, but suitable learning, especially on the origin and nature of our office, correct life, pious disposition, abstraction from secular pursuits, and secular manners, and diligence in the various duties of our calling. If such dispositions be entertained, and such pursuits be followed, under the guidance of God's word and Church, and by the aid of the Holy Spirit, we may anti-

cipate usefulness in our labours; we shall be instrumental to the salvation of the souls committed to our attention, and thus ministering, and preaching to others, we shall not ourselves become cast-aways *. P. 5.

After an introduction, so calculated to excite the attention of his audience, Dr. Gaskin thus expresses himself on the subject of the Christian Ministry.

"When we consider the great objects of the Christian Ministry, and the nature of its duties; how closely interwoven are religion and happiness; and how vexatious and short lived, are concerns that are merely worldly; it will be perceived, that the relationship subsisting between the Clergy, and those among whom they minister, is of the most endearing, interesting nature: and that they are, or ought to be, united together, by the strongest and most indissoluble ties. By this spiritual alliance, the Pastor's interest is really bound up with that of his Parishioners; and in seeking their welfare, he consults his own. A mutual obligation is bound upon both parties: the duty of one is fidelity and diligence, and that of the other is respect and attention. There does not then occur to me a more suitable train of discourse, on this occasion, than that which results fairly from the text; whence, we are led to consider, the dignity of their office, who are "the Ministers of Christ, and Stewards of the mysteries of God;" the duties, to which that sacred office obliges them; and the obligations of the people, amongst whom they minister. What I shall advance upon these heads, will be strictly conformable to the views of the Church of England, and what I verily believe myself, after much thought, consideration, and experience." P. 7.

The first of these heads regards the dignity of the Priestly office; which is justly stated to be of God's own appointment, not derived from, however it may be enriched by, man, but instituted by Christ himself for man's benefit.

"With respect to the dignity of their office, who are 'the Ministers of Christ, and Stewards of the mysteries of God,' it will be suitable to premise, that they are *not the creatures, or mere servants of the State.* The secular honours, with which the Clergy of an Established Church are invested, and

the legal security they have for the payment of their revenues, originate in the kindness, and proceed from the indulgence, of the State. These honours and these rights, however, are quite distinct from the spiritual commission, which they bear for the administration of the concerns of our Lord's Kingdom on earth. They have no necessary connexions with it; they stand *merely* on the ground of human law; whilst the spiritual commission, or office, of the Minister, is altogether derived from a different source. There is, in the sacred character, somewhat more divine, than can belong to the mere hired servants of the State; there is something, which the potentates of the earth, and the powers of the world, can neither give, nor take away.

"Nor is it to be supposed, that *the body of the people* are vested legitimately, with the power of conferring a right to administer spiritual things, in the Church of Christ. I am aware that the sectaries of most, perhaps all, denominations, plead for this power; and the persons, who minister before *them*, are unquestionably their delegates. Their office, however, is the invention of the human brain; and their power is that, which the people please to give them. Such a spurious spiritual administration as this, the Church had not heard of, in her primitive and purest times. It was the leaven of a comparatively modern æra: it had its grand prevalence, if not its rise, in this kingdom when anarchy rode triumphant, on the ruins of our civil and ecclesiastical constitution; and the doctrine, at this day, prevails, chiefly, if not altogether, with those who long to see that anarchy revived among us. The dignity of the sacred ministry has then another origin. They, who, legitimately, minister, in spiritual things, are neither *the creatures of the state*, nor *the delegates of the people*: they are the ministers of Christ, and *therefore*, 'Stewards of the mysteries of God.' The prophet Malachi informs us, of old, that 'the Priest was the messenger of the Lord of Hosts *;' and, in reference to the same idea, St. Paul tells us, that he was received as 'the Angel, or Messenger, of God, even as Christ Jesus †' himself had been received. 'As my Father sent me,' said our Lord to those whom he had ordained, 'so send I you ‡,' and, 'lo, I am with you always, even unto the end of the world §.' Accordingly, when the Jewish Sanhedrim, who acted under the authority of the Romans, imprisoned the Apostles, and 'commanded them not to speak at all; nor teach, in the name of Jesus §;' they replied that they had a commission from God to preach the gospel, which must

* Mal. ii. 7.

† Gal. iv. 14.

‡ John xx. 21.

§ Matt. xxviii. 20.

§ Acts iv. 18, 19

* 1 Cor. ix. 27.

be obeyed at the utmost peril of their souls, and which commission, no human power could set aside. 'Whether it be right, in the sight of God, to hearken unto you, more than unto God, judge ye,' said these intrepid and venerable men. The same Ministry still exists, by a lineal and regular succession : and it is perpetuated now, as it was in the first ages, by the imposition of *Episcopal hands*, or, in other words, by the ordination of a Bishop ; and, as long as the society, or Church of Christ shall endure, which will be to the end of the world, his duly commissioned ministers will remain to 'make disciples in all nations,' and to act as 'Stewards of the mysteries of God.' P. 8.

The next point considered is the duty attaching to the Ministry. We would most earnestly call the attention of our readers to this part of the venerable Preacher's Address :

"What forcibly strikes the most superficial animadverter upon the subject, is, that an exemplary personal holiness is the leading characteristic obligation of Christ's ministers. 'Thou which teachest another, teachest thou not thyself? Thou, that preachest a man should not steal, dost thou steal? Thou, that sayest a man should not commit adultery, dost thou commit adultery? Thou, that abhorrest idols, dost thou commit sacrilege?' Argumentation of this sort is level to all capacities ; and God forbid that we should not acknowledge the justness thereof, in its strongest point of view.

"Unholiness of life in the minister, does not, indeed, of itself, vacate his ministry, nor hinder the effect of the Sacraments, as our Church teaches, in her *XXIth Article of Religion* ; but, it is a stumbling-block to unbelievers, and to such as are not well-grounded in the faith. It causeth 'the name of God to be blasphemed' ; it brings the foulest discredit upon the Church of Christ ; and will always tend to lessen the effect of the most pertinent, and the best framed exhortations. It is, therefore, freely acknowledged to be the duty of Christ's ministers to exhibit, in their own temper and conduct, a portrait of the Christian life.

"To this should always be annexed, an especial affection for the people of their charge.—Every time a clergyman looks upon his congregation, it should be with tender emotions of love, and an anxiety for their everlasting interests. He should view them as the ransomed of Christ's blood, whom the great Shepherd, that laid down his life for the sheep, has committed to his

care. In proportion as he is impressed with these sentiments, his official duties will become his pleasure, and he will discharge them, 'not only for wrath, but also for conscience sake.' A constant and a reverent performance of the several liturgical offices, will be his delightful task ; and, in such performance, he will appear to be, because he verily is, in earnest. He will duly and regularly administer the sacraments 'Christ hath ordained in his church ;' and he will endeavour, as far as may be, that all those circumstances of administration be attended to, which are enjoined in the ecclesiastical rubrics, and which have so manifest a tendency to maintain a reverence for holy ordinances.

"In his capacity, as a preacher, his object will be to declare unto his charge, from time to time, 'all the counsel of God.' He will aim at that perspicuity of language and method, which may best tend to instruct ; and at such argument, earnestness, and animation, as may be likely to persuade. Above all, recollecting himself to be 'the Minister of Christ,' and that a 'steward is to be found faithful,' he will by no means be satisfied with the delivery of moral essays, or mere ethical maxims, but he will preach 'the truth as it is in Christ Jesus.' He will embrace all suitable opportunities of asserting the divinity of his blessed Master ; and of teaching the necessity of faith in the adorable Trinity. He will 'set forth the original corruption of the human nature ; our redemption, according to God's eternal purpose in Christ, by the sacrifice of the cross ; our sanctification, by the influence of the Divine Spirit : the insufficiency of our own good works ; and the efficacy of faith to salvation ;' and, he will be careful to maintain that doctrine, respecting the design and effect of the Sacraments, which the Scriptures, together with our Liturgy and Articles, teach.

"On the foundation of such doctrines, he will raise his superstructure of duties, and enforce 'holiness, without which no man shall see the Lord.' This holiness, as it respects God, our neighbour, and ourselves, he will particularize, and inculcate, as opportunities and occasions serve ; not failing, when need so requires, to branch out the minute circumstances of duty, and to exhibit the measure of Christian obedience. These particulars he will enforce, by motives peculiarly Christian ; which some of our best divines have supposed to be the only motives, with which the Christian Minister is concerned, and which certainly are the only motives by which religious and moral duty can be effectually enforced. And, while the necessity of universal holiness is thus urged, he will equally urge that of our being

* Acts xx. 27.

† Eph. iv. 21.

‡ Heb. xii. 14.

* Rom. ii. 21.

† Rom. ii. 24.

'found in Christ; not having our own righteousness, which is of the Law, but the righteousness which is of God by faith *.'"

"Lastly, the faithful minister of Christ, equally removed, in his deportment and conversation, from the moroseness of the cynic, and the levity of the thoughtless, will endeavour to render himself, and his ministrations, acceptable to the people of his charge, by his affability and condescension, by being 'gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves †; by shunning no intercourse that is innocent, and tends to cultivate harmony; by endeavouring, as far as may be, to make such intercourse turn to edification; and by doing all the good in his power: to which, we should subjoin, that he will be particularly happy to prescribe, at the bed of languishing, the healing medicines of the Gospel, for the awakening of the sinner, and the consolation of the saint." P. 14.

The third head applies to the people, and points out their duty to the Minister.

"It must be obvious to every unbiassed mind, that the sacred character of 'a Minister of Christ,' challenges respect from those who profess themselves to be Christ's disciples. Upon this subject I have already touched; and it is not necessary, at present, to add much to what has before been advanced. 'We beseech you, brethren,' says St. Paul to the Thessalonians, 'to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love, for their works' sake‡.' Unless men have some antecedent respect to the character of him that speaks, they will hardly pay a proper attention, or entertain a suitable regard, to what he says. It is, therefore, of the utmost consequence, that the office and character of a Christian Pastor be looked up to with veneration, and that no prejudice against him be easily taken up.

"The next circumstance of duty, on the part of the people, is *attendance upon their ministrations*. It is from the stewards of Christ's mysteries alone, that his Sacraments are to be had; and it is only in communion with them, that Christians can publicly, and socially, observe the other ordinances of the Gospel. 'The priests' lips should keep knowledge, and the people should seek the law at his mouth§.' The minister of Christ 'is the messenger of the Lord of Hosts;' and he is ordained purposely to "preach the word;" which can imply no

less than that the people should attend, and give ear to his preaching. He is not only to tell them what they knew nothing of before, but he is also to 'stir up their minds,' and put them 'in remembrance.' They, who boast of their knowledge, to excuse their attendance upon the word preached, have as much need as any to be taught; and do not sufficiently consider preaching as the ordinance of God, instituted to 'minister grace unto the hearers;' and they who wander about after preachers, who have no legitimate commission in the Church of Christ, are unmindful of the true character of the Christian Ministry, and are fomenting divisions in that body, which ought to be one and compact.

"Another duty incumbent on Christian Believers, is, to afford a competent maintenance to the Ministers of Christ. 'do ye not know, that' among the Jews, 'they who ministered about holy things, lived of the things of the Temple? And they who waited at the altar? Even so hath the Lord ordained, that they who preach the Gospel, should live of the Gospel *.'—In places where the wisdom and piety of the Legislature have secured a legal maintenance to the Clergy, individual Christians have only to 'set apart their tythes with gladness,' and cheerfully to pay the allotments legally demandable of them.

The last duty I shall mention, is that of prayer for 'the Ministers of Christ.' St. Paul said to his Thessalonian converts, 'Finally, Brethren, pray for us†.' The ministry we have received is a treasure, which we 'have in earthen vessels.' Our church is a weighty one—our steps are narrowly watched, and our haltings noticed—temptations that are common to man, assault us; and we have, therefore, especial need of the good wishes and prayers of the faithful, not only that we may save our own souls, but also that we may be more effectually instrumental in forwarding the salvation of those committed to our care." P. 15.

We have thus presented our readers with the greater portion of this Discourse, which is at once characterized by that freedom of admonition which is the privilege, that experience which is the fruit, and that piety which is the glory of old age.

It must be indeed a comfort to this venerable Minister of Christ, to look back on his long and useful life—a life spent in the service of

* Phil. iii. 9. † 2 Tim. ii. 24.

‡ 1 Thess. v. 12. § Mal. ii. 7.

* 1 Cor. ix. 13, 14. † 2 Thess. iii. 1.

God, and for the good of man. He wants no praise that we can give, or we would offer it gladly : but, we know, he will not refuse our prayers, that God may yet grant him many years to enjoy that honourable independence which has been so honourably conferred upon him, until in his own good time he shall be pleased to call him to himself, and to the reward that awaits the Christian through his Redeemer.

Discourses on the Evidences of Christianity. By Thomas Robinson, M.A. of Trinity College, Cambridge, and Chaplain on the Bombay Establishment. 8vo. Pp. 100.

AT a time when the propagation of Christianity is regarded with unusual interest by the whole community, we are glad to perceive that some attention is also paid to those professors of the Gospel who reside in heathen countries. This, indeed, is quite as essential to the real diffusion of religious truth, as the conversion of Mohammedans and Hindoos. The natives of our Indian empire possess a considerable share of acuteness and intelligence. They are by no means incapable of making observation, or of reasoning for themselves. If they see that professed Christians are loose in sentiment, and profligate in morals ; —that they are ignorant of the evidences of their faith, and regardless of its honour ; they will not only be confirmed in their ancient prejudices, but will actually learn to despise the Gospel, and to cling with fonder attachment to their own degrading superstitions. Every effort, therefore, which is made to correct this enormous evil, deserves encouragement and applause, and may be considered as tending directly to the extension as well as

maintenance of our Saviour's kingdom upon earth.

The Discourses now before us were prepared for the instruction of the British residents at Seroor, in the presidency of Bombay. They have much to recommend them to our attention ; and they derive no mean sanction from having been dedicated to that illustrious man, whose name must ever excite the veneration of a Christian mind—the late lamented Bishop of Calcutta. The object of the preacher is to present a succinct view of the evidences of Christianity ; and his materials (as he candidly avows,) are chiefly selected from the writings of Lardner, Paley, and Michaelis. We will lay before our readers the commencement of the first Discourse, which will enable them to judge fairly both of the style and intention of the Author.

“ The general design of my public addresses has always been to bring before your view the prominent features of Christianity, and to press upon your hearts and consciences, rather than your understandings, the great topics of Christian exhortation. It has ever been my first and most ardent wish to lead your minds to the contemplation of the spirit and temper of our religion itself ; to urge you, by the constraining motive of the love of Christ, to seek first the kingdom of God and his righteousness. It may, however, be highly useful to examine with care and attention the foundation on which our hopes are laid, and to state, with plainness and precision, the evidences of the authenticity and divine authority of the religion we profess. At all times and in all countries this examination would be followed by great advantages ; because it is always satisfactory to feel the ground upon which we stand, and to be well assured of the truth of those things in which we have been instructed. We believe indeed, that very few have ever thought seriously about religion, who have not been often interrupted in their progress by doubts and uncertainties and fears, lest after all, they should have followed a fable, only more cunningly devised than the other superstitions of the world. How painful and perplexing such surmises are, can best be

told by those who have felt the fabric of their eternal hopes tremble at the slightest breath. Besides, these outworks of Christianity are exposed to perpetual assaults; and we are therefore pledged, as soldiers of Christ, to ascertain and vindicate their safety. We may often be called upon, especially in the present state of society in Europe, to meet the objections of subtle and crafty men, and we ought to be ready to give to them also, as well as to ourselves, a reason of the hope that is in us.

"The Church of Christ, however, in this country is placed in somewhat peculiar circumstances, which, if I mistake not, render the discussion of this argument still more seasonable and necessary. They whose whole lives are passed in the bosom of a Christian land, where the first impressions of their public life are blended with the more solemn ordinances of their religion; where the prejudices of their education are strengthened and matured by all they see and feel around them; where the external profession of faith at least is necessary to their political existence; where all that is dear to them in domestic life or civil glory, stands on the presumed authority of the Christian revelation, and where to loosen the foundation of the one would be to shake the very frame and fabric of the other; there indeed—the moral atmosphere thus purified and preserved—the doubts of scepticism are almost necessarily confined to the retirements of speculative and studious men; and they who are engaged in active life are happily exempt from the danger of such a conflict. Far different is our situation, in these distant provinces of our empire. Removed from those associations of Christian feeling, at a period when the impressions of youth have not been matured by the judgment of a riper age; often banished by the necessities of the service for years together from the stated ordinances of Christian worship;—I appeal to your own experience, my brethren, whether the most natural tendency of these circumstances be not to lessen that habitual regard for our religion, which in the generality of us is cherished and kept alive by a constant familiarity with its external forms. When we consider also, that we are not only removed from the temples of our own faith, but are surrounded every where by the absurd and monstrous ceremonies of an ignorant superstition; we must confess surely that it requires more than ordinary vigilance to preserve in our minds

that exclusive reverence we once felt for the religion of the Cross, and to guard against that spurious charity, so prevalent in the last age, that would look upon the worshipper of Veesnahoo, or the follower of Mohummud, as but little inferior to the disciple of Jesus, in the comparative value and authority of their respective creeds.

"The impression of which I speak is very far from any deliberate purpose or persuasion of the mind; it is the insensible progress of human feeling towards apathy and indifference in the absence of all visible objects to revive and quicken it. If the children of Israel, whose march from Egypt had been one continued demonstration of the divine power, could forget God on the very borders of that sea, which was the theatre of his last and most splendid miracle; what wonder that Christians in the midst of an heathen country, should be apt to lose sight of those miracles which were wrought for the establishment of their religion at the distance of eighteen centuries? If St. John, in addressing those who had been eye witnesses of the wonderful works of Christ and his Apostles, thought it necessary to warn them with such tender importunity—"Little children keep yourselves from Idols;"—it is strange that we, in these latter ages, and cut off from the intercourse of Christian Churches, should need to be reminded of that high preeminence which a revelation from God must ever hold above the palpable inventions of human artifice?" P. 1.

In the second discourse the authenticity of the historical books of the New Testament is considered. This, indeed, is an important question, but not well adapted for the pulpit. Mr. Robinson, however, has upon the whole managed it with discretion. He is not, perhaps, quite master of this part of his subject. The various readings in the manuscripts of the Greek Testament, do not *always* mark, so *distinctly* as he seems to imagine, "the edition of the original to which they respectively belong." This is a point of some difficulty, involving much critical discussion, but it does not effect the general validity of Mr. Robinson's argument in the slightest degree.

The third Discourse is devoted
Y 2

to the credibility of the Gospel History: the fourth, to the argument from Miracles; and the fifth, to that from Prophecy. In the sixth there is a passage which reflects great credit on the preacher; and may be read with as much advantage by our countrymen at home, as by those in India.

"I have endeavoured to set before you with all plainness and fidelity, the most striking and direct evidences of the divine origin of our holy religion. It is my duty now to remind you, that if it be divine, it is to all who hear it of supreme authority and universal obligation. We have seen that this Gospel at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also himself bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will.* Unto you is the word of this salvation sent. Let it not seem strange to you that we, the ambassadors of Christ, should be anxious for the success of our embassy; and that, not content with delivering our message and establishing its authenticity, we should 'charge and exhort every man, that we may present every man perfect before God.'

"It is possible that the evidences of Christianity may be acknowledged, where Christianity itself is not received. It is possible that its divine excellence may be confessed by many who still resist its claims to their acceptance. It is very possible that the splendour and beauty of its revelations may play upon the fancy, but never reach the heart; that many may mistake the assent of the understanding for the full assurance of faith, and the transient glow of the affections for the cheerful and unreserved obedience of the heart. The Gospel of Christ is indeed the most perfect display of the divine attributes, the most stupendous exhibition of the power and mercy of God; but we are not unconcerned spectators of the scene: our own individual interests are deeply involved; we must be either the objects of his love, or the monuments of his wrath. We are called upon to contemplate and admire the wonderful plan of human redemption, but it is that we may believe and obey. The wisdom of

God is proclaimed to us; but it is that we may be made wise unto salvation. We are told of the humiliation and the sufferings of Christ, not to excite our wonder and sympathy, but that whosoever believeth on him might have eternal life." P. 79.

To these sentiments we cordially subscribe. If the Gospel is thus faithfully preached to the British residents in India, the work of conversion among the Hindoos will be more easily and effectually performed. The practical influence of Christianity, we may hope, will be more apparent; and a visible improvement in the habits and sentiments of Europeans, will operate upon the native mind as the strongest recommendation to our religion.

The Universal Diffusion of the Christian Faith considered, in a Sermon, preached in the Parish Church of St. Martin, Leicester, on Friday, November, 24, 1823; being the Third Anniversary of the District Committee of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, established in the County of Leicester. Published at the Request of the Members present. By the Rev. Gilbert Beresford, M.A. Rector of St. Andrew's, Holborn. 8vo. Pp. 28. 1s. 6d. Rivingtons. 1824.

WE know not which to admire most in this Sermon—the elegance of its style, or the soundness and piety of its matter. The introductory remarks on the character of the Royal Psalmist's inspired compositions; the transition from the works of nature to the works of grace, graciously intended by their great Author to be co-extensive with the former; the powerful aid, under God, afforded by the religious Societies, connected

* Heb. ii. 4.

with the Church of England, to hasten and perfect this extension to the utmost boundaries of the earth, and the impressive appeal to every true Christian to support to the utmost of his power these Societies in their labours of love, are successively made in so masterly and feeling a manner, that the effect on the audience must have been, what we have reason to know it was, great and most beneficial. Sermons such as these cannot but be productive of good; they raise the character of our Church while they display at the same time the value of those Societies that act under her rulers, and in strict accordance with her principles. We are satisfied that these Societies only require to be known, and popularly and fully placed before the public, to be supported with all that zeal and liberality which are characteristic of this country. We do, therefore, most earnestly call the attention of our readers to the Sermon before us, not only on its own account, as a composition, but as presenting a just and compendious view of the objects and operations of the Societies for Promoting Christian Knowledge, for the Propagation of the Gospel in Foreign Parts, and for the Education of the Poor in the principles of the Established Church. These Societies, well supported, leave nothing to desire: by these our Church is enabled to *train up the young in the nurture and admonition of the Lord*: to supply the Scriptures, the Liturgy, and books of religious and useful knowledge to the old; and to extend in proportion to the means and opportunities afforded the blessings of the Gospel to every nation under heaven.

We extract the portion of the Sermon which chiefly relates to these.

"It can hardly be necessary for me to dwell at greater length on the origin and general designs of the two Religious Institutions, which have been for more than

a century fostered in the bosom of our National Church, and, for the important and extensive aid rendered to her sacred cause, are justly esteemed among her brightest ornaments, and her strongest bulwarks. The characteristic features of each have been ably drawn by those*, who have gone before me on occasions similar to the present; and if I should pursue the same track, I could not, in justice to the cause I advocate, deviate much from the language of accurate representation of the nature of these Institutions, or from the argumentative and affectionate appeals made in their behalf. These addresses have assumed a printed form, and are in the hands of many of my hearers; and to them may be ascribed, as well as to the countenance of distinguished rank and virtue †, a more numerous and respectable assembly on the present day than has been witnessed on former anniversaries: and hence we venture to augur increased prosperity to Institutions, inseparably connected with the welfare of the country, and the peace of the Church.

"It happens that I have frequent opportunities of observing in detail, the proceedings of 'the Society for Promoting Christian Knowledge,' and can bear ample testimony to the efficiency of its operations. Its general meetings for foreign and domestic purposes, as well as those of its several committees, are held within the parish intrusted to my charge, and in the immediate vicinity of my own Church. So that, considering it not only as a *neighbour* of a most interesting character, I am naturally become anxious for its progress and,

* "I particularly allude to a Sermon, preached at the Anniversary in 1822, by the Rev. F. Merewether, Rector of Cole Orton and Vicar of Whitwick, Leicestershire. A clergyman, not more distinguished by the warmth of his unwearied zeal for the prosperity of every institution connected with the Church, and for the religious welfare of every member of his important cure, than for the sound discretion, unaffected benevolence and solid attainments, which combine to characterize the true English parish priest."

† "The true member of the Church will hail with delight every token of increased interest, manifested for our Ecclesiastical Establishment by the rank and property of the country. My belief is, that such aid as they can now render to the Church never was more wanted—never could be more serviceable."

general welfare; but have learnt to esteem it, in some sort, as a *parishioner* actively engaged in aiding my ministerial duties, facilitating the intercourse between the pastor and his flock, communicating its valuable treasures of Christian knowledge on the easiest terms, to thousands around me. 1st, In the Central School of the kingdom, in which, from local circumstances, a great majority of the children are my parishioners. 2dly, In a branch of the City of London National School, accommodated in my parish Church. 3dly, In my own Parochial School, where 230 children are not only instructed in the books supplied by the Society; but on quitting the School, are furnished with Bibles and Prayer Books, at the usual reduced prices, to carry with them into whatever situation of life it may please God to call them. To this account I may add gratuitous grants of the Holy Scriptures, and other publications, made by the Society, to the workhouses, ulms-houses, and the indigent classes in general within the parish, so far as its means will allow.

"These extensive aids, rendered by the Society to the parish of St. Andrew, Holborn, have established a claim upon my gratitude to make known its worth, and to declare to others what I firmly believe myself, that it is a most valuable ally of the Church, a faithful dispenser of evangelical knowledge, and an instrument in the hand of Providence, for checking superstition, infidelity, and schism; and for promoting the stupendous plans, which the God of our salvation hath devised for the conversion of mankind. This may sound like the language of adulation in the ears of those who are strangers to the principles by which the Society is governed, and to the connection it maintains with 'the National Society for the Education of the Poor,' as well as with 'the Society for the Propagation of the Gospel in Foreign Parts.'

"I request your attention to a brief account of its influence in these two relations; and would preface what I have to say with one or two observations on the present state of our own country. Whether we contemplate the immense increase of our population, far beyond the existing means of instruction under its regularly appointed ministry, owing to the want of church accommodation; (a want, however, which we trust in God will be soon in some degree supplied) or, whether we look at the great consequent increase of Separatists from the Establishment; or, at the incalculable power of the new mechanism at work for the instruction of the lower or-

ders; or, at the diffusion of information of every kind through the medium of a bold and free—too often, I fear, a venal and mischievous press; or, lastly, whether we regard the unceasing and unprincipled efforts of the disaffected and the lawless, of profane persons and unbelievers, to contaminate the public mind, and poison the sources of moral happiness; to whichever of these points we advert (and no one duly impressed with the feelings of a religious and responsible being can be insensible to their momentous influence on social order, and the present and future happiness of the community,) we shall be consoled by the reflection, that there is a Society fortunately influential, by the indefatigable activity of its direct exertions, and those of its subsidiary committees, in almost all parts of the kingdom, and the foreign possessions of the Crown; by the enlargement of its designs on every new increase of its resources; by a Society under the guidance of sound discretion, disinterested benevolence, and inostentatious piety; consisting of clergy and laity, who devote much of their time, their talents, and their labours to counteract, what is most to be dreaded, the effects of irreligion in general, and of hostility to our Establishment in particular; and who spare no pains to give a right direction to a system of education, which without such direction, might prove a greater curse than ignorance; and instead of helping to fix sound principles of religion in the minds of our population, tend to the subversion of all religious principles whatsoever. For instance, not fewer than 350,000 children are daily educated in schools, united with the Society for the Education of the Poor in the principles of the Established Church, and on a plan, which for the rapidity with which it conveys information, and for the efficacy with which it impresses on the memory, has no parallel. Now what would be the consequence, if false principles of religion, and a spurious morality, the visionary fancies of the enthusiast, or the cheerless dogmas of the fanatic, were so propagated and enforced? What but disorder, disunion and error?

"But, behold, on the contrary, the

* "I allude particularly to the establishment of Parochial Lending Libraries, by means of which, as well religious books as those of innocent recreation and instruction, are communicated to the lower orders with extraordinary facility and the best prospect of success.

Holy Scriptures, the Book of Common Prayer, that wholesome comment on the Sacred Text; tracts doctrinal, devotional, and practical, adapted to all capacities, and suited to all conditions and exigencies of human life, which have passed a three-fold scrutiny of able and pious men, and have the surest guarantee for their beneficial tendency that human caution can suggest: behold these distributed by the Society for Promoting Christian Knowledge, with an almost unbounded munificence; and these the *only books* that *can* (according to the terms of union) be admitted into the National Schools.

"And what is the result we may reasonably hope for, of limitation on the one hand, and liberality on the other! What but an increasing knowledge of the Word of God! An increasing desire to do his will! An increasing attachment to our Apostolic Church, and to that form of civil polity, with which it is combined! which in their union are the glory and blessing of our own country, and the admiration of all civilized nations; which have kept their seat, unmoved, amidst the wreck of other states, and *may be destined* in the councils of the Most High to accomplish a final triumph over the powers of darkness. For it is scarcely to be believed that this small island which we inhabit, this speck in the "broad sea," should have attained to her present height of temporal grandeur, and have subjected to her dominion such extensive territories, as she possesses in all quarters of the globe, unless it were to answer some special design of Providence—We see this country the depository of the wealth, the science, the commerce of the world; the exuberant parent of every form of charity that can alleviate, approve, and advance the condition of humanity. Is it for the purpose of a transient glory, that she has been allowed to accumulate on her shores the treasures of the gorgeous East, and the luxurious produce of the Western hemisphere? And will all the splendour of her achievements in arts and arms be dissolved, like a baseless vision, and leave no trace of them behind for the benefit of generations to come? Have we so long encircled by our shores the pure form of primitive Christianity, and upheld our Protestant Church in the beauty of holiness against the insidious attacks of internal enemies, and the undisguised assaults of revolutionists and infidels; and all for the exclusive benefit of so small a portion as we inhabit of the globe?

"It is not for us to pry too curiously

into 'the times and seasons, which the Father has put in his power;' but without presumption be it said, that at no former period, since the miraculous and extraordinary interposition of heaven for the propagation of the Gospel was withdrawn, has there been so much reason, as at the present time, to hope that by the agency of human means, God 'will shew wonderful things in righteousness,' diffuse the light of the divine truth, dissipate the mists of error, and chase the phantoms, which ignorance and superstition generate, from the face of the earth. These hopes have their main foundation in 'the sure word of Prophecy,' which so pointedly, so repeatedly, in the most specific, and the sublimest terms, predicts the accomplishment of this great scheme of Providence. For 'the everlasting Gospel shall be preached to every nation, and kindred, and tongue, and people *.' 'And the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ †.'

"These hopes find further encouragement in the new method for inculcating knowledge, which has before been mentioned, and to the efficacy of which no limit can be assigned. This method of teaching, it will be recollected, was an offering from the East. We have already, in this particular at least, given back to her her own with usury. Under the joint auspices of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, the Madras System, sanctified by its union with our Ecclesiastical Establishment, is making a surprising progress in the three presidencies of India. They have long supplied the dependancies of the Crown of England on the American continent, and the adjacent islands, with the means of religious instruction, according to the doctrine and discipline of our Church. Upwards of eighty missionaries are there employed. They have contributed their aid to the erection of churches, the circulation of the Scriptures, Prayer Books, and religious tracts. Under their patronage, the National System of education has, of late years, been introduced into the three principal provinces dependent upon England; and the advantages already derived from it, sufficiently prove its great influence in the great improvement of the moral and religious habits of the people ‡. But the great field of their

* Rev. xiv. 6.

† Rev. xi. 18.

‡ See Reports of the Society for the Propagation of the Gospel, &c.

operation is British India. A scion from the Church of England has been planted in Hindostan by the hand of that distinguished labourer in the vineyard of God, whose comprehensive and enlightened mind devised a scheme for imparting the light of Christianity, that has been the admiration of all classes of Christians, and when in full operation, the trust, will not disappoint the expectations that have been formed.

"With an energy, and a devotedness to the cause of Christ, worthy of the Apostolic age, this mitred Missionary traversed his enormous diocese, obtained an intimate knowledge of its internal condition, and more than redeemed the pledge given to the Society which so anxiously watched for the result of his labours. He has been cut off in his holy career; it has pleased God to take him to himself. But dead he still speaks to the millions of India in the wisdom of his scheme for their conversion, and in that noble monument of his taste and genius the Missionary College, near Calcutta. Another monument is about to be raised to his memory in the Cathedral Church of St. Paul.

"But we anticipate for him more durable memorials than these, in the indelible gratitude of the converted idolater, in the annals of an evangelized continent, and in the eternal records of heaven. 'Quicquid amavimus, et mirati sumus, manet, mansurumque est in animis hominum, in æternitate temporum, famâ rerum *.'

"To supply the vacancy made by his lamented death, another prelate, highly qualified, we believe, to prosecute the mighty work, has left our shores. He, like his predecessor, received his valedictory address within the walls, which himself called 'sacred †,' of the Society for

Promoting Christian Knowledge.—'Sacred, considering the purposes to which they are devoted, and the prayers by which they are hallowed.' For all the business there transacted, begins and ends with prayer. Its members of the same communion, acknowledging one faith, one baptism, and one Lord, can conscientiously bow together before Him 'that heareth prayer,' and with heart and voice in unison implore the 'hastening of his kingdom.' Beginning from God, they humbly hope to be 'workers together with God,' and with the sanction of divine co-operation, to bring to a glorious issue the great enterprise they have taken in hand, involving the edification, security, and increase of the Church of Christ in our own country, together with its establishment and enlargement in our foreign settlements, and in the widely extended regions subject to British influence, in almost every quarter of the habitable globe.

"Thus these two Societies, coeval in their origin, and consentient in their missionary characters, like two noble rivers, unite themselves in a common channel, without the noise and foam of the torrent: no shattered fragments mark their course. They flow on, in a majestic stream, the medium of conveyance for the choicest gifts of heaven, enlightening and enriching the regions through which they pass. May they still flow on, daily receiving fresh supplies of strength, nor terminate but in the fulfilment of that encouraging prediction, 'The earth shall be full of the knowledge of the Lord, as the waters 'cover the sea!'" P. 13.

We most heartily join with Mr. Beresford in his concluding address.

* This monument, to the memory of Bishop Middleton, is to be erected at the joint expence of the Members of the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel, by the first of living artists; and is intended, by the simplicity of the design, to hand down to posterity the gratitude of the present age for achievements rarely equalled in the annals of the Church, and to operate as an incentive to exertions of the like unbounded beneficence, and piety, and wisdom.

† Tacitus in vita Agricola.

‡ See Bishop Fisher's answer to the address of the Lord Bishop of Bristol, on the day previous to his departure for India,

"As patriots and philanthropists you will unite in their enlarged and benevolent views. As Christians, you will seek to acquit yourselves of some part of that responsibility, which attaches to your station, and thus, in the way most efficacious, next to personal example in holiness and virtue, you will assist in promoting religious knowledge and religious practice, and prepare yourselves for the solemn account in the great harvest of righteousness, when the final distinction shall be made between the chaff and the sound grain, by that impartial Judge, who will

in the interesting Report of the Society for Promoting Christian Knowledge for 1823.

reward every man according to his works, without respect of persons.

"As members of the Church of England, you will never forget that that Church should be not only the sanctuary of sound doctrine, but the centre of union, and the seat of charity. The discordancies, inconsistencies, and contrarieties of opinion subsisting in the various sects without her pale, should serve as continual motives for concord and exertion to those within. Between the extremes of error, which unhappily prevail in this land of freedom—where too many imagine themselves authorized to worship God, not as He has required to be worshipped in his revealed Word, but according to any dictates of their bewildered fancies, and rend in pieces the body of Christ, 'the Church of God, which he hath purchased with his own blood' by their widely opposing tenets—the middle ground of truth should be kept in the meekness of wisdom by the members of the Church. With the law of love for their guidance, their only strife should be in offices of love, and for the prize of holiness. So would the influence of religion spread rapidly

* Acts xx. 28.

among our own people, and more zeal be testified to promote the Redeemer's kingdom in foreign lands. It would not be only an annual subscription we should give, in behalf of those important designs, which we have been recommending; nor the occasional donation to further their efficacy; but the actual exertions of each member individually in that sphere, wherein he is appointed to move, would help to transfuse the spirit of piety and charity kindled in his own breast to the breasts of others. Thus would the engaging form of our holy religion defy the imputation of formality, and the scandal of being a political establishment; and with all her fair appendages, her simple but solemn rites; her converting and confirming ordinances; her font and her altar; her creeds and her common-prayer—with these for her handmaids, she would go on to new conquests over the hearts and affections of men—her triumphs would be seen far and near—acknowledged as the genuine descendant of heaven, the offspring of holiness and truth, all the inhabitants of the earth, as many as experience the sweet vicissitudes of day and night, would call her blessed; and from the rising to the setting sun her name would be glorious." P. 25.

*Memoir of the Rev. Duke Yonge,
Rector of Sheviok, in the County
of Cornwall, and Vicar of Corn-
wood, in the County of Devon.*

IT is a common and true observation, that the biography of eminent persons belongs to their country: a faithful portraiture of their actions, their habits of life and modes of thinking, of the difficulties they have surmounted, the snares they have avoided, and the temptations they have resisted, seems to be the best means of extending the benefits which they have conferred on society, by at once provoking and facilitating the imitation of those who may come after them. These reasons appear to us to apply with

peculiar force in the case of good men of ordinary means and acquirements in the middle classes of life. Their story, indeed, wants the brilliant interest of the biography of great men; but examples are useful, in proportion as they are generally imitable. Few of us can ever hope to be illustrious as generals, statesmen, or writers; but we may all become good and useful in our respective stations; and the example of one who lived in the same rank with ourselves, eminent only for superior goodness, applies itself to every one of us, may be useful to us all, by challenging our zeal and industry, encouraging our hopes, and smoothing the path for our progress in virtue. It is on this

principle that we present to our readers the present Memoir: we have drawn it up partly from our own knowledge, and partly from unquestionable documents and authorities; we trust we shall not be thought to dwell on them at too great length, or to attach undue importance to the subject. Certainly we write under feelings of great affection and veneration, but we write also under a sentiment of great responsibility;—we would far rather say too little than too much, for exaggerated praise of himself would have been the last thing which the subject of our Memoir would have been willing to pardon;—the truest and the simplest statement will be the most just to his memory, and of the greatest use to society in general.

Duke Yonge was born at Puslinch, the seat of his father, the Rev. John Yonge, on December 3, A.D. 1750. He was the youngest of three sons; and, after such education as the free school of Plymton could afford, he went with his second brother, James, to study medicine and surgery under the roof of his uncle, Charles Yonge, then a surgeon and apothecary in great practice at Plymouth. After a few years thus spent, the prospects of James were suddenly changed by the accidental death of his elder brother, John; and he was removed to the University of Oxford, that he might take orders, and fill the living of Newton Ferrers, the advowson of which had descended to him as part of his patrimony. Duke Yonge, who was affectionately attached to his brother James, upon this renounced also the profession for which he had been preparing himself, and accompanied him to Oxford. They both entered at University College, and became the pupils of the present Lord Stowell, and contemporaries of Lord Eldon, Sir W. Jones, Sir T. Plumer, and the many other dis-

tinguished young men who then adorned that Society. He took the degree of A.B. there, June 13, 1775, and that of M.A. at Sidney Sussex College, Cambridge, in 1782; at the age of twenty-four, in the year 1774, was admitted deacon upon the populous curacy of Charles, in Plymouth; and, in 1776, was ordained priest upon the curacy of Yealmton, in that neighbourhood. In the following year he married Catharina Crawley, sister of the late Sir Thomas Bolvey Crawley, of Flaxley Abbey, in Gloucestershire, by whom he left four sons and four daughters surviving him. His mother had been a Miss Duke, of Otterton, in the county of Devon; and, in 1783, the vicarage of that place, which was in the gift of her family, becoming vacant, he was presented to it. In 1793 he effected an exchange with the incumbent of the vicarage of Cornwood, his principal object being, as on a former occasion, to bring himself near to his brother James, then residing at Puslinch. Here he lived uninterruptedly till his death for thirty years. In 1808 he was presented to the rectory of Sheviok, in the county of Cornwall, by the Right Hon. R. P. Carew, who had been his school-fellow at Plymton, and college mate at the University, and with whom, to the day of his death, he maintained an intimate and unbroken friendship. He died, after a lingering illness of many months, at the age of seventy-three, on December 3, 1823, the anniversary of his birth-day.

The events of his life are thus summed up in a very few words: they flowed on in an even tenor; many worldly blessings were bestowed on him, and his afflictions were only those natural dispensations of Providence which every man who lives so long as he did must expect to receive, and which his cheerful temperament and intimate belief in religious truths enabled him easily to bear.

His habits of life were also simple and uniform: he rose early, and generally turned the key of his study door at seven for his private devotions; at eight he summoned his whole family to prayers; after breakfast he returned to his study, where he generally applied himself to his Bible and to sacred reading till twelve: then he went out to visit the sick and infirm of his parish, or to transact such other business connected with his situation as required his presence. He liked to dine at three, and wherever and so far as it was in his power he adhered all through his life to the early dinner hours which were usual when first he entered into society. Being of a cheerful temperament, and fond of social intercourse with neighbours and friends, he very much disliked the introduction into the country of those late hours which, while they broke into the order of families, seemed also contrived under the notion that all visiting was a tax and burthen, and that the guests were to be kept the shortest possible time in the house. We mention this circumstance because we think it not so trifling as it may appear at first sight: if it be not one of the causes, it is, at least, a sign of that great change which has been working in country habits, by which they are daily becoming more similar to those of the city, without the same reason or excuse, and losing much of the simplicity which was their greatest charm. Generally, excepting when any of his sons were at home, or when he had any occasional visitors, he retired to his study after dinner until summoned to tea; after which time he mixed in the conversation of his family, or read some work of lighter literature: at ten his family were summoned to prayers, and he retired to rest soon after.

But he was no slave to his habits, nor did he ever suffer them to interfere with the wants or claims of

others. Thus his mornings were often almost entirely occupied in settling the disputes of his neighbours, and in discharging the duties of a magistrate. For very many years he acted in the commission of the peace; and he acted, at once, such an acquaintance with business, such a clear mode of seeing and explaining things, with such a prompt decision, and such a general reputation for integrity, that he was the only lawyer in his parish, and was very much resorted to, on all occasions in which the interference of a magistrate was necessary. His early studies in medicine made him, too, in all common cases, the only apothecary in his parish; and he was ready, at all hours of day or night, in spite of any engagements, to attend the sick in any part of his scattered and wild parish. This he did upon principle. In some loose papers which were found after his death, he expresses himself on this subject thus: "When called to visit a sick person, by night or at any time whenever it may, from circumstances, be disagreeable to me, let me reflect what great things my Saviour hath done for me; that the apothecary or the lawyer, for a piece of money, would not hesitate a moment, but be glad to be so called; and shall not a nobler principle than avarice, or the reward of money, make me more willing to obey the call?"

His manners in general (and the observation will equally apply to his performance of his church duties) were simple and plain, but affectionate and energetic: he feared not, either in or out of the pulpit, to hold the language of reproof where he thought circumstances required it, and himself authorized to use it; but he was known to act from motives so pure, and his character stood so high, that few were long offended with him on this account. He was fond of simplicity and plainness in all things—in his furniture,

his liveries, (from which, some years after he settled at Cornwood, he stripped all the lace,) the apparatus of his table, and his own attire. No severity of weather ever induced him to go to Church in his carriage; he always walked; and he specially directed, in two papers, written at intervals of twenty years, that no coach or hearse should be used at his funeral, but that he should be carried by twelve poor men of the parish, whom he named, and be buried in the church-yard. Yet, rigid as he was in denying to himself the slightest superfluous expence, he was indulgent to all the innocent wishes of his family and those about him. Liberal in the education of his children, he furnished also amply the means for every innocent or suitable accomplishment, recreation, or pleasure. Neither his temper nor his religion were gloomy or austere; he thought, that to use this world as not abusing it, was one mode of showing a grateful sense of God's goodness.

It was impossible not to know, generally, that his charities were large and constant; because, not only in his own parish and neighbourhood was his hand ever open, but his contributions to all useful public institutions, and on public occasions, were of the most liberal description. But few had any idea of their extent, or the wise system on which they were regulated; and none, not even the wife with whom he lived so many years in the most entire confidence, knew their whole extent, till the same papers to which we have once before referred were found after his death. From these it appeared, that, for the last twenty-five years of his life, he had devoted, with a very slight reservation, the whole of the income which he derived from the Church to purposes of charity. In August, 1797, he writes thus: "I am now forty-six years old; I have been blest by the kind providence of God with more

of the good things of this life than I could reasonably desire or deserve; a plentiful supply, not only of the necessaries, but even the conveniences and luxuries of life, and almost an uninterrupted course of health to enjoy them. What reflections ought to arise in my mind? Gratitude and thankfulness to God the giver of all good things. What return ought I to make for his blessings? I surely ought to make my whole life a course of pious praise to him; and, since I have it not in my power to give any more substantial mark of my gratitude immediately to him, I ought to contribute towards bestowing comforts on my fellow-creatures; for God doth not open his hand to fill a few with good, but that all his creatures may be partakers of his bounty: and my blessed Saviour hath declared, that inasmuch as we do acts of kindness and charity to our fellow-creatures, he will consider those acts as done unto himself.—I am, therefore, in the eye of reason, as well as religion, but a steward of these good things; and it is incumbent on me to employ them with moderation and thankfulness upon myself, with prudence to encourage honest industry, and to relieve the necessities and wants of those who need. May God, of his infinite mercy, give me grace always to remember these things, and to act accordingly, that I may be able to give an account of my stewardship."

In May 26, 1798, appears the following entry: "It is my resolution to bestow upon useful works, for the benefit of others, the emoluments arising from this living of Cornwood, which shall accrue after Lady-day, that is to say, which shall be payable at Michaelmas next, only deducting the interest of 500*l.* laid out upon the house, and the insurance fee of 17*l.* 18*s.* 6*d.* for my life. I mean by useful works, such as making a granary, &c. by

which the poor may be benefited, or any charity; my intention being not to enrich myself henceforth by any emoluments arising from the Church. So, too, I may, in case of infirmity, apply part to the stipend of a curate. And I shall account to this dedication the rent of the glebe, at the value put upon it by the surveyor. May the Almighty accept this humble mark of my gratitude, which I offer to his service for all his gifts to me. And let me not think, at any time, if proper objects demand more, that I am to be restrained by this sum: may He ever give me the spirit to consider all I have as his bounty, which he hath a right to reclaim; but, on the other hand, if I should fall into distress, and this should remain, I do not mean that I have so bound myself that, in such a case, I am not at liberty to appropriate to my support this income, which would then become necessary."

We hardly know which to admire most in these extracts, the piety and liberality, the practical faith in God's bounty, and the grateful return made for it, or the simplicity and good sense, the total absence of all fanaticism, and the adherence to the plain domestic duties of a father and husband. Mr. Yonge, at this time, had eight children, many of whom were in the course of receiving an expensive education; and, therefore, though God's bounty was predominant in his thoughts, and he was most anxious to manifest his sense of that bounty, yet he knew that he was bound to protect his own household, and that he had no right to be generous to others at the expence of justice to them.—But these extracts furnish us with another trait of his character, which it would be injustice to his memory to omit; and, if these pages should happen to fall under the eye of the person alluded to in the anecdote that follows, we trust he will acquit us of any design to wound his feel-

ings;—we should ill have studied Mr. Yonge's character, and to little purpose, if we could be actuated by any such intension. Some years after the date of this last entry, a portion of underwood of one of the tithe-payers of Cornwood was cut, and the tithe was demanded; it was refused on a mistaken notion that no tithe was due. Mr. Yonge, in repeating his claim, observed, that he was not at liberty to concede a matter of right, which might prejudice his successor; the tithe-payer, in his answer, which was by letter, said, he felt indignation at this hypocritical cant; and, in a subsequent letter, said, that he applied that expression to a man who, under the specious pretext of protecting the rights of his successor, was really securing a little sordid *gain for himself*. How little did he know the man whose motives he thus condemned. Mr. Yonge was wounded, and, to his family and common friends, complained of the harshness of this insinuation; yet, to no one, not even to his wife, did he state the fact, which would have put the charge to silence in a moment, that at that moment he was, and for years had been, only the steward of these tithes for the poor.

The course which he adopted with regard to Cornwood, he, for the most part, pursued with regard to the profits derived from Sheviok; at least, he adhered to his resolution of not enriching himself by any emoluments arising from the Church.—In disposing of this income he comprehended the adjoining parish of Autony, of which the patronage belongs also to Mr. Carew, and which had been conferred on his (Mr. Yonge's) eldest son. His object seemed to be to improve the two parishes and the Church property to the uttermost: thus he contributed largely to the erection of a free chapel in the populous hamlet of Torpoint, in the latter parish, which lies at an inconvenient dis-

tance, and is of too great magnitude for the parish Church.

From the preceding anecdotes our readers will be prepared to expect considerable caution and a prudent system in the distribution of his charities. A main object with him in his own parish was to do nothing which might entail a permanent burden on his successor, whose circumstances might not enable him to bear it so well as his own. Another rule was to avoid as much as possible absolute gifts, but to make the party relieved in some measure earn his charity by labour, or other compensation, however unequal in proportion. Thus he established a shop in the central part of his parish, for the sale of strong and common articles of clothing at a reduced price; he built a granary, in which he laid up corn at the cheap season, and sold it at a reduced rate to the poor in seasons of scarcity. The fuel of the lower orders of the parish is, in general, the turf and peat cut from Dartmoor, and there stacked to dry; but in wet seasons the ground is too soft to allow this to be brought home. On such occasions he stimulated all the farmers and the gentry to join in the supply of coals; the former, who were sufficiently obliged to him in the matter of tithes, freely rendered their assistance in drawing them home from Plymouth, a distance of eleven miles, while the latter willingly co-operated with him in supplying the means of purchasing them; and these were sold to the poor at as low a price as the turf and peat would ordinarily have cost. Education, food, and medicine for the ignorant, the poor, and the sick, he attempted to provide in his life-time, partly by a school, which he built and supported, and partly by his personal relief and attendance; and he left an estate in the parish, and a sum of money for the maintenance of the school after his death, and the supply of medical attendance for

the sick and poor not receiving relief from the parish.

Mr. Yonge could not be called a deep scholar, his education had been too irregular, and his habits of life too practical and active to admit of that; but his general literary acquirements were very respectable. His reading was various and extensive, and in his own profession embraced the deepest authors; what he read, he understood clearly and remembered distinctly; the effects were visible in his sermons and conversation, though there was a total absence of all ostentatious exhibition of learning. He from time to time published short addresses to his parishioners and the lower orders, in vindication of religious truths and practice, which were, like his own character, manly, sensible, and simple; he published also an admirable manual for the use of the prisoners in the county gaol*.

We feel that we have already extended this Memoir to a great length, yet a very interesting part of it remains to be written. In one of the extracts which we have given, it has been seen, that he acknowledges gratefully the blessing of good health; this he had enjoyed for more than seventy years, his great temperance strengthening a frame in itself but slender; when about November 1822, he began to perceive some difficulty of breathing; this was at first but occasional and trifling; but in the spring of 1823, it made considerable advances, and symptoms of a disease of the heart began to shew themselves. At this time it was thought proper to communicate to him the precariousness of his situation, which he easily perceived; and he had so lived, that death could not come upon him wholly unprepared. It was now, however, his main object to set his

* This latter Tract has been recently placed on the Catalogue of the Society for Promoting Christian Knowledge.

house in order, and to make himself ready for his departure, not merely by prayer and meditation, but by the active performance still of every duty to which his strength was equal. On a loose scrap of paper was found the following prayer, probably written at this time.

"O merciful God, to whom I owe every blessing, which I have received, have mercy upon me; pardon, O Lord, for thy blessed Son Jesus Christ's sake, the manifold offences by which, in the frailty of my flesh, I have in thought, word, or deed, offended against thee. I heartily confess my transgressions both of omission and commission; let the blood-shedding of my Saviour blot them out, that they appear not against me at the day of judgment. And if it be thy good pleasure that my present sickness be unto death, strengthen and support me in the hour of trial, that I may bless thee to the last for all thy bounty, and resigned, without a murmur, to thy dispensation, heartily pray that thy will may be done. Extend thy blessings to my wife and children, support them with thy aid in their affliction, nourish them through this life in all goodness, and finally bring them to everlasting happiness, through Jesus Christ."

At the same time he was anxious, while his strength remained, to preach once more to his parishioners; in the execution of this trying task, he displayed the same simplicity, and manly good sense, which characterized him on every other occasion; he did not seek an opportunity to shed or excite *useless* tears, or to make a theatrical display; he was alone intent on producing a useful result. He did not once advert to his own situation, or take a formal farewell. His text was, "Thou shalt love the Lord thy God with all thy heart," &c.; the love of God he considered the proper foundation of all religion, the

proper motive of all actions, and he was anxious once more to press this doctrine upon those who had for so long a time been specially committed to his care. Once, for a moment, in exhorting his flock to this fundamental duty, his feelings overcame him; but the intensity of his spirit bore him up, and he delivered his last sermon with more than usual energy and power.

During the summer his complaint increased upon him, and the members of his family assembled round him, but imperious duties prevented some of them from remaining long with him. On the same paper from which we copied the last prayer, we find also the following:—"I bless thee, O God, that I have lived to see my dear children once more all assembled together; O preserve them, I beseech thee, by thy Grace, from all evil that may endanger their everlasting salvation; watch over and protect my boys who have now left me, and train them up in virtue, truth, and righteousness; so guide them all by thy providence that they may set their hearts upon thee, their affections upon things above, and having in godly soberness and virtue passed through this life, receive them, O Lord, to thine eternal glory, through the merits of Jesus Christ."

In the rapid advances which his disorder made, his strength and bodily activity declined apace; so long as he was able, he persevered in dining with his family down stairs; but he had much suffering to undergo, the effects of the complaint, among others, being nervous and depressing. He began to pray earnestly for his release, fearing that he might not have fortitude and patience enough for a protracted trial. For the last three months of his life he was confined to his bed-room, where he was too weak to interest himself in reading; but in discussing and enforcing the doctrines of Christianity, in pointing out to his children the duties of life, and in dwelling

on the goodness of God, he lost all sense of weakness, and seemed to exert increased earnestness and power. At the close of these conversations he would often say, "I cannot account for my feelings, I cannot express how comfortable, how composing, are these conversations to me; I could go on for hours talking thus. Tedious and distressing as every minute commonly is, I am astonished to find how time has run on. Such tranquillity and absence of pain I did not expect while alive. I thank my God for it, my dear and merciful God and Saviour." Even at this time he neglected none of the duties of his parish which he was capable of performing in his bed-room; and only a very few days before his death he regulated the provision of fuel for the poor for the winter.

His family preserve as a relic his last hand-writing; the subject of it was in character with all the rest that we have narrated; it was as follows:—"Faith—most firmly I believe that my Saviour Jesus Christ came into the world as the promised seed, through whom all nations of the earth should be blessed, according to the promise of God; and by his precious blood-shedding on the cross, confer on all the world the benefits of his Passion. Most firmly (almost with the faith of a martyr) do I believe his impressive declaration to Mary, 'whosoever liveth and believeth in me shall never die; he that believeth and is baptized shall be saved;' this is the"—here he laid down his pen through weakness, and said, "I can write no more."

This was written on the 29th of November; his end was fast approaching. On the 2d of December several of his children, and one nephew, to whom he had been a father, and who loved him as a child, were assembled round his bed after dinner, and he renewed a conversation which he had engaged in on the morning; the subject was the

necessity of making the love of God the motive of all our actions. This was his favourite doctrine, it had been, as we have seen, the topic of his last sermon; and he pursued the course of a long life, constant, gradually made it become the ruling principle of all his thoughts, words, and deeds. He founded it on the love of God to man; the inconceivable immensity of which, he would say, had more often brought him to a pause, than all the objections of all the sceptics which he had ever heard or read. Upon this occasion he said, "he was anxious they should all know what a different view he entertained of life and eternity, now that he was on the point of quitting the world, from that which he once had, though he had always endeavoured to look on life in its true light. Many of my actions," said he, "which were undertaken as commendable, which my reason seemed to approve at the time, now wear a very different aspect; for although they did not spring up from any bad impulse, yet they seem now to have been deficient in that true groundwork of Christian conduct, the love of God." Again and again he repeated, "I entreat you, my dearest children, always to love God with all your heart, all your soul, all your mind, and all your strength, not partially and with uncertainty, but wholly and with all your heart. I," said he, "have not loved God on all occasions, as I hope I should do if life were to come over again, for my whole life has been one uninterrupted course of blessings. God, indeed, deserves our love in a way that far exceeds our comprehension, but still we may bring ourselves to love him far beyond all other things. He has directed us to call him our Father—these two words speak volumes; they are the most perfect representation of God's dealing towards us that can be conceived."

After a pause, he entreated them

always to make religion a cheerful service; "moroseness and austerity," said he, "are no parts of religion. Serve God and be cheerful, was Bishop Hopkins's exhortation, and it is the only way to be so. (This was a favourite saying of his.) I have myself always been brisk and cheerful—I may say volatile—but I could never perceive much of real cheerfulness in the gaieties and nonsense of the world; 'be not conformed, but be ye transformed,' and I now see more than ever how deceitful they are."

About this time a rattling in his throat was heard. "I may be mistaken," he said calmly, "but I think this tells me I shall not be much longer here, but I may be deceived. There is one point on which I now wish to lay a particular stress; and I entreat you all, whom I love to my heart, to attend to what I say; it is a very common fault, that cannot be too much discouraged; speaking ill of people behind their backs—evil speaking—all are prone to it; but considering how much we need forgiveness ourselves, surely we should be sparing to the faults of others."

When he had dwelt on this for some time, and with great earnestness, he prayed for a blessing upon all; and taking each separately by the hand, prayed that the love of God might rest upon them. "I will not detain you longer with the *psalm* of a dying old man," said he, "though I could run on for hours on this subject."

He then desired that little D——, (his eldest grandchild, a girl of 15) might be brought to him, and lifting up his eyes, when she was announced, said to her—"Ah, my little D——, are you old enough to remember the words of your dying grandfather? Let me entreat of you to love God beyond every thing; to love him with all your heart, and all your soul, and all your strength; do not let any thing ever prevail

REMEMBRANCE, No. 63.

with you to forget his love; let your religion always make you cheerful and lively."

Again he would have dismissed his children, but they were unwilling to leave him; after a few observations, he said, "that although he confessed the imperfections of his obedience, he still hoped for happiness, and anticipated it humbly, through the merits of a blessed Redeemer. That he had no fear to die, and trusted he should meet them all in the kingdom of heaven." Then with great fervour and animation he repeated several times, "God bless you all—God bless you all."

As they left the room slowly, and deeply affected, he said, almost with a gaiety of manner and tone, "You see I am like old Seneca, moralizing at my last moments, and wishing for my release; I would not procrastinate it, if I could."

He did not sleep much that night, as his breathing was difficult; on the next day he was much weaker, and spoke but little; at two a more decided alteration became visible; two or three times in a whisper he said, "I am dying;" and at four he was found to have "fallen asleep;" though at what particular moment it was difficult to say, so easy was his departure.

It may easily be imagined that the death of such a man, though long expected, would excite a strong sensation in his parish and vicinity. All ranks and classes were anxious to testify their sorrow, and do honour to his memory; on the day of the funeral the neighbouring clergy and gentry, at the request of the family, forbore, indeed, to come to the parsonage, but they fell in with the simple procession on foot in the road; the parishioners were all in their places in the church. It was an affecting sight, literally a weeping parish, with one heart and soul lamenting for their heavy loss. Nothing could exceed the decent and

A a

respectful exhibition of sorrow; the silence in so large an assemblage was only broken by the voice of the minister, and now and then the escape of bursting grief from some one of the nearer mourners. At quitting the grave, the people separated and went their way so mournfully and so quietly, that on looking up and seeing no one, it was difficult for a moment to fancy so many *had* been there.

We have now performed our task, an interesting task certainly to ourselves, we trust neither uninteresting or useless to others. It is hardly necessary to sum up the character we have have drawn, there is a singleness and uniformity about it which speak for themselves.

His children and friends will doubtless remember, with gratitude and delight, how happy he was in his life, and how blessed in his death—that God gave him the good things of the world in sufficiency for his own comforts, and for distribution to the wants of others; a frame of body healthful and active; and a mind elas-

tic and industrious; numerous friends; a united family; unsullied character; a heart penetrated with the love of God, faith unmoved by ridicule, unseduced by temptation, unawed by danger; hope that failed him not even in the pains of death, and charity that was never exhausted. These will be their after-thoughts, their great and enduring consolations, consolations that survive grief, or turn it into pious joy; for others, if we were to select the point of his character which might be most useful as a subject of imitation, it would be his persevering endeavour to fill his whole soul with the love of God; for this endeavour, once successful, was the fruitful source of all his other virtues; the love of God, the contemplation of his goodness, the meditation of his promises, made him set the true value on all worldly objects; it made him bold in the face of vicious example, persevering under sinful temptation, cheerful in all trials, charitable and affectionate to all men as fellow objects of the Divine bounty and love.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE having agreed at their last GENERAL MEETING to remove the Restriction, by which the Contributions towards the Erection of a Monument in the Cathedral Church of St. Paul, to the memory of the late LORD BISHOP OF CALCUTTA, had been limited to the amount of each Member's Annual Subscription to the SOCIETY, the Committee specially appointed to superintend the Erection of the proposed Monument, are happy in being able to announce to the Members the following contributions since the last advertisement:

	£.	s.	d.
Subscriptions already advertised	71	15	6
Rev. Dr. Butler	10	10	0
Rev. Henry Bassett	1	1	0
John Fardell, Esq.	1	1	0
Miss Goodwin	1	1	0
Captain Bilson	0	10	6
Rev. Henry Fox	0	10	6
Madras Committee	59	17	0
Grantham Committee	5	5	0
Peterborough Committee	1	1	0
Winchester Committee	7	7	0
Castor Committee	4	4	0
Maidstone Committee	1	1	0
Dover & Sandwich Committee	7	5	0
Merston Committee	5	0	0

	£.	s.	d.		£.	s.	d.
Lord Archbishop of Canterbury, in addition to a previous contribution . . .	100	0	0	Rev. A. M. Campbell ditto	5	5	0
Lord Bishop of Durham, do.	50	0	0	Rev. Dr. Richards . ditto	10	10	0
Lord Bishop of London, do.	50	0	0	Rev. T. Fuller . . ditto	5	5	0
Lord Bishop of Llandaff, ditto.	50	0	0	C. S. Strong, Esq. . ditto	5	5	0
Archdeacon of London, ditto.	10	10	0	Archdeacon of Middlesex do.	15	0	0
Archdeacon of Colchester, do	10	10	0	Thomas Croft, Esq. . ditto	1	1	0
Archdeacon of St. Alban's, do.	16	16	0	Rev. Dr. Gaskin . . ditto	5	0	0
Lord Kenyon . . ditto	100	0	0	Subscriptions received at the Office of the Society, 5, Bartlett's Buildings, Holborn; by the Secretaries and Treasurers of the Diocesan and District Committees of the Society; and at the Office of the Society for the Propagation of the Gospel in Foreign Parts, Carlton-Chambers, 12, Regent-street.			
Rev. H. H. Norris . . ditto	50	0	0				
Joshua Watson, Esq. ditto	50	0	0				
Rev. T. L. Strong . ditto	5	5	0				
Rev. W. R. Lyall . ditto	5	0	0				
Rev. Dr. D'Oily . ditto	10	10	0				

Ninth Annual Report of the Alford and Spilsby District Committee.

The Committee, after returning their sincere thanks to the numerous Supporters of this Institution, beg leave to inform them, that in the course of the year ending De-

cember 31st, 1823, Books and Tracts, to the amount stated below, have been issued from their local deposit, viz.

Bibles.	Testaments, Psalters, &c.	Prayer Books.	Other bound Books.	Tracts half bound, &c.	Total.
102	167	235	214	2537	3055
Issued in the eight preceding years,					
721	1215	1731	1906	19087	24660
Issued from the commencement of the Institution in 1815, to Dec. 31st, 1823.					
823	1382	1966	2120	21424	27715

Each Person, on payment of a donation or subscription of three shillings or more, is entitled to receive for the purpose of ORATORY DISTRIBUTION, or for sale on terms still lower than those of the Parent Society, books at the reduced prices, to the amount of two-thirds of his or her payment, provided application be made in the current year, viz. between the 1st of January and the 31st of December, both days inclusive.

The following comparative statement shows that, after the deduction of one-third for the general purposes of the Parent Society, the terms offered to subscribers are very highly advantageous; viz. if a subscription of £65. be remitted to the Society, books will be received at the reduced prices to the amount of £43. 6s. 8d. viz.

Reduced Prices.			Booksellers' Prices.		
	£.	s. d.		£.	s. d.
200 Bibles, demy, calf, at 2 8 —	26	13 4	the same at 5 6 —	55	0 0
200 Testaments, at 0 11½ —	9	11 8	ditto 2 0 —	20	0 0
200 Crossman's Introduction, at 0 6 —	5	0 0	ditto 1 0 —	10	0 0
125 Glasse's Lectures, at 0 4 —	2	1 8	ditto 1 8 —	19	8 4
	£43	6 8		£25	8 4
			Subscription remitted	65	0 0
			Balance in favour of the Subscribers	£30	8 4

That great and valuable work, the Society's Family Bible, may now be had complete, on application to the Secretaries; price, in parts, £3. 9s. 6d. medium paper, and £6. 19s. royal.

The Committee had much pleasure (its funds being able to afford it,) in making a grant of Ten Bibles to the House of Correction at Lough, to be disposed of at the dis-

cretion of the Chaplain among the Prisoners confined there.

Resolved, That the Committee have the greatest satisfaction in renewing their sincere thanks to the Treasurers and Secretaries for their great assiduity in support of the interests of the Society.

F. J. B. DASHWOOD, Chairman.

Seventh Annual Report of the Exeter Diocesan Committee.

At the Seventh Annual Meeting of the Subscribers and Friends of this Institution, holden at the Guildhall of Exeter, on Thursday, the 11th of September, 1823,

The Lord Bishop in the Chair :

The following Report, made by the Select Committee, was produced, and read by the Lord Bishop, and ordered :

Report.—In presenting the Seventh Annual Report of the Exeter Diocesan Society for Promoting Christian Knowledge, the Committee feel sincere satisfaction that they have it in their power to congratulate the friends and supporters of this excellent Institution on its increasing prosperity and usefulness. The number of Bibles, Prayer-Books, and especially of Tracts, distributed during the last year, considerably exceeds that of the preceding ; and the grants of books, issued gratuitously or sold at a very reduced price, more than double the grants of the former year. The improved state of the Society's funds has enabled the Committee thus to spread more widely its charitable designs ; and fully relying on the continued and increasing assistance of their benevolent friends and supporters, they confidently trust that they shall be furnished with the means of extending the benefits of the Society more and more.

The interests of religion and virtue are of such paramount consequence that they cannot be regarded with indifference by any well-disposed member of the Christian community :—and, without disparaging the zeal and exertions of other Christian societies, it cannot be denied that the earnest endeavours of the Society for Promoting Christian Knowledge are wholly directed to inculcate the purest principles, and the soundest morality of the Gospel. In the present enlightened age, when the blessing of education is so liberally and generally diffused amongst the people ; what can be more desirable or beneficial than to have it in your power to procure elementary Tracts for teaching and “ bringing up children in the nurture and admonition of the Lord ;” and also larger Treatises, explanatory of Christian doctrines and precepts, adapted to the capacity and instruction of those of riper years ; and wisely calculated to keep them in the true faith, and conscientious practice of our holy religion ? Such Tracts and Treatises are carefully and abundantly provided by this Society ; and the Committee cannot too strongly urge all its lay as well as clerical members to disseminate them with a judicious and bountiful hand.

The Committee are further anxious to call the attention of the charitable and dis-

cerning to the important and useful subject of “ Parochial Lending Libraries.” Rules for their formation and management are plainly laid down in the Appendix, No. 1, of the Report of the Parent Society for 1822. And to encourage the establishment of such Libraries, the Parent Society offers to afford extraordinary aid to those parishes which are not able to defray the whole expense : and the Committee entertain a sanguine expectation that the augmenting state of their funds will enable the Exeter Diocesan Committee to second, and materially assist in the same good and useful undertaking.

For, as the Report alluded to, justly observes, “ The education now given to the poor naturally excites among them a taste for reading ; and this increasing appetite for information must be gratified to a certain extent ; and unless it be supplied with wholesome and nutritious food, will probably devour the poisonous productions of infidelity and vice. The work of education is incomplete, or its advantage is at least precarious, if no effort be made to render the knowledge, which has been acquired, a real and permanent source of truth, happiness, and edification.” In these sentiments our Committee fully agree ; and whilst they faithfully promise that their own utmost exertions, under the Divine blessing, shall continue to be used in behalf of such excellent objects ; they feel justified, from the highest motives, in recommending in the strongest manner, a more extensive and effectual support of the Society, to which they have the happiness to belong. A Society, whose efforts are simply and sincerely directed to promote the best and enduring interest of our poorer fellow-creatures, namely, to promote amongst them Christian knowledge, “ which is able to make them wise unto salvation.”

Four new Subscribers have been recommended to the Parent Society, and nineteen new Subscribers to the Local Fund, since the last annual meeting.

The number of Books issued from the Depository, during the last year, amounts to

Bibles.....	632
Testaments and Psalters ..	1235
Prayer-Books	2488
Bound Books and Tracts ..	15318
Total	19673

Of these were issued gratuitously, or to be re-sold at one-third of the Society's prices :

Bibles	66
Testaments and Psalters	46
Prayer-Books	281
Bound Books and Tracts	476
Total	859

Report of the Lewes Deanery Committee.

A SEVENTH Anniversary affords the Committee the welcome opportunity of congratulating the Deanery of Lewes on the continued success of their labours in the promotion of Christian knowledge.

In the few years during which the Committee have undertaken to administer within their limited district the stores of the Society for Promoting Christian Knowledge, they have had the satisfaction of supplying for distribution,

Bibles and Testaments	2385
Prayers and Psalters	5382
Other Books and Tracts ..	37615

Of this number, the supply since the last audit has amounted to,

Bibles and Testaments	426
Prayers and Psalters	1489
Other Books and Tracts	8734

It is gratifying to observe the continued and indeed increased demand for the Old and New Testaments, and for the Liturgy of the National Church. The dispersion of the Scriptures by other Associations, which confine their operations to that single object, may be one, among many reasons, why the issue of Bibles from the Depositories, considerable as it is, is not perhaps in proportion to that of Common Prayer Books. The excess, however, in the number of the latter, may be fairly attributed to the firm attachment of the people to the admirable Services of the Church, and their increasing veneration for a form of worship which their increasing acquaintance with the words of Holy Writ shew them to be most consonant with the spirit of Christianity, with the will of its Divine Founder, and with the ordinances of its earliest and inspired Teachers.

Considerable grants of Bibles, Testaments, Prayer-Books, and particularly of Elementary Tracts, have been made to the National Schools at New Shoreham, Patcham, Lewes, and Brighton, and, on application from the rector, a Bible and Common Prayer-Book, of the largest type, has been given for the use of the workhouse at Newhaven.

After the annual sermons, which unfortunately produced much smaller collections than heretofore, probably from their having been delayed to a later period than usual, the Committee voted an adequate number of Common Prayer-Books to the officiating Ministers of the Church and Chapels, to be distributed according to the terms of the Grant in 1821, together with a supply of Books, Tracts, and Papers on Confirmation, previously to the performance of that rite by the Bishop of the Diocese.

To the Subscribers at large, in order to ensure a wide circulation of the Society's valuable Treatises on Confirmation, the Committee gave directions that they should be offered at the average charge of three shillings per hundred; and the Secretaries have reported that, to meet the demand, they had occasion to obtain from the Society, 4800 Tracts and Papers on Confirmation, which were distributed among the several candidates. The value of the instruction thus afforded by the Society in aid of ministerial exertions, particularly in the more populous parishes, could not have been more strikingly exemplified: and never will be erased from the recollection of those who witnessed the sacred ceremony; the solemn and interesting spectacle of multitudes of young people crowding around the Holy Altars, to take upon themselves the vows of their baptism: and of our venerable Diocesan, in his 90th year, giving to them all his apostolic blessing, and, with impressive energy, affectionately exhorting them to continue, amidst the temptations and seductions incident to their time of life, to remember their Creator in the days of their youth.

The Society having, for the third time since the institution of this Committee, made a reduction in the price of Books, the Committee obtained the consent of the last Anniversary Meeting to a still further reduction of their charges to Subscribers, and have since printed Lists of the Reduced Prices for the use of all their Subscribing Members. They have also made a further diminution in the price of the Family Bible when intended for the Poor, for the Parochial Lending Libraries, or for National Schools, to two shillings and sixpence each part, and in such cases they continue to bind them in three or more volumes without any further charge. At the reduced charge the Books sold from the Depositories this year amount to 113*l.* 3*s.* 5*d.* Within the same time the Committee have purchased of the Society Books to the amount of 195*l.* 6*s.* 6*d.* the printing whereof actually cost the Society, cheaply as they are enabled by various means and arrangements to print their works, 312*l.* 18*s.* 10*d.* Had the same Books been purchased in the ordinary way, they would have been charged probably at a sum little short of 500*l.*

Much of the increased demand for Books this year appears to be attributable to a measure, which was adopted at the last Quarterly General Meeting at Lewes. On the resignation by the Rev. H. I. Beaver of the Secretaryship of the Lewes Division, the Rev. John Scobell, Rector of All Saints in that Town, who had before kindly undertaken the charge of the Lewes Depository, was authorised to correspond with the General Board in London, and to receive such stores as might be from time to time required for the Lewes Division, direct from

London, on the Committee's Account: and subject only to such limitations as the Brighton Secretaries may find it necessary to make on consideration of the state of the finances. Since the Election of that Gentleman to the vacant office of Secretary at a Special General Meeting in May, the demand for the Lewes division has been regularly increasing, and at the Audit it was found that 28 Bibles, 48 Testaments, 119 Prayer Books, 25 Bound Books, and 274 Tracts, have been furnished to his order; and in the mean time other orders from that neighbourhood have been supplied from the General Depository in Bright-helmstone.

The last subject on which the Committee beg leave to congratulate the General Meeting, is the Aid which has been recently and very generally afforded to the NATIONAL SOCIETY which twelve years since emanated from the Venerable Society for Promoting Christian Knowledge, for the express purpose of giving to all the poorer Orders of the Community, upon a new and approved system, the blessings of an Education in the principles of the Established Church. This truly National Object was at an early period patronized by the August Head of the Church, and received repeated tokens of his Princely Liberality. In consequence of His Majesty's new instance of regard to the National System of Education, (the Royal Letter recommending its support) above 14,000*l.* have been received from about 3000 Parishes at the Society's Office in Bartlett's Buildings; and it is expected that six or eight thousand more may yet be forwarded to the Treasurer; a sum which will enable the National Society to pay off all its arrears, and surmount all its difficulties: and with the aid of an expected Annual Grant from Parliament, and of the new Subscriptions which may be reasonably anticipated from the mode adopted to make its efforts, its requirements, and its transcendent success more generally known to the Public, to proceed with its accustomed liberality in its highly useful and important career.

By direction of the Committee,
 SAMUEL HOLLAND,
 HENRY JOSEPH TAYLER, } Secretaries.
 HENRY PLIMLEY,
 JOHN SCOBELL.

Annual Report of the Rochester District Committee.

Two Select Committees are again called upon to lay before this Meeting the proceedings of the Rochester District Committee during the past year. They have first to state a small diminution in the number of Subscribers, which they hope may be retrieved by the activity of their friends in the year now commencing.

The Committee are happy to add, that they have met with new and increasing demands for the Books issued by the Society, more particularly for the Book of Common Prayer. Exclusive of the poor in this populous neighbourhood, the Soldiers of the Garrison have been found very desirous of possessing the Common Prayer Book; to whose application it was deemed right to accede; and to afford to the Royal Marines, who regularly attend Divine Service in the Chapel in the Dock-Yard; as well as to the Military in the Ordnance Barracks, preparing for Foreign Service; an opportunity of supplying themselves with this excellent manual of devotion, on the favourable terms of the Society.

The Committee are glad to acknowledge the support which they have received from the heads of the Naval and Military Departments at Chatham; particularly from the late Commissioner, Sir Robert Barlow; and from those Officers of the Garrison, who have become Members of the Rochester District Committee; and they feel confident that the Society will gladly extend to the Soldiers stationed here, the advantage of obtaining the Common Prayer and any other Book, at their reduced prices, as far as the other claims on the Society will allow.

In reporting the distribution of Books, the Committee will state—

First, The supply of the National Daily and Sunday Schools in the district.

Second, The Sale of Books and gratuitous distribution to the Poor.

1. The Schools beneath, have been supplied with Books published by the Society for the use of National Schools, and also with Bibles, Testaments, and Common Prayer Books, thus rendering a very material aid to the Funds of the several Schools, by furnishing them with every Book required on the terms of the Society.

The number of Children in attendance at the several Schools, is as follows:

Boys.	1099
Girls.	878

It cannot but be gratifying to the friends of the Rochester District Committee, to observe the amount of the Children, thus deriving the incalculable benefits of a sound and religious Education, in connection with the Established Church; and they must feel a satisfaction in contributing towards this great and important cause, the Education of the infant Poor, which the Society has at all times zealously endeavoured to promote.

2. In regard to the sale of Books, the demand for the Bible, Testament, and Common Prayer has continued to increase; a large number of the latter has been sold at the Society's very low price, to the Poor. Some have been gratefully received; and

there is reason to hope, that they will become the means of lasting benefit to those who possess them.

A donation of Bibles, Testaments, and Prayer Books, was ordered at the first Quarterly Meeting of the Committee, for the Hospital of the Ordnance Barracks. These Books have been supplied from the Stores given by the Society for the Troops in Chatham Garrison; and they are constantly read by the Patients in the Hospital, to whom they have become a source of comfort and instruction.

The amount of Books distributed by this District Committee, from January 1st to December 31st, is as follows:—

Bibles	67
New Testaments and Psalters	205
Common Prayer Books	1046
Bound Books	121
Tracts and School Books	1939
Books issued gratuitously :	
Bibles	7
New Testaments and Psalters	10
Common Prayer Books	16
Bishop Wilson on the Lord's	
Supper, and Tracts	100

The Receipts and Disbursements of the past year will be stated by the Treasurer in his account.

The four Parochial Lending Libraries established by the aid of the Society in this District are carefully preserved and read by the Poor.

Society for the Propagation of the Gospel in Foreign Parts.

The Select Committee, anxious as they feel to advance the interests of this valuable Society, are glad to discharge a duty to which they have been invited, in laying before you the claims of the Incorporated Society for the Propagation of the Gospel in Foreign Parts. The two Societies arose nearly at the same period, were founded by the same excellent persons, on the same

principles, and the most cordial union has always subsisted between them, many from the beginning having become members of the sister Societies. The sum of 12*l.* 18*s.* 6*d.* was received last year on account of the Incorporated Society, and has been forwarded to their Treasurer. In return they have sent copies of the Society's last Report, for the use of the members of this District Committee; requesting us to give "a wide circulation to this document, with a view to augment the Funds of the Society, and enable it more effectually to provide for the spiritual wants of the British Colonies."

The chief exertions of the Society have till lately been employed in the Colonies of North America, but they have now entered on a large field of Missionary Labour, in India. Adopting the wise and enlarged plan of the lamented Bishop Middleton, they have founded a Mission College, near Calcutta, which it is expected is at this period actively employed under the direction of its able Principal and Professor.

From this noble Establishment, which will require increasing Funds for its support, the Society for the Propagation of the Gospel, will be enabled to send forth able and faithful Missionaries to preach the glad tidings of Salvation to the unenlightened Natives of Hindoostan. Degraded as they are, by the most absurd and cruel superstitions, ought we not to endeavour to dispense to them that Heavenly Light, with which we are so greatly blessed? We have been taught to pray to the Creator and Preserver of all Mankind, that His ways may be known upon Earth, His saving health among all Nations! Let us endeavour to promote this great end, for which we pray, by aiding a Society, whose object corresponds with the petitions of our Church. Let us willingly offer our contributions, together with our fervent Prayers, that the Name of our Redeemer may be known, and his saving Health proclaimed to the Nations of India, subjected to British Rule, who are yet in Heathen Darkness, destitute of that knowledge which it is our duty and our privilege to impart.

LAW REPORT.

We think a note of the following decision upon a clause in the late Vestry Act, may be serviceable to our Clerical Readers.

NIGHTINGALE v. MARSHALL AND
ANOTHER.

The 58 G. 3. c. 69. for the Regulation of Parish Vestries, enacts, in the third

Section, that every inhabitant present who shall, by the last rate made for the relief of the Poor, have been assessed upon or in respect of any annual rent, profit or value, not amounting to 50*l.* shall have and be entitled to give one vote, and no more; and every inhabitant there present who shall, in such last rate, have been assessed, or charged upon, or in respect of, any annual rent, profit or value, amounting to 50*l.* or upwards, whether in one or in more than one sum or charge, shall have and be entitled to one vote for every 25*l.* of annual rent, profit and value upon or in respect of which he shall have been assessed or charged in such last rate; so, nevertheless, that no inhabitant shall be enti-

tled to give more than six votes. In the parish of St. Mary, Whitechapel, the poor rates are not assessed upon all the inhabitants uniformly according to an equal pound-rate, but the rate purports to be made, and according to an ancient custom in the parish always has been made, by the discretion of the Vestry without respect to value, but according to the ability of the party charged, such ability being estimated with reference to property whether in the parish or out of it. In some instances the property is stated in respect of which the party is charged, but in a great majority not, and where it is stated, the rate is not in proportion to the rent of the property—for example,

Rent.		Poor's Rate.	
£ 40	A. B. for two cooperages....	£ s. 5 11	Church Rate according to an equal pound-rate.
40	C. D. for house.....	10 15	
50	E. F. for house.....	9 10	

In a contested election for the office of Sexton, the right of election to which is in the inhabitants paying church and poor's rates in vestry assembled, the question was whether a plurality of votes from one payer was admissible, pursuant to this statute—and Mr. F. Pollock contended for the affirmative, on the grounds that the rating, though not upon annual value in the parish or in proportion to it, was yet in respect of it, and that it was enough that the Church Rate ascertained the amount as a guide, the principle being to give a preponderance in Vestry to property. But the Court of King's Bench held very clearly, that this parish had not

brought itself within the act; no person in it was rated to the relief of the poor upon or in respect of any annual rent, profit or value. If the rate were so made, it must be proportioned to the amount of the rent, profit or value in respect of which it was imposed. That is not so here, but it is imposed in respect of ability to contribute measured by some other standard. It was not mere property to which the Legislature desired to give preponderance, but the object was to increase the power of each inhabitant at the vestry meetings, in proportion to the burthen borne by him.

ECCLESIASTICAL PREFERMENTS.

THE HON. AND RIGHT REV. HENRY RYDER, D.D. LAMB BISHOP OF GLOUCESTER, translated to the See of LONDON and Coventry.

Barlow, W. M.A. and domestic chaplain to his Royal Highness the DUKE OF CLARENCE, to the vicarage of St. Mary Braden, Canterbury.

- Bernard**, hon. and rev. dean, to the living of *Ballymartle*, in the diocese of *Cork*; Patron, **THE KING**.
- Black**, Robert, to the lectureship of *St. Andrew's, Holborn*; Patrons, the **PARISHIONERS**, with consent of the **RECTOR**.
- Bluck**, J. to the rectory of *Westley*, *Cambridgeshire*.
- Bouverie**, W. A. M.A. fellow of *Merton college, Oxford*, to the augmented curacy of *Holywell*, in that city; Patrons, the **WARDEN AND FELLOWS OF THAT SOCIETY**.
- Bradley**, C. of *High Wycombe*, to the vicarage of *Glusbury, Breconshire*; Patron, the **LORD BISHOP OF GLOUCESTER**.
- Briggs**, J. M.A. to the rectory of *Southmead, Norfolk*; Patrons, the **PROVOST AND FELLOWS OF ETON COLLEGE**.
- Brocklebank**, J. B.D. chaplain to the Bishop of *Ely*, and rector of *Teversham*, to the rectory of *Willingham*; Patron, the **LORD BISHOP**.
- Carter**, J. to the vicarage of *Bathford*, with *Bathampton* annexed.
- Childers**, W. W. to the prebendal stall in *Ely cathedral*; Patron, the **LORD BISHOP**.
- Cosens**, W. B. of *Magdalen hall, Oxford*, to the rectory of *Monckton Farley, Wilts*.
- Dillon**, H. L. rector of *Lytchet Matavers*, to the vicarage of *Carhampton*; patron, **WADHAM WYNDHAM, Esq.** M.P. for *Salisbury*.
- Doveton**, J. F. B.D. to the valuable united rectories of *Mells and Leigh*; Patron, **T. S. HORNER, Esq. of Mells Park**.
- Dowell**, W. vicar of *Lorking, Somerset*, to the vicarage of *Home-Lacy, Herefordshire*.
- Dunsford**, J. H. M.A. of *Wadham college*, to hold the vicarage of *Frampton-upon-Severn*, with the rectory of *Fretherne*, both in *Gloucestershire*, by dispensation.
- Edwards**, E. B.A. to the perpetual curacy of *Ashfield with Thorpe, Cambridgeshire*; Patron, the **HON. LORD HENRIKER**.
- Gedge**, J. M.A. of *Jesus College, Cambridge*, and vicar of *Humberston, Lincolnshire*, to be one of the domestic chaplains to the **Right Hon. Earl Stanhope**.
- Grayson**, A. M.A. fellow of *Queen's college, Oxford*, to the principality of *St. Edmund hall*, together with the vicarage of *Bramley*, in the county of **REMEMBRANCE, No. 63.**
- Hants**; Patrons, the **PROVOST AND FELLOWS OF THAT SOCIETY**.
- Hall**, C. H. D.D. to the deanery of the *Cathedral Church of Durham*; Patron, **THE KING**.
- Hinde**, J. T. M.A. chaplain of *Christ Church, Oxford*, to the vicarage of *Fetherstone, Yorkshire*; Patrons, the **DEAN AND CHAPTER OF CHRIST CHURCH**.
- Holland**, W. M.A. of *Christ Church, Oxford*, and chaplain to the Duke of *Somerset*, to the rectory of *Cold Norton, Essex*; Patrons, the **GOVERNORS OF CHARTER HOUSE**.
- Hutchinson**, C. E. to the united vicarages of *Bedlington cum Fille, Sussex*.
- Kelly**, A. P. M.A. of *Caus college, Cambridge*, to the living of *Littlehampton*; patron, the **BISHOP OF CHICHESTER**.
- Lockwood**, R. vicar of *Lowestoft*, to the prebendal stall in *Peterborough cathedral*; Patron, the **LORD BISHOP**, on the nomination of the **ARCHBISHOP OF CANTERBURY**.
- Lumley**, B. to the vicarage of *Sheriff Hutton, Yorkshire*.
- Maltby**, J. M.A. to the vicarage of *Whetton*, near *Bingham, Nottinghamshire*; patron, **J. S. FOLLJAMBE, Esq.**
- Mitford**, J. B.A. to the rectory of *Stratford St. Andrew, Suffolk*; Patron, the **KING**.
- Norris**, G. to be chaplain to the *Wilton House of Correction*.
- Ogle**, E. C. M.A. of *Merton college, Oxford*, to the vicarage of *Sutton Benger, Wilts*; Patrons, the **DEAN AND CHAPTER OF SARUM**.
- Oznam**, W. to the vicarage of *Cornwood, Devon*; Patron, the **LORD BISHOP**.
- Rashleigh**, G. C. to the rectory of *Shedvock, Cornwall*.
- Say**, H. M. M.A. of *St. Mary Hall, Oxford*, and vicar of *Sutton, Kent*, to the vicarage of *Iwerne Minster, Dorset*.
- Scott**, H. to the archdeaconry of *Australasia, New South Wales*.
- Slade**, E. D. B.A. to the rectory of *Wanstrow, Somersetshire*, vacant by the cession of the rev. **G. MAXIMILIAN BETHUNE, D.C.L.** Patron.
- Smith**, S. D.D. rector of *Dry Drayton, Cambridge*, and canon of *Christ Church, Oxford*, to the deanery of that Society; Patron, the **KING**.
- Stopford**, hon. the rev. H. to the archdeaconry of *Leighlin*, in the diocese of *Bern*.
- Varenne**, J. B.D. to hold by dispensation

the vicarage of *Grays, Essex*, with the rectory of *Staplehurst, Kent*.

Woodcock, H. D. D. to a canonry in *Christ Church, Oxford*; Patron, *THE KING*.

UNIVERSITY OF OXFORD.

Degrees conferred, Jan. 31.

MASTERS OF ARTS.—*E. Everett, Balliol college*; and *R. Litler, Brasenose college*.

BACHELORS OF ARTS.—*A. Goodc, Pembroke college*; *St. Vincent, K. H. Whitshed, J. Henderson, A. Short, G. A. Legge, G. J. Penn, Hon. J. G. C. F. Strangways, and R. Wickham, Christ Church*; *S. M. Celquitt, and E. Duncombe, Brasenose college*.

February 11.

MASTERS OF ARTS.—*G. Gilbert, Wadham college*; *F. Orton, St. Mary Hall*; and *S. H. Harrison, St. John's college*.

BACHELORS OF ARTS.—*F. C. Steel, Jesus college*; *J. Thomas, Pembroke college*; *Hon. F. Curzon, Brasenose college*; and *W. G. Sawyer, Balliol college*.

February 19.

MASTERS OF ARTS.—*R. Lawrance, St. Edmund Hall*, and *E. Hay, Christ Church*.

BACHELORS OF ARTS.—*J. Henniker, Corpus Christi college*, grand compounder; *A. B. Lechmere, Christ Church*; and *J. W. Mylne, Balliol college*.

January 29.

P. Williams, Esq. B.C.L. late fellow of *New college*, Barrister-at-law, was unanimously elected Professor of common law on the Vinerian Foundation, in the room of *J. Blackstone, Esq. D.C.L.* who has resigned.

January 30.

H. S. Tremenbeere and W. G. Bayly, were admitted Scholars of *New college*.

February 3.

A. Grayson, M.A. was admitted principal of *St. Edmund Hall*, with the usual ceremonies, by the rev. Dr. Hall, Vice-Chancellor.

February 4.

Mr. J. E. F. Billingsley, Mr. H. V. Shortland, and Mr. Knight, were admitted Exhibitors of *Lincoln college*.

February 11.

Mr. H. de Marnier was admitted a Scholar of *New college*.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred, Jan. 23.

The following is a list of the whole number that passed the examinations, of whom, those who are marked with a †, have not yet completed their terms, and consequently were not admitted to their degrees, those who are marked with an asterisk were compounders.

King's College.—*Wilder*..... 1

Trinity College.—*Barham, Bateman †, Beaumont, Brown, Buck †, Campbell, Cresswell, Edwards, Flood †, Foster, France, French †, Gibson, Gurney, Heneage, Hopkinson †, Hurst †, Jeremie, King †, Kinsey, Johnstone †, Lawton, Lefevre †, London, Lockwood, Lodge, Mackay, Malkin, Martin, Mellish †, Patteson, Pearson †, Piggott, Remington, Ricardo *, Robinson *, Rodmell, Smith, Start *, Sturgess *, Tennant, Thielthwaite, Thomas *, Thickers, Thornton, Turner *, Utton, Vesey †, White, Wood*..... 53

St. John's College.—*Benson, Benyon, Blundell, Bromilow, Brown, Carrighan, Carter, Chabot †, C. Clarke †, R. Clarke †, Clay, Codrington †, Coleridge, Cowling, Dayman, Dighton, Dovell, Drake, Duck, Dunderdale, Ferris, Foster *, Francis, Fielder †, Gatenby, Grant, Green, Halton, Hannam, Hopper, Hills, Holmes *, Huxley, Hyde, James, Jesson, Latton, Lawson, Lewis, Lutwidge, Maxwidge †, McCall †, Neucatre, Osborne, Parry, Peart, Place, Powell †, Pyne, Ruddock, A. Smith †, Wake, Wheat †, Wilde, Williams, Wilmot, Wilson*..... 56

St. Peter's College.—*Beville, Cobb, Deardon, Evans, Hamilton †, Laing †, Rocket, West †, Wilson*..... 9

Clare Hall.—*Bazeley, Calcraft, Lagden, Lakes, Teeson, Whiter*.... 6

Pembroke Hall.—*Ariett, Atkinson, Pooley, Rising, Sandys, Turner, Wimbolt, Worsley, sen., Worsley, jun.* 9

Caius College.—*Arnold, Clayton, Cory, Guest, Image, Maxwell *, Moore, Sendall, Senkler, Twiss, Walker*..... 11

Corpus Christi College.—*Bowstead, Cook, Eyre, Greaves, Hammond, Herring, Hooper, Pratt †, Spurgeon, Thomas, Turner*..... 11

Queen's College.—*Atkinson, sen., Atkinson, jun., Bagnall †, Buck †, Burn, Courtney †, Dana, Dunning, Fry, Garton, Godfrey, Jashell †, Layton, Law, Longhurst, Madden,*

Madge, Meyrike, Padwick, Pickford,
Ramshay, Whiting 22

Catherine Hall.—Beaver, Camidge,
Carles, Cozens †, Frost, Gedge, Hall,
Montagu, Murray †, Sidney, Wailes,
Walford † 12

Jesus College.—Arthy, Ashworth*,
Atkinson, Bartholomew, Bower,
Crosse, Henry †, Langdale, Manley*,
Palmer, A. Phillips, T. Phillips,
Moore, Shaw, Spencer, Symes, Wade 19

Christ's College.—Baines, Baldwin,
Blomfield, Brice †, Budge, Butter-
field †, Collins, Fisher, Harvey,
Prentis, Walter, Waters, Wedge-
wood, Worsley, Young..... 15

Magdalene College.—Blackburn,
Crawley, Crosland, Evans, Finch,
Ford, Hall, Hodgson, Owen, Wortham 10

Emmanuel College.—Adnutt †, Fea-
ron, Gery, Green, Harford*, Hotch-
kin*, Lloyd, Ray, Richworth, Valpy,
Warden, Watson 12

Sidney Sussex College.—Adams,
Buckle, Freeland †, Fulcher, Fur-
long, Gaitskell †, Knight*, La-
farque †, Napleton, Saunders, Tuck-
er, Weaver †, Wells..... 13

Downing College.—Bagnall †, Chi-
chester †, Crawford*, Heberden,
Longe †, Taylor †.

260

The following gentlemen having been
prevented from attending the examina-
tions by illness, were admitted to "*Ægro-
tati*" degrees:—

Ds. Berry, *St. Peter's college*; Foster,
St. John's college; Miller, *St. John's col-
lege*; Steele, *St. John's college*; Severne,
Christ's college; Villiers, *St. John's col-
lege*; Weeding, *Caius college*.

February 4.

BACHELOR OF ARTS.—J. Gaitskell, *Sid-
ney college*.

February 18.

MASTER OF ARTS.—J. H. Pinder,
Caius college.

BACHELOR IN CIVIL LAW.—G. H.
Woodhouse, *St. John's college*.

January 30.

The late Dr. Smith's annual prizes
of 25l. each, to the two best proficient
in Mathematics and Natural Philosophy,
among the commencing Bachelors of
Arts, were adjudged to Mr. John Cow-
ling of *St. John's college*, and Mr. James
Bowstead, of *Corpus Christi college*, the
first and second Wranglers.

This being the anniversary of King
Charles's martyrdom, the sermon on the
occasion, before the University, was
preached by the rev. the vice-chancellor,
from Isaiah xxvi. latter part of verse 9.
The Latin speech in the Senate House
was delivered by the rev. L. C. Powys,
fellow of *Corpus Christi college*.

MEMBERS' PRIZES.—The subjects for
the present year are, for the

Senior Bachelors—"An recentium in-
genii vim insitam veterum Poetarum ex-
emplaria promovent."

Middle Bachelors—"Quoniam potissi-
mum causæ Tragicæ Camænæ apud La-
tinos offerunt."

PORSON PRIZE.—The passage fixed
upon for the present year is—Shake-
peare's *Merchant of Venice*, Act iv.
Scene 1, beginning with—*Portia*. "Of
a strange nature is the suit you follow."
And ending with—*Shylock*. "The pe-
nalty and forfeit of my bond."

The metre to be *Tragicum Iambicum
Trimetrum Acatalecticum*.

February 6.

W. Brett, Esq. B.A. and J. Bowstead,
Esq. B.A. of *Corpus Christi college*, were
elected fellows of that society.

February 9.

Mr. B. H. Kennedy, of *St. John's col-
lege*, was elected University Scholar on
the Pitt foundation.

MISCELLANEOUS INTELLIGENCE.

BERKSHIRE.

Married.—At *St. Maurice's church*,
Windsor, the rev. Thomas Westcombe,
rector of *St. John's in the Soke*, and
vicar of *Piddletrenthide, Dorset*, to
Lucy, eldest daughter of S. Deverell,
esq.

Died.—At *Winkfield*, in his 81st year,
the rev. George Boyce, more than 50
years curate of *Winkfield*, and master of
the grammar schools.

DERBYSHIRE.

Died.—At *Radborne*, the rev. E. Pole,
LL.B. rector of the above place, and of
Eggington, in the same county.

DEVONSHIRE.

Married.—The rev. J. Townsend, of
Andiscombe, to Mrs. Southcote, of *Off-
well*.

Died.—At the rev. Mr. Foskett, curate
of *Nympton-St. George*, with a friend
B b 2

and a servant, were shooting in a boat on the river near *Southmolton*, the boat was forced by the current into the weir, and sunk. Mr. Foskett rescued his friend, but plunging in again to save his servant, both sunk and were drowned.

ESSEX.

Died.—At *Ilford*, the rev. Richard Glover.

At the rectory house, *Rayleigh*, the rev. Neville Syer, sixteen years curate of that parish.

GLOUCESTERSHIRE.

Married.—The rev. C. Covey, to Miss Coxwell of *Cheltenham*.

Died.—At *Cheltenham*, aged 78, the rev. sir Henry Bate Dudley, bart. prebendary of *Ely*, and rector of *Willingham*, *Cambridgeshire*.

NORTHAMPTONSHIRE.

Married.—At *Lymington*, the rev. Henry Allen, B.A. of *Trinity college*, *Oxford*, to Anne Augustine, eldest daughter of William Archer, Esq. of that place.

Died.—The rev. Henry Longden, rector of *Rockbourne*, *Hants*, and of *Whitsbury*, *Wilts*, and one of his Majesty's Justices of the Peace for the said counties.

HUNTINGDONSHIRE.

Married.—At *Rollsby*, the rev. Richard Fortescue Purvis, son of Admiral Purvis, of *Vicar's-hill-house*, to Elizabeth Helen, daughter of the rev. Thomas Baker, rector of *Rollsby*.

LEICESTERSHIRE.

Died.—In the 71st year of his age, at *Castle Donnington*, the rev. Thomas Bosville, M.A. of *Magdalen College*, *Oxford*, and formerly on that foundation, and of *Ravenfield-park*, in the county of *York*.

At *Thorpe Arnold*, the rev. J. Crofts, late incumbent of *Hurst and Ruscombe*, *Berks*.

MIDDLESEX.

Married.—At *Mary-le-bone Church*, *New-road*, the rev. William Heberden, of *Great Backham*, *Surrey*, eldest son of Dr. Heberden, to Elvira Rainier, second daughter of John Underwood, Esq. of *Gloucester-place*.

At the same Church, by the very rev. the dean of *Windsor*, the rev. Henry

Pepys, rector of *Aspenden*, *Herts*, and of *Morton*, *Essex*, son of sir William Weller Pepys, bart. to Maria, daughter of the right hon. John Sullivan.

At *St. Pancras church*, by the rev. Dr. Moore, the rev. H. Shepherd, to Mrs. Wood, widow of the late Richard Wood, Esq. of *Upper Gower-street*, *Bedford-square*.

At *Staines*, the rev. Alfred Dawson, of *Grantham*, *Lincolnshire*, to Sarah, daughter of the late rev. J. Yockney, of the former place.

Died.—At *Chiswick*, the rev. Dr. Horne, in the 86th year of his age.

In *Park-street*, *Westminster*, the rev. John Hallam, in his 71st year.

At *Sion college*, aged 38, the rev. John Roberson, B.D. fellow of *St. John's college*, *Cambridge*, and one of the masters of the Merchant Taylors' School.

In *Southampton-street*, *Strand*, J. Leampriere, D.D. formerly of *Pembroke college*, *Oxford*, and for some time master of the endowed Grammar-school, at *Abingdon*;—author of the Classical and Biographical Dictionaries, and other Works.

NORFOLK.

Died.—At *Watlington rectory*, the rev. John Davis Plestow, in the 66th year of his age.

At *Tunstead*, the rev. S. Woodrow, curate of that parish.

OXFORDSHIRE.

Married.—Rev. S. Barker, to Miss A. Thomson, both of *Henley-in-Arden*.

Died.—At *Clifton*, in his 75th year, the rev. Thomas Grinfield, brother of the late General Grinfield, commander-in-chief of the Windward and Leeward Islands, and of the Island of *Trinidad*.

SOMERSETSHIRE.

Married.—In *Walcot Church*, *Bath*, by the rev. Harvey Marriott, the rev. Walter Marriott, lecturer at *Walcot church*, and assistant minister of *Trinity church*, in that city, and youngest son of the late William Marriott, Esq. of the Hon. East India Company's civil service, to Frances, fifth daughter of the late Lieutenant-colonel Bird, of his Majesty's 54th regiment.

The rev. Robert Norton, of *Bishop's Hull*, to Eliza, eldest daughter of John

Musgrave, esq. of *Hammett-street, Taunton*.

Died.—In *Brunswick-place, Bath*, the rev. J. Evans.

STAFFORDSHIRE.

Died.—At *Bridgend*, in the parish of *Sheen*, the rev. Henry Lomas, B.A. aged 76, formerly vicar of *Hathersage*.

SUFFOLK.

Died.—Suddenly, at *Barrow Parsonage*, in the 28th year of his age, the rev. Mr. Raworth, officiating minister of that parish. He had delivered an excellent discourse from the pulpit the afternoon he died, but from his appearance was supposed to be ill before he concluded, and he found it necessary to stop at the house of the rector, the rev. A. Mainwaring, where he expired, notwithstanding every assistance was given to him.

SURREY.

Married.—At *Guildford*, on the 19th of February, the rev. Henry Parr Beloe, to Elizabeth, daughter of William Elkins, Esq. of that place.

WARWICKSHIRE.

Died.—The Rev. John Dyer Hewitt, M.A. vicar of *Fillongley and Martock*, and grandson of the rev. John Dyer, the Poet.

WILTSHIRE.

Married.—At *Grittleton, Wilts*, the rev. H. T. Burne, B.A. to Miss K. G. Marriott, of *Grittleton rectory*.

WORCESTERSHIRE.

Died.—In his 69th year, the rev. Rowland Williams, master of the Grammar-school, *Marlley*.

At *Bockleton*, aged 88, the rev. P. Miller, incumbent of the above parish, and of *Leysters, Herefordshire*.

YORKSHIRE.

Married.—The rev. Samuel Payne, curate of *Wiston and Camood*, to Eliza, third daughter of the late rev. David Bruce, of *Liverpool*.

WALES.

Married.—The rev. G. M. Edwards, both of *Towyn, Merionethshire*.

Died.—At *Flaverfordwest*, the rev. T. R. Jones.

SCOTLAND.

Married.—In *Edinburgh*, the rev. G. P. B. Pollen, domestic chaplain to the right hon. lord Northwick, and rector of *Little Bookham, Surrey*, to Elizabeth, eldest surviving daughter of Sir James and Lady Ellen Hall, of *Dunglass, Haddington, North Britain*.

IRELAND.

Married.—At *Prestbury*, the rev. Samuel Thomas Roberts, of *Ravindon*, rector and vicar of the Union of *Mothel, Kilkenny*, to Sarah, daughter of the late Sir Wm. Forbes, bart. of *Craigievor, Aberdeenshire*.

FRANCE.

Died.—In *Paris*, the rev. Richard Hayes.

MONTHLY LIST OF PUBLICATIONS.

The Universal Diffusion of the Christian Faith, considered in a Sermon, preached at St. Martin's, Leicester, Nov. 24, 1823; being the Third Anniversary of the District Committee of the Societies for Promoting Christian Knowledge, and for the

Propagation of the Gospel in Foreign Parts, established in the County of Leicester. By the Rev. G. Beresford, M.A., Rector of St. Andrew's Holborn. 8vo. 1s. 6d.

The Churchman's Song of Praise, a Sermon preached upon the Opening of the

Organ in Gateshead Church, Jan. 25, 1824. By the Rev. C. Thorp, B.D. Rector of Ryton, &c. 8vo. 1s.

A Catechism on the Nature, Constitution, Government, and Authority of the Christian Church. By L. Matthias, Curate of Megavissey, Cornwall. 3d.

A Village Sermon, on the Usefulness and Delight of Psalm Singing, preached in the Parish Church of St. Stephen, Herts. By the Rev. T. Clarke, A.B. Curate. 8vo. 1s.

Cain and Lamech; or, the Comparative Numbers of Seven and Seventy times Seven, illustrative of the 15th, 23d, and 24th Verses of the 4th Chapter of Genesis: a Dissertation, by the Rev. Wm. Vansittart, Vicar of White Waltham, and Master of Wigston's Hospital, Leicester. 8vo. 2s.

Three Letters addressed to Mr. C. Well-beloved, Tutor of the Unitarian College, York; occasioned by his Epistolary Attack on a late Visitation Charge of the Ven. and Rev. F. Wrangham, M.A. Archdeacon of Cleveland. By the Rev. J. Oxlee, Rector of Scawton, and Curate of Stonegrave. 8vo. 4s. 6d.

Questions on the Thirty-nine Articles of the Church of England. 18mo. 1s.

A Sermon on the Christian Priesthood. By the Rev. E. Berens, M.A. late Fellow of Oriel College, Oxford. 3d.

A Sermon on the Lord's Supper. By the Rev. E. Berens, M.A. late Fellow of Oriel College, Oxford. 3d.

The Evidence of Christianity, derived from its Nature and Reception. By J. B. Sumner, M.A. Prebendary of Durham, Vicar of Maple Durham, Oxon, and late Fellow of Eton College. 8vo. 10s. 6d.

A Commentary on the Vision of Zechariah the Prophet; with a corrected

Translation and Critical Notes. By the Rev. J. Stonard, D.D. Rector of Aldingham, Lancashire. 8vo. 14s.

Practical Sermons, selected from the Manuscripts of the Rev. J. Skinner, D.D. late Rector of Poulshot, &c. In 2 Vols. 8vo. 1l. 1s.

A Plain and Popular Defence of the Worship of Jesus Christ by the Christian Church. By A. Crichton, M.A. Curate of Badlesmere, Kent. 12mo. 2s.

A Sermon on Gaming; occasioned by Recent Deplorable Events, and preached Jan. 11, 1824. By the Rev. J. L. Chirol, A.M. Chaplain to His Majesty, &c. 1s. 6d.

A Dissertation upon the Nature and Service of Slavery under the Levitical Law; with Reflections on the Change which Christianity has made in the Condition of Servants. By the Rev. B. Bailey, M.A. Curate of Burton on Trent. 8vo. 2s.

The Passover, a Sermon; with an Appendix, advancing a New Hypothesis on the Time of Day at which the Israelites set out from Egypt; and shewing the bearing of this Hypothesis upon the Interpretation of the Paschal Types, and upon the Controversy respecting our Lord's Anticipation of the Last Passover. By the Rev. John Edward Nassau Molesworth, M.A. Curate of Millbrook, Hants, and formerly of Trinity College, Oxford. Dedicated, by Permission, to the Right Rev. the Lord Bishop of Winchester. 8vo. 3s.

Observations and Cases, illustrative of the Efficacy of Oxygen, or Vital Air, in Cure of Cancerous and other Glandular Enlargements. By D. Hill, M.D. Surgeon. 8vo. 2s.

Brief Observations upon the Resolutions of the General Board of British Catholics. By a Protestant. 2s.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

The Rev. W. S. Gilly will shortly publish a Narrative of an Excursion to the

Mountains of Piemont, in the Year 1823, and Researches among the Vaudois; with Illustrations of the very interesting History of these Protestant Inhabitants of the

Cottian Alps, with an Appendix, containing Important Documents from Ancient MSS. In One Volume, Quarto; with a Map and other Engravings.

Captain Brooke has nearly ready for the Press, *A Narrative of a Short Residence in Norwegian Lapland; with an Account of a Winter's Journey, performed with Rein Deer, through Norwegian, Russian, and Swedish Lapland, interspersed with numerous Plates, and various Particulars relating to the Laplanders.*

A Work is in the Press, entitled *Olympia. Topography, illustrative of the actual State of Olympia, and the Ruins of the City of Elis.* By John Spencer Stanhope, Esq. F.R.S. Correspondent of the Institute of France. In Imperial Folio; with numerous Plates engraved by G.

Cooke, John Pye, E. Fiaden, &c. &c. from Drawings by Mr. Dewint.

A Society, under the Patronage of His Majesty, has been long established, for abolishing the Practice of employing Children to Sweep Chimnies. A Volume, in Prose and Verse, to be entitled *The Climbing Boy's Album; containing Contributions from some of the most Eminent Writers of the Day, illustrated with Engravings from Designs by Mr. Cruikshank, will be published in the course of the present Season.*

Mr. Charles Westmacott will publish, early in April, *British Galleries of Art, arranged in One Volume, illustrated with Portraits and Views of the Principal Galleries.* It will be dedicated to His Majesty.

POLITICAL RETROSPECT.

THE foreign and domestic events of this month have been most important and gratifying—the opening of Parliament, the King's speech, the financial measures of the Chancellor of the Exchequer, the Irish Clergy Bill, the consolidation of several great heads of the Statute Law, the breaking out of an Algerine war, the new Brazilian Constitution, and the appointment of an Ecclesiastical establishment for the West Indian Islands—Of all these things we have been neither ungrateful, nor uninterested observers, and were prepared to have said more upon them, than our limits will admit. We think it more useful to select one or two, than to run too cursorily through the whole; the long list, however, must not be dismissed without a request from us to our readers, often repeated, but which we cannot urge too often. We intreat them to look back only seven or eight years, and mark the change—for apprehended bankruptcy, wealth, and the firmest cre-

dit; for exhaustion, renovated vigour; for division and discontent, union, content, and loyalty; for general distress, almost universal comfort. These things are so, and that they are so, let us not attribute to ourselves, but to the blessing of God, upon wise institutions; and in that feeling, let us thankfully cherish those institutions in Church and State.

The measures of the Home Secretary, and of those who act in concert with him, for the consolidation of the Statute Law, are, we believe, at present but partially developed; if we are not mistaken, they form the beginning only of a great system for the introduction of simplicity and order into the Statute Law. No one can more feelingly appreciate the benefit of such a measure wisely performed, than those whose duty it is, at times, to explore the will of the Legislature through many statutes, passed at wide intervals, some half expired, half superseded, half repealed, of-

ten confused, often inconsistent. Indeed the advantages of such a reform in the Statute Book, are too obvious to be dwelt upon; our present object is, rather to guard against two errors which, if the work be accomplished, may hereafter lead to disappointment. In the first place, let no man expect that hereby the law will be made easy to those who do not profess it—it would be most unfortunate for it as a science, and for the people if it were—it will still remain, and in the nature of things must remain, a science requiring all the skill and industry of the regular practitioner, and the intense study of the disciple for many years. People who complain of the difficulty or intricacy of the law, forget a plain distinction between the rule, and the thing to be measured—the rule may be straight, while the thing to be measured may be crooked, and the application of the one to the other may be therefore very difficult—the law is only known to the world in its application to individual cases, and people forget how much of its supposed difficulty and uncertainty, depends upon the complexity and obscurity of facts. Our second observation is this, that the good to be produced by a consolidation of the present Statute Law can be but imperfect, if future statutes are made upon the same principle which has hitherto prevailed. A very few years will again produce

the *aliam super alias legum coacervatarum cumulum*, which we now labour under. In our opinion the conception, and framing of statutes, can only be left where it is; but the reducing them to shape, and the wording and arrangement of them, should be left to a standing commission of lawyers, men of high rank in their profession, who should be considered responsible for the *working* of the law. Lawyers best know what is already enacted, and what therefore, to avoid inconsistency, must be repealed; they know the legal operation of words, and the legal effects likely to be produced by this or that enactment.

On the West Indian establishment, personal considerations restrain us from saying all we feel—this we may say, that a task of greater interest or delicacy can be confided to no men, than to those who are to fill the appointments there. The West Indian Islands have not the vastness, the antiquity, or splendour, which fill the mind when we think of Hindostan: but when we look to the practicability at present, and the future views which may be rationally entertained, under the blessing of God, for the benefit of Africa, views open upon us of the most cheering, yet awfully responsible nature. We shall not close this article too seriously if we intreat the hearty prayers of all good people for a blessing upon this undertaking.

THE
CHRISTIAN
REMEMBRANCER.

No. 64.]

APRIL, 1824.

[VOL. VI.

RELIGION AND MORALS.

ON TEMPTATION.

GENESIS iii. 6.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise—she took of the fruit thereof, and did eat.

“THE thing that hath been,” saith the preacher, “it is that which shall be,” “and there is no new thing under the sun.” And to what can this declaration be more justly applied than to the temptations by which human beings are assailed! In all the trials to which we are exposed, what new thing does the enemy whisper in our ear? what suggestion does he insinuate into our hearts? with what specious argument does he mislead our understanding? Even those old and hackneyed pretences, by which our first parents were originally beguiled, and guilt and death brought into the world. That forbidden fruit is good and pleasant, and to be desired, was the false persuasion of Adam and Eve, when they broke God’s commandment and forfeited his favour. And what ever artful or gaudy dress may be contrived for its concealment, it is the same persuasion which leads its way to your bosom, as often as you sin. The tempter is still able to gain attention, and confidence—and lulled into security by his specious

REMEMBRANCER, No. 64.

representations, we believe that vice is good and pleasant; we believe that it can increase our gratification and our wisdom, and we imitate her, *who took of the fruit thereof, and did eat.* As the deception is general, extending to all classes, and all ages—as the deception is fatal, ruining the body and the soul—as the danger is greatest among the inexperienced and the innocent, it cannot be wholly unprofitable to devote some time to the examination of it; and ask you to beware of one *who is more subtil than any beast of the field*—and who still *goeth about like a roaring lion, seeking whom he may devour.* Let those who submit reluctantly to restraints and prohibitions, inquire what benefits Adam reaped from freedom. Let him who pants eagerly for enjoyment and pleasure, persuade himself to remember their bitter fruits. Let all who are disposed to exchange innocence for knowledge, recollect that the opening of our first parents’ eyes, though it taught them to know good and evil, taught also that the latter was their portion and punishment, and that the former was forfeited and gone. Such meditations are well suited to the circumstances of the present season; and calculated to bring down blessings upon every one by whom they are entertained.

The first artifice of Satan in his
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attack upon Adam and Eve, was to rouse their pride by reminding them of their dependance. *Hath God said ye shall not eat of every tree of the garden?* Are ye not at liberty to consult your own tastes—to be guided by your own reason? Are you still in a state of childhood and pupilage—tied down by rules of which you cannot see the object—restricted in the gratification of your rational and innocent desires? Is this the state to which you are condemned, and to which you submit? These were the thoughts which the serpent suggested to Eve—and from thoughts such as these few of her descendants are secure. There is a spirit of independence in the human heart, which may lead under proper guidance to the most desirable goal, but which unguided and unrestrained, as it too frequently is found, leads to that dislike of subordination and obedience which can have but one miserable termination. The young person who will not honour his father and mother, the aged who refuse to be subject to the regulations of society, the impious who scoff at the authority of God, are all, under the influence of the same devilish delusion, are all sacrificing at the shrine of pride, are cherishing a viper, who will presently sting them to the quick. When you are asked, or when you ask yourself in the words of the serpent—“*Yea hath God said ye shall not?*” Answer—He both hath said it, and hath the right to say so. Neither conceal nor lament his superiority or your own dependance. Confess yourselves to be, as you most unquestionably are, responsible and therefore subject creatures. Subject to God’s laws, whether you approve of them or not. Responsible for his gifts, whether you accept or despise them. Bound to comply with whatever he requires—bound to obey and honour those whom he has set over you—bound to abstain from every act that he prohibits—and to forego and re-

nounce not merely the one tree in the midst of the garden, to which his original restriction was confined—but every other fruit that the earth produces, every line of conduct which the world offers to your choice; all its pleasures, and all its hopes, if he should think proper to requite it. The deceiver says, *ye shall not surely die*, though ye disobey the injunctions of Christ: truth pronounces an opposite sentence, and warns you, in spite of your present security, that the *wages of sin is death*. The obstinately wicked and foolish may defy God’s power—may challenge his right to our services and our obedience—may pride themselves upon their imaginary superiority to prejudice, upon their hardihood and boldness in crime. But let not their example draw you aside—do not believe that you can be better or happier for aspiring to an independence of which you are not capable. Restraint and control are essential ingredients in your well-being. The young can never be adequate judges of what conduces most to their welfare. Considered with respect to God, the whole human race are children, deeply in need of his parental care, bound to be grateful for his fatherly love, bound to submit to his fatherly correction. *He hath said, ye shall abstain from sin, ye shall believe in Christ, ye shall embrace the Gospel, ye shall comply with its requisitions.* And of all who neglect his mercy and his power, he has declared, *they shall surely die*.

The second great temptation by which Satan ruins souls, is the persuasion that sin will prove a plentiful source of satisfaction. We are made to believe that *the tree is good for food*; it appears *pleasant to the eyes*; and on these unsubstantial suppositions and appearances we are willing to risk the favour and support of God. Every thing that our first parents possessed was *very good*, and they might freely eat of every tree, save one. But that

one they chose to fancy more attractive than the rest, and they yielded to the strength of the attraction. And is not the same thing done by us, when we refuse to be contented with innocent pleasure, and covet some forbidden fruit? We imagine that it is good, pre-eminently good for food. We indulge ourselves in contemplating its pleasant appearance, and this anticipation of an unknown enjoyment is suffered to seduce us into sin. What right had Eve to think or say that the tree of knowledge *was good for food*—when the great source of all knowledge, all life, and all goodness, had forbidden her to taste upon pain of death? Supposing that the fruit was *pleasant to the eye*, of a more enticing form, and a brighter lustre, than the other productions of nature by which it was surrounded, where was the propriety or prudence of obtaining such a trifling prize, at a risk so incalculably beyond its worth? There is one excuse, and only one, which can be urged for such monstrous folly; and it is an excuse of which we are for ever deprived. Adam and Eve had no experience of the melancholy effects of sin. We have ample proofs of the evil that follows in its train. They saw the brightness of its outward mask, but could not contemplate its ghastly features. They saw the painted sepulchre, but we enter into the chambers of the dead, and find them full of bones and rottenness. Whatever may be the appearance or promise of sin, we have but to look back upon our own experience, we have but to cast a glance around, and survey the uniform results of transgression; and we may be convinced that *the tree is not good for food*, and its colour and its shape are mere deceptions of sense, and that poison of the deadliest nature lurks beneath. Can you reflect upon a single breach of duty, which has procured you the gratification which is promised? Pleasant as it may have been for the moment,

can you now pronounce that it was good? If not, we may surely say, that your *eyes are open*, and that every crime of which you are guilty is a crime committed against your better judgment. Though the tempter says that you will rejoice in sin; that you will be the better for a lie or a fraud; for an act of disobedience to parents, or disrespect for their authority; for an act of profaneness against God, or for habitual neglect of him; every one who will take the trouble to observe and inquire, may ascertain that these representations are false. They spring directly from the father of lies, and are worthy of their ignominious sire. They seduce and betray the innocent; but are nothing better than a pretence in the mouth of the experienced sinner. He knows their utter worthlessness: and if he ever denies the fact, it is with the silly hope of silencing his own conscience, or the detestable desire of overpowering yours. He knows, that in the long run the breach of God's commandments is neither good nor pleasant; and may his example and his knowledge, prove a guide and a warning to you!

The third temptation distinctly alluded to as contributing to the fall of man, is the undue desire of knowledge. "*God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*" You observe, that the expectation here held out, was not an expectation of the knowledge which is suited to mankind, but of some superior, and superhuman wisdom. "*Ye shall be as gods.*" Had the inhabitants of paradise limited their desire of knowledge, to such as their Maker had designed them to acquire, the wish would not only have been innocent, but laudable. *Wisdom exceedeth folly, as light excelleth darkness*—and with the single exception of spiritual perfections, God has no greater gift for men, upon earth, than a *wise and an understanding*

heart. But such wisdom never prompts us to the commission of unlawful actions, such wisdom is not to be acquired by transgressing the commandments of God. *The tree to be desired to make one wise*, is not the forbidden tree, of which it is death to taste; but *the tree of life, which we may eat and live for ever*. True knowledge makes men humble, pious, and obedient. False knowledge *puffeth up*, and gives us a desire of being as gods. There is much even now, which you had better never learn. The mysteries of infidelity, pollution, and crime, are mysteries of which it would be well, if we could all continue ignorant. But as this dreadful learning does exist in the world, and as their own or others frailty makes many men acquainted with it, the principal point to be guarded against, is the sacrifice of innocence for knowledge. Never desire to be acquainted with those subjects which are only known to sinners. Curiosity, under proper control, is a great source of human effort: but let it not escape from the bands of virtue, or tempt you to pry into forbidden secrets. There is a bashfulness which may be numbered among the more peculiar ornaments of youth, and is not easily prized above its worth. But there is also another and a false shame, a shame of appearing behind hand in the ways of the world, which it behoves you to avoid or correct. If you associate with those who are less innocent than yourselves, they will ridicule your ignorance of the paths of vice, and invite you to partake of the fruit which makes one wise. But do not consent to purchase wisdom at such an unhallowed rate. Believe not that any one, whose good opinion is worth having, will think the worse of a young person for his want of that acquaintance with the things of this world, which is only acquired by crime. Be assured that the sinners, who may excite your envy, who may appear to your inexperienced eyes to be as gods, knowing good

and evil, be assured that such persons, though they make a mock of your simplicity, or affect to pity your misfortune, will wish, before their sun has set, that they could place themselves in your situation, and would renounce all the gratification of superior knowledge, could they recover the innocence they have lost. Wisdom obtained by wickedness, will make them ashamed at last. For a season, a short season, it may be a boast and a pride, but *the Lord God will say unto them, what is this that thou hast done?* and they will be speechless, not knowing how to reply.

Such are the temptations with which you and all men are assailed. *The lust of the flesh, the lust of the eye, and the pride of life*. The desire of independence, the desire of pleasure, the desire of irreligious and forbidden knowledge, such are not of the Father, come not from the God who has made and preserves us, but from the great enemy of our immortal souls, the tempter who would fain persuade us to *make shipwreck of the faith*—let not his persuasions gain admission into your mind—God has made us a way by which we may escape, when we are tried—let it be diligently sought out and warily followed. He has placed you from your birth in what may be regarded as a second paradise, in the church of his son Jesus Christ, where every provision is made for your spiritual support; and in which you may flourish and live for ever. If you had nothing to rely upon, except yourself, you would be placed in a most precarious situation: since the same tempter who subduced Adam is on the watch for your ruin, and your natural power of resistance is gone. But Christ supplies you with supernatural strength. His atonement, his intercession, his grace, his commandment, his church, his sacraments, are so many means by which he has undertaken to uphold you, so many pledges of his power and his love. And why should you

be, regardless of his claims—why should you be dissatisfied with that ample range of knowledge and of enjoyment which is allotted to you by the dispensation of your Redeemer, and sigh for a more extended scope. You are placed in his own garden, in the vineyard that is walled in and fenced on every side, and prepared for bearing fruit in its season. You may eat of the fruit of the trees of the garden, of all the trees except the forbidden one, which produces sin. And why should you feel inclined to violate that solemn prohibition? Why, with so much real pleasure before us, with such noble opportunities for acquiring and increasing wisdom, you should fix your desires upon sinful enjoyment or unlawful knowledge, is a

problem which could not be solved without the aid of that book, which assures us, that although *we were made originally upright, yet have we sought for ourselves many inventions*—We have sought, and found, sin and death—We have deserved and we have incurred expulsion from paradise, and exposure to punishment. But may He, by whose sacrifice that punishment is removed, enable you to continue among the faithful members of Christ, to resist the temptations of pride and of pleasure, to sacrifice what is apparently pleasant to what is really and substantially good, to refuse and reject the fruit of which Eve took and did eat, and to stretch forth your hand unto the Tree of life, and eat and live for ever.

M.C.

BIBLICAL ILLUSTRATIONS.

Job xxxix. 14.

Which leaveth her eggs in the earth, and warmeth them in dust.

"In our way over the plain, we fell in with an ostrich's nest; if so one may call a bare concavity scratched in the sand, six feet in diameter, surrounded by a trench equally shallow, and without the smallest trace of any materials, such as grass, leaves, or sticks, to give it a resemblance to the nests of other birds. The ostriches to which it belonged, must have been at that time feeding at a great distance, or we should have seen them on so open a plain. The poor birds at their return would find that robbers had visited their home in their absence; for we carried off all their eggs. Within this hollow, and quite exposed, lay twenty-five of these gigantic eggs, and in the trench nine more, intended, as the Hottentots observe, as the first food of the twenty-five young ones. Those in the hollow, being designed for incubation, may often prove

useless to the traveller, but the others on the outside will always be found fit for eating."—*Burchell's Travels in the Interior of Southern Africa.*

Deut. xiv. 1.

Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

"A short distance farther, I met an old woman, who, having heard that I was desirous of knowing every thing relative to their customs, very good-naturedly stopped me to show her hands, and bade me observe that the little finger of the right hand had lost two joints, and that of the left one. She explained to me that they had been cut off at different times, to express grief or mourning for the death of three daughters. After this, I looked more attentively at those whom I met, and saw many other women, and some of the men, with their hands mutilated in the same manner."—*The Same.*

1 Sam. xiv. 25.

And all they of the land came to a wood ;
and there was honey upon the ground.

"As we made our way through bushes and over rough ground, where no path could be found to guide us or render our travelling easier, the Hottentots sometimes, by choosing a smoother road, were scattered at a considerable distance from each other. To this circumstance, we were indebted for some delightful *wild honey*, as one of them chanced thus to observe a number of bees entering a hole in the ground, which had formerly belonged to some animal of the weasel kind. As he made signs for us to come to him, we turned that way, fearing he had met with some accident; and, indeed, when the people began to unearth the bees, I did not expect that we should escape without being severely stung. But they knew so well how to manage an affair of this kind, and had gained so much experience, that they robbed the poor insects with the greatest ease and safety. Before they commenced digging, a fire was made near the hole, and constantly supplied with damp fuel to produce a cloud of smoke. In this the workman was completely enveloped, so that the bees returning from the fields, were prevented from approaching, while those which flew out of the nest, were driven by it to a distance. Yet the rest of our party, to avoid their resentment, found it prudent, either to ride off, or to stand also in the smoke. About three pounds of honey were obtained; which, excepting a small share which I reserved till tea-time, they instantly devoured in the comb; and some of the Hottentots professed to be equally fond of the *juice*, or young imperfect bees. This was the first honey which had been found since we left Cape Town, or, at least, which I had partaken of: it appeared unusually liquid, and nearly as thin as water;

yet it seemed as sweet, and of as delicate a taste, as the best honey of England, unless the hard fare to which I had been forced to accustom myself, might, by contrast, lead me to think it much better than it really was."—*The Same*.

Isaiah xxxv. 6.

"Then shall the lame man leap as an hart,
and the tongue of the dumb sing: for
in the wilderness shall waters break
out, and streams in the desert."

"At this high level, we entered upon a very extensive open plain, abounding, to an incredible degree, in wild animals; among which were several large herds of quakkas, and many *wilde-beests* or *gnues*: but the *springbucks* were far the most numerous, and, like flocks of sheep, completely covered several parts of the plain. Their uncertain movements rendered it impossible to estimate their number, but I believe if I were to guess it at two thousand, I should still be within the truth. This is one of the most beautiful of the antelopes of Southern Africa; and it is certainly one of the most numerous. The plain afforded no other objects to fix the attention; and even if it had presented many, I should not readily have ceased admiring these elegant animals, or have been diverted from watching their manners. It was only occasionally, that they took those remarkable leaps which have been the origin of the name; but when grazing or moving at leisure, they walked or trotted like other antelopes, or as the common deer. When pursued, or hastening their pace, they frequently took an extraordinary bound, rising with curved or elevated backs, high into the air, generally to the height of eight feet, and appearing as if about to take flight. Some of the herds moved by us almost within gunshot, and I observed that in crossing the beaten road, the greater number cleared it by one of those flying leaps. As the road was quite

smooth, and level with the plain, there was no necessity for their leaping over it; but it seemed that the fear of a snare, or a natural disposition to regard man as their enemy, induced them to mistrust even the ground which he had trodden."—*The Same*.

1 Tim. v. 10.

If she have washed the saints' feet.

"I now for the first time, had an opportunity of witnessing the old colonial custom, of *washing feet* after supper. A maid-servant carried round to each member of the family in turn, according to age, a small tub of water, in which all

washed in the same water. It must be regarded as a proof of their good sense, that they showed respect to the habits of a foreigner, by not pressing me to join in this ceremony: the tub was merely offered to me, and then passed on. But this custom is, I believe, gradually wearing away, throughout the colony. Its utility was more evident in former times, when the colonists went without stockings, as indeed many do at the present time; but since the country has become so much richer, that almost every person can afford to clothe himself more completely, this practice is falling into disuse."—*The Same*.

ECCLESIASTICAL HISTORY.

No. 27.—*Edward the Third.*

THE wars which distinguished the reign of Edward the Third, the captive monarchs who graced his triumph, and the chivalrous son who shared his glory, occupy the principal place in the ordinary histories of the age. Closer observers have not failed to remark, that from this æra we may date the power and influence of the House of Commons, and the first germ of the Reformation. Edward's victories, and towards the conclusion of his life, his disasters and defeats, were a continual drain upon the purses of his people, and when once they had learned to couple the redress of grievances with the replenishment of the exchequer, the frequency with which the latter was required, afforded many favourable opportunities for insisting upon the former. When the King declined in age and vigour, the jealousies of his sons divided the nation into parties, and the Commons received as decided support from the Black Prince, as the courtiers obtained from his brother John of Gaunt. The whole history of the reign, proves that the

minds of men were unsettled. There was an evident tendency to alteration, if not to improvement. And the sedition and tumults which occurred under Richard the Second, and the contests between York and Lancaster, for which they silently prepared the way, may all be perceived in their embryo state, in the complaints and remonstrances of King Edward's Parliaments, in the support which they received from the most distinguished of his children, and in the ambition and rivalry by which that support was rendered necessary.

Still more distinctly may we trace the future power of the Reformation in the unbridled excesses of the Pope and his agents; and in the murmurs which they universally excited. Whatever may be thought of Wicliff or his immediate followers, were they ten times more worthless than the Romanists endeavour to make them appear, it would still be true, that Papal encroachments, corruptions, and exactions, had now nearly reached their limit, and the commencement of a reaction would continue plainly visible on the canvass. Reserving our remarks upon

Wicliff for another Number, the present sketch will be devoted to those ecclesiastical occurrences of the reign of Edward the Third, with which the Reformer was altogether unconnected.

The first event of any consequence, was the quarrel between the King and Stratford, Archbishop of Canterbury. This Prelate before his advancement to the primacy, was one of Edward's principal ministers, Bishop of Winchester, and Chancellor. The King and the Pope concurred in his appointment, and the Monks of Canterbury made a virtue of necessity, and elected him to fill the vacant see. The Pope's object was to make an opening at Winchester, for Orlton Bishop of Worcester, who was patronized by the King of France. And it is difficult to conceive a stronger instance of the Pope's authority, and of the mischievous purposes to which it was applicable, than is furnished by the success of this scheme. It was at first opposed by Edward, but he was subsequently cajoled into compliance, and became the tame spectator of a transaction, by which a Prelate who had proved himself to be in Philip's interest, was rewarded for his treachery with the rich Bishoprick of Winchester. Thus through the kindly intervention of Rome, English preference became the reward of French services, and one of the most able and powerful of our sovereigns consented to promote the creature of another monarch, his great rival and enemy.

Stratford is not chargeable with attachment to the court of Rome: On the contrary, he is said to have convinced King Edward of his right to the throne of that kingdom, and urged him on to that assertion of his claim, by which Europe was so long disturbed. When the burden of the war began to press heavily on the people, and the supplies granted by Parliament proved insufficient for its maintenance, Edward returned unexpectedly to England, and or-

dered the Archbishop, the Bishop of Chichester, and the Bishop of Coventry to be arrested. The two latter filled the posts of Lord Chancellor, and Lord Treasurer, and the particulars of the accusation against them are not recorded. They were probably proceeded against as members of the administration, of which the Archbishop was at the head, and as accomplices in the crimes for which he was subsequently arraigned. The charges against the Primate, according to the reports of historians amounted to high-treason. He was suspected of having been either overawed by the Pope, or corrupted by the King of France into an opposition to the war, which he had originally recommended, and it is stated that he both counselled Edward to conclude a dishonourable peace, and prevented the success of his campaigns by withholding the necessary supplies. The falsehood of these suspicions is clearly established. Alarmed at the imprisonment with which he was menaced, Archbishop Stratford repaired to Canterbury, and refused to surrender to the king's messengers, or to answer before any tribunal except the Parliament. His stay at Canterbury was employed in strengthening himself by ecclesiastical censures, and by courting the favour of the people. He harangued publicly in his Cathedral, upon the errors of his past life, upon his excessive attention to temporal affairs, upon the consequent neglect of his spiritual duties, and upon his wish, in imitation of the canonized Becket, to renounce the employment of Courts and the favour of Kings, and devote himself to the care of his master's sheep. At the conclusion of this harangue he solemnly excommunicated all disturbers of the public peace of the kingdom, all violators of the privileges of the Church, or the liberties of Magna Charta, and all false accusers of the Bishops or Metropolitan. The Bishop of London, and other Suffragans were required

to publish this sentence throughout their dioceses.

Edward met it with proclamations of an opposite tendency. He reproached Stratford with ingratitude, misgovernment, and extravagance; attributed the recent disasters to a failure of the supplies; and declared that the money levied upon the people, would have been sufficient for all the expences of the campaign, if it had been honestly collected and brought to account. The Archbishop replied in a very high tone, reminded the King that the Sacerdotal power was superior to the Regal, that Emperors had been excommunicated for presuming to condemn the Clergy, and that he and his council "by calling the ministers and priests of God Almighty to account, had in effect been so hardy as to sit in judgment upon the Divine Majesty." The particular answers of the Archbishop are more direct and satisfactory than would be anticipated from this extravagant introduction. He denies having done more than join in the common opinion in favour of Edward's claim to the French throne, asserts his own innocence in all matters connected with his administration of public affairs, and offers to defend his conduct therein before the King and the Parliament. The charge of profusion and corruption is retorted upon the King's immediate attendants; and the Primate concludes by declaring, that although he had crossed the channel two and thirty times on the public service, besides several journeys into Scotland, he had lived principally upon his own fortune, and never received more than three hundred pounds from the Exchequer. In the end the Parliament was summoned. The Archbishop received his writ, but was refused admittance to the House of Lords, and desired to plead to an information brought against him in the inferior courts. He asserted the right of being tried by his Peers, and after some dispute

REMEMBRANCE, No. 64.

and delay, it was conceded to him. Here the matter ended. The King obtained a further supply of money, returned to prosecute the war in France, took Stratford again into favour, and made him one of his ministers. Two years afterwards, the articles of impeachment were declared frivolous and false; and the Primate was permitted as heretofore, to divide his time in very unequal portions, between the affairs of the Church and the State.

His unbecoming and excessive attachment to the latter, appears to have been his principal fault; and it was a fault which Edward tempted all his Bishops to commit. The rival parties in his Cabinet were headed, the one by Archbishop Stratford, the other by Bishop Orleton. William of Wickam was for many years his chief favourite and minister, the great builder of his palaces, and dispenser of his bounties; and there are abundant proofs of the ability with which he discharged his important trust. It is only to be regretted, that a Prince who selected such skilful servants, should not have directed their attention to their more peculiar duties. The improving sense and intelligence of the people began to shew them, that military and civil employments were not the proper sphere of action for Archbishops and Bishops. And King Edward was petitioned by his Parliament, (Ann. 1370) that the offices of Chancellor, Treasurer, and Keeper of the Privy Seal, should be bestowed for the future exclusively on the Laity. He promised to grant their prayer, but he did not keep his word. The Clergy proved so useful to the monarchs of that age, that they were pressed into every service. And while the French Prelates fought in their master's armies, and lost their lives in his service, the English devoted themselves to more pacific occupations. Archbishop Stratford and Bishop Orleton, were, as we have already seen, the ambassadors and minis-

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ters of King Edward; William of Wickam, was the superintendant of his great public works, and his agent in all descriptions of business, while the Courts of Law, and other departments were filled almost entirely with the Clergy. In neighbouring nations, things were rather worse than better; two French Archbishops, and the High Pryor of France having been killed at the battle of Cressy. The glaring impropriety of such practices as these, may be considered as one of the causes which weakened the influence of the Pope, and gradually prepared men to cast off his yoke.

In fact his temporal yoke pressed so severely in the reign of Edward the Third, that incessant attempts were made to remove it. His spiritual power was not yet generally questioned. The usurpations of which he was guilty in his civil capacity, made themselves felt. Statute after Statute was passed against *Provisions and Reservations*. The Parliament proved itself to be in earnest, by the perseverance with which these laws were amended, reinforced, and perfected. The King having remonstrated in vain with the Pope, and being informed in a contemptuous tone, that the Emperor and King of France had submitted to the Holy See, replied, that if those potentates should take the Pope's part, he was ready to give battle to them both, in defence of the liberties of his crown. It was enacted that the court of Rome should not present to any Church preferment in England, and that whoever disturbed a patron under the authority of a papal provision, should be fined and imprisoned at the King's discretion. And when the Pope had the folly to demand the payment of King John's annuity, a badge of vassalage which had only been submitted to by the weakest princes, it was unanimously agreed by all the estates of the realm, that John's grant was null and void, being without the concurrence of

Parliament, and contrary to his coronation oath.

In the earlier part of the reign, a formal remonstrance was made to Pope Clement, by the King and the great Council, on the subject of provisions and reservations. Clement's extravagance had exhausted the papal treasury.—(*Walsingham*, p. 515.) In order to replenish it he had recourse to the usual practices; but carried them farther than his predecessors had ventured to do. He erected several new Cardinalships, conferred them upon his own courtiers, and endowed them with livings to a large amount in England. These endowments or *provisions* were declared null by the king; and the correspondence upon the subject has been preserved in *Walsingham's History*. The King states that his ancestors, and the ancestors of his nobility, had so munificently endowed the Church in his dominions, that the vine of the Lord flourished and bore fruit, until a wild boar out of the woods destroyed it. The impositions and provisions of the Apostolic See, recently become more grievous than ever—have diverted Church property from its proper channel, and bestowed it upon unworthy men, for the most part aliens, and often enemies of the King. These persons never reside on their benefices, and neither know the faces nor understand the language of the sheep committed to their charge. Thus is the worship of Christ diminished, the cure of souls neglected, hospitality abolished, the rights of the different Churches are lost, the houses of the Clergy fall into decay, the devotion of the people is extinct, and the Clergy of the country, men of great learning and honest lives, who might occupy these posts advantageously for themselves and for the public, desert those pursuits in which they see no prospect of success. Thus also the right of patronage, inherent in the crown, and in individuals, is weak-

ened, and will ultimately be taken away. The treasure of the country is exported to enrich our neighbours, if not our enemies; the evil is felt and declared to be intolerable by the community at large, and a speedy and effectual remedy must be devised. We appeal therefore to the successors of the Prince of the Apostles, as to persons commanded to feed not shear the Lord's sheep, to strengthen not oppress their brethren; and intreat them for the future to leave patrons in possession of their patronage, and to allow Cathedral and other Churches the liberty of free elections. Our predecessors were accustomed to fill up those Churches with fit men by their own royal authority. Until at the instance of the Holy See, they conceded the election to the chapter, upon conditions which that See confirmed. By the use which is made at Rome of provisions and reservations, the elections in chapter are virtually set aside, the conditions before alluded to are broken; the whole compact, being violated by the Pope, is void, and the King is restored to his ancient right and prerogative. His Holiness is therefore humbly desired to put an end to these intolerable evils.

Such is the substance of the King's epistle, written originally in Latin, and recorded by Walsingham. Fox translates the letter from the Parliament, written in French. The purport of both is the same, but the language of the latter more forcible and peremptory. It runs in the names of "the princes, dukes, earls, barons, knights, citizens, burgoesses, and all the commonalty of the realm of England, in Parliament assembled," and it makes no mention of the King's right to appoint to bishoprics, &c. In other respects it does not differ from the epistle in Walsingham, and the facts asserted in both are fully borne out by a variety of independent authority.

The pretence upon which Pope Clement justified his conduct, was that the newly-appointed Cardinals were employed in transacting the business of the Church of England; and that they could attend to it more punctually and more pleasantly when their revenues were derived from that country. The artifice, however, by which these papal provisions were preserved from immediate destruction, was a well-timed compliance with the wishes of the King. If a chapter proved contumacious, and did not elect the monarch's nominee, the affair was generally arranged by a provision from the Pope. There is one instance of this, mentioned by Walsingham, more disgraceful than the rest. In the year 1333, the chapter of Durham elected one of their own monks. He was confirmed and consecrated by the Archbishop of York, although it was understood that King Edward favoured another person. This person, named Richard de Bury, was one of the King's Chaplains, and having procured the usual letters from Rome, he was consecrated at Chertsey by the Bishop of Winchester, and immediately took possession of the See of Durham; the regularly elected Prelate being sent back to his cloister, a Bishop without a Bishopric. Upon the death of Bury, in 1345, the King applied to the Pope in favour of Thomas Hatfield, his Secretary. This event taking place shortly after the Parliamentary proceedings already described, is rightly considered by the historian as highly opprobrious to Edward. But the Pope resolved to keep the King in countenance; gladly acceded to his request, and being told by his Cardinals that the man was of a trifling character, and a layman, answered, if the King had recommended an ass for the turn he should have prevailed*.

Such were the compromises and

* See Walsingham, *Hist. Ang.* p. 133. and *Upodig. Neustria*, p. 516.

accommodations by which Popes and Princes played into each other's hands. And we could hardly find a more convincing proof of the iniquity of the system, than that popish writers have no other excuse for such enormities, than that the Pope, poor innocent prelate, was decoyed into them by the secular monarchs. If this be true, the Pope was the unconscious instrument of his own aggrandizement. Since for every provision bestowed at the King's request upon his favourites, ten were bestowed from bribery or nepotism, upon the creatures of the Apostolic See.

The fairest and soundest decision upon the merits of the question is, that the guilt of the papacy was enhanced by this scandalous coalition. Not content with plundering the Church in their own proper persons, for the supply of their own proper necessities, the Popes of the fourteenth century entered into a compact with the Princes of Europe, by which a similar privilege was conferred upon the latter also. The injudicious advocates for the Romish court, persuade themselves that enough has been accomplished, when the misconduct of the Kings is established. Do they think us so blind as not to see that this misconduct was winked at, encouraged, and taught by the pretended successor of the Prince of the Apostles * ?

* If the reader wishes to see this system artfully glossed over and defended, he may refer to Mr. Lingard's *History of England*, vol. iii. p. 144, for an entertaining specimen of sophistry or self-deceit. The Pope's provisions and reservations are said to have devolved upon him, instead of having been usurped by him; the falsehood of his Hypocrisy respecting the Italian Cardinals are termed a condescend-

In the 48th year of his reign, Edward the Third ordered an account to be taken of the Ecclesiastical Benefices in the hands of Italians and other strangers. Fox transcribes a part of the returns, but assures us that a correct list would occupy half a quire of paper. Not less than fourteen Cardinals appear on the roll; and their preferments seem to have been conferred with very little selection, and no narrow limit. Lord Francis of St. Sabine, Priest and Cardinal, was Dean of Lichfield, and a Prebendary of York. Lord Reginald of St. Adrian, Deacon and Cardinal, had the Parsonage of Godalming, and the Deanery of Salisbury, with the Churches and Chapels thereunto annexed. The Deanery of York, and the Archdeacons of Suffolk, York, Berks, Dorset, Canterbury and Wells, were in the hands of these Italian absentees. So ineffectual after all were the laws and remonstrances of King Edward. Neither he nor his superior Clergy desired that they should be complied with. The Pope had a manifest interest in preserving his usurped power; and he contrived to give the Prince and his Prelates a share in the spoil. The real sufferers and the sincere complainants, were the people, and the Clergy not connected with the Court. And although the voice of these parties was loud enough to make itself heard, it was not sufficiently powerful to enforce compliance with its demands.

ing reply; and Mr. Lingard is highly pleased to find, that in all the anti-papery of the reign of Edward III., the spiritual power of the Apostolic See was not called in question. If we remember that this power was then at its height, the argument drawn from such a circumstance carries very little weight,

ECCLESIASTICAL LIVES.

*The Life of the Right Rev. Father
in God, Edward Rainbow, D.D.
late Lord Bishop of Carlisle.*

DR. EDWARD RAINBOW was born at Bliton, a village in Lindsey Coast, Lincolnshire, near unto Gainsborough, a noted market town upon Trent, that English Ganges, which divides this kingdom into two parts, southern and northern.

The day in which he first drew breath was the 20th of April, 1608, a year not forgotten in our English annals, since in it there were three Scottish Bishops consecrated by men of the same sacred order in this nation, our Church being thereby made at least a nurse to that of Scotland. And no less remarkable was it for extending the civil power of our monarchs, together with the propagation of the Gospel by the English planting of Virginia, although formerly discovered by the learned and unfortunate Sir Walter Raleigh.

As an honest extraction is that which gives a greater lustre to all persons, and often recommends them more easily to the esteem of others; so cannot this our right reverend and worthy prelate be without injustice denied that respect which is due to one virtuously descended, he deriving his original from parents more good than great, and eminent for their piety and real worth.

His father, Mr. Thomas Rainbow, was a reverend divine, noted for his learning and virtue, who, after his being educated at Christ's College, in Cambridge, was first presented to the rectory of Bliton above-mentioned, and then to that of Wintringham, in the same county of Lincoln, situate upon Humber, that great Estuarium, where so many rivers meet ere they pay their tributes to the ocean; both which places were conferred upon him by the worshipful family of the Wrays, of Olentworth. And he is said to have well deserved such advancement, being a man who preached as well to his parishioners by his exemplary good life, as by his sound doctrine; and when he died (though I cannot learn certainly when that was) left the odour of a good name behind him.

Nor was his mother, Mrs. Rebecca Allen, daughter to Mr. David Allen, rector of Ludborough, in Lindsey Coast aforesaid, an unfit consort for so worthy a man: for,

to many of those good qualifications of a woman mentioned by the wisest of Kings, she added that of the knowledge of the Scriptures, even in the original languages, being trained up by her father to the understanding of the Latin, the Greek, and the Hebrew. So that if the female sex, Eustochium and others, have been so much commended by St. Hierom for their great skill in the sacred writings, the praise that this excellent matron merited in this kind ought not to be forgotten: which is also a pregnant instance, that the other sex is not incapable of some of the most profound studies, and not altogether unfit to walk in the most retired paths of learning.

Our Edward Rainbow had the name of Edward given him from his godfather, Mr. Edward Wray, of Rycot, who was younger brother to Sir John Wray, the elder, and who was a great courtier and favourite of the elder George Duke of Buckingham, by whose interest Mr. Wray married the heiress of the honour and fortune of the Lord Norris of Rycot, and to whom jointly with his brother Sir John Wray, his godson, Mr. Rainbow afterwards dedicated his first printed sermon, preached at St. Paul's Cross, entitled, *Labour forbidden and commanded*.

But to return whence we have digressed a little; from such pious parents, who can doubt but Edward Rainbow met with a good education? Goodness is diffusive of itself by nature, and most especially when seated in those of so near a relation as parents to children. The sense of their duty in the first quickens their desires of propagating their virtues in their offspring, as well as continuing in them their names to posterity. And accordingly this virtuous couple took great care early to instil into this their son the principles of religion, a great and cordial love for his heavenly Lord and Master, and a just fear to offend him in the breach of any of his divine commands. They taught him to aspire to the possession of that celestial country, where that love for true piety would be as unbounded as that God who is the original of it. And doubtless the early cultivating of so hopeful a plant was not ineffectual, as the sequel shewed. He had been taught that this life was but a pilgrimage, and what would be the conclusion of minding his walking therein soon, which made him hasten his pace to

Heaven-ward; for travellers never hasten so much as when they expect good lodgings at their journey's end.

His infancy being past, about nine years of age he was sent to Fillingham, a village in the so often-mentioned county of Lincoln, where his grandmother Allen, and his aunt Peachel, his mother's sister, lived: at which place he began to lay the foundation of secular learning, which his parents, observing him to be very capable of improving to a considerable height, sent him, in the year 1619, to the public school of Gainsborough, and from thence, in April, 1620, to Peterborough, in Northamptonshire, to be one of the scholars of Dr. John Williams, who was then Prebend of that Church. And it was upon his account that Edward Rainbow was sent to Westminster School, in June, 1621, Dr. Williams, old Mr. Rainbow's great friend, being advanced to the Deanery of Westminster and the Bishopric of Lincoln, and consequently had thereby better opportunities to gratify his friend's son in Westminster, where he then chose to reside.

In all these short stages of his youth, he was so far from frustrating the hopes which his parents had conceived of him, that the great proficiency under his several masters, adorned with his meek and obliging humour, easily gained him the favour of his instructors, and the esteem of his more diligent school-fellows: in which state he continued till fitted for the University, and then he was sent to Corpus Christi College, Oxford, in July, 1623, at the age of fifteen, where his elder brother John was admitted, and died Fellow of that house. He had before this, viz. in March, 1621, lost his dear mother, which loss gave him all the disturbance that a dutiful son was capable of, for the death of so prudent and tender a mother, and whom he never mentioned without honour. Nor did she die lamented by him alone, but by all those who were acquainted with her extraordinary parts and religious conversation, and who were not generally enemies of, or strangers to true virtue.

Having paid the debt due to the memory of his good mother, I am obliged to resume the thread of his history, and consequently to mention, that during his stay in Oxford, he applied himself to his studies with that attention, which became the son of so learned a father; which course he held on in Magdalen College, Cambridge, whither he was transplanted June 1, 1625, and that upon the following occasion.

The right honourable and truly noble

lady, Frances, Countess Dowager of Warwick, and daughter to Sir Christopher Wray, sometime Lord Chief Justice of England, as she inherited her father's liberality, who had been a great benefactor to the last mentioned College of Magdalen, in giving lands and monies to it for the founding a fellowship and two scholarships, so did she also inherit the kindness of her family to that of Edward Rainbow, and therefore in her lifetime did him that honour to nominate him one of her scholars there. Upon which account (as hath been already hinted) he removed from Oxford thither, and was admitted into that College and scholarship at the time above-mentioned. He took his degree of Bachelor of Arts there in 1627, and commenced Master of Arts in 1630, a year which is sufficiently remarkable in history for the birth of our late gracious sovereign Charles the Second, and for the descent of Gustavus Adolphus, King of Sweden, into Germany, where, till death put a period to his martial achievements, victory seemed to be his constant attendant.

In July, after he had proceeded Master of Arts, he was sent for to teach the Free School at Kirton, in Lindsey Coast (three or four miles from Bliton,) which was proffered to him by that great patron of his family, Sir John Wray, whither he went, choosing rather to be employed, though in a low station, where he might be serviceable to his country, than to indulge himself in ease and idleness, which are not seldom the incentives to vice, and too often do prove the ruin of the most hopeful young men.

But before we conduct him from Barnwell, in Northamptonshire, from Mr. Boteler's, who had married his mother's sister, whither he had some time before retired by reason of the hot sickness, give me leave to add, that as few Graduates, at least such as are Masters of Arts, and have behaved themselves according to the statutes of the University, do depart thence without a testimony under the public seal of that University; so he had, together with that, an unusual approbation from that learned body: for during his stay there, he had early given such undeniable proofs of his being the master of a prompt and facetious wit, and that upon several accidental and less remarkable occasions, that he was thereby sufficiently distinguished from the crowd; and the fame hereof, put him and it to so unusual a trial, that perhaps the history of that famous University cannot furnish us with many parallels thereto.

The Tripus, who was at the scholar's

act chosen to divert the University with his wit, did it with so much sarcasm and abuse, and with such severe reflections upon the principal persons in that eminent body, that the Vice-Chancellor not suffering him any longer to continue in his scurrility, had ordered him to be pulled down. Our Mr. Rainbow, though unprovided, and without the least forethought, was called up to succeed him in that slippery place of honour; which difficult province (and made then more difficult by the public reprimand of his predecessor,) he managed so dexterously, and made his extempore speech with so facetious an air, and delivered it so smoothly and agreeably, that far from dashing against the rock of censure, which the other had split upon, he procured the general satisfaction of his auditors, and a just applause to himself. Nor had he before this departure gained himself less esteem in that College of Magdalen, where he had been educated, than in that more public stage of the University: for, among others, Dr. Henry Smith, who was then Master of that College, being chaplain to the right honourable Thomas Earl of Suffolk, sometime Lord Treasurer of England, and presented by him to that place, and one who was an able judge of a scholar's worth, having taken notice of Mr. Rainbow's excellent parts and good deportment, was very desirous to have retained him in the College; but there being then no prospect of any preferment that might invite him to stay, the worthy Doctor consented; though not without some reluctance, to Mr. Rainbow's removal to Kirton School aforesaid, which laborious employment, so uneasy to most ingenuous persons, he discharged a little while with more satisfaction to those men, whose children were intrusted to his care, than to himself; for this new charge being not so agreeable to his inclinations, he quitted it ere long, and went to London, with two or three more of the same standing and College, after he had by the way paid a visit to his friends in Cambridge, and settled himself at Fuller's-rents.

When he went into sacred orders I cannot learn, for he hath in his diaries very rarely taken any notice of any preferment bestowed on him, as incompatible with that low and mean opinion he entertained of himself; only this I find, that the first time he preached was in April, 1632, at Glentworth, by which may be collected, that he was not admitted into orders till he had commenced Master of Arts. He staid a quarter of a year in Fuller's-rents, whence he removed to Sion College, for

the benefit of the good library in that place. And he enjoyed himself and his friends freely and without noise; and as he thirsted after more knowledge, and daily improved it in that retirement, so he had in the year following some hopes of shewing it to the benefit of others, (though he was sufficiently averse to all ostentation) in becoming chaplain to that worthy and learned society of Lincoln's-Inn; and there he met with no small encouragement in his pretensions, having gained the approbation of the most judicious persons concerned in that election; but he succeeded not in his design, another man, who had a louder voice, being preferred before him.

And now, lest his disappointment should tempt him to despond, the all-wise God, who knew best what was fit for him, and who never fails those that diligently seek and serve him, as we may charitably conclude our Mr. Rainbow then did, since he hath left so many testimonies of his private devotion in his diaries; he, I say, did not forsake him in his exigency. For, after this generous dismissal, rather than refusal of him at Lincoln's-Inn, where he staid two or three months, he was in June, the same year, made curate at the Savoy, and from thence invited to return to his beloved college of Magdalen, by Dr. Smith, the master, and some of the fellows, with the proffer of the first fellowship that fell. Any preferment in that place was likely to be acceptable to Mr. Rainbow; but the thought thereof had an irresistible charm to bring him thither, when seconded by the kindness of that society, which, in contradiction to the old proverb, forgot him not in his absence.

The proffer was noble and tempting, and met with an agreeable success; for Mr. Rainbow upon this returned to the college, and accordingly, on Nov. 13, 1633, he was pre-elected fellow *pro domino fundatore*, of the foundation, and thereupon, in Jan. 28th following, he was admitted to the vacancy of the next fellowship. But that, it seems, as expectations often are but airy, did not soon fall, and therefore, that he might not have a title without profit, he was elected and admitted into a fellowship *pro Doctore Gock*, in June 24, 1634, which notwithstanding he would not accept of without a *Salvo jure et interesse* in his former election, lest it should prejudice his right to a fellowship of the foundation: to which condition the master and the fellows willingly consented. For they who so much desired his company, would not, to enjoy it, scruple at any thing which was not in-

consistent with their oaths and statutes. In pursuance of which design, on December 19th following, they unanimously decreed, that his first election and admission should be sufficient for him to obtain and enjoy what fellowship soever first and next vacant, unless appropriated to some school or scholarship by its original foundation. Which decree extended to four fellowships more than his first admission; a thing so uncommon, that I am assured, from a very good hand, the like instance cannot easily be met with in that college books.

We have seen Mr. Rainbow resettled in that college, let us, in the next place, see whether he answered the expectations and hopes which had been conceived of him.

To understand this the better, we will consider him under a double capacity, as a preacher and as a tutor. As to the former of these, though I cannot, as I have already mentioned, find the time when he entered into holy orders, yet I am informed, that after his fixing again in the university he preached two sermons at St. Paul's Cross, the one in Sept. 28, 1634, upon John vi. 27. which he printed at the entreaty of his friends, and intitled it, *Labour forbidden and commanded*, and dedicated the same to Sir John Wray, Bart. and his brother Mr. Edward Wray; and another in 1639. And in the university he became a very celebrated preacher, as he had formerly been highly respected for some other exercises performed by him there in his younger years: for his sermons before the university were heard with great applause. His audience was always crowded and thronged; and, to give you one instance of the great esteem he had publicly gained as an eminent preacher, I need only to mention, that when he who was appointed to preach in the University Church, failed to perform that duty, the vice-chancellor that then was, earnestly desired Mr. Rainbow to supply that public defect; which, though unwilling to undertake, as having neither any notes about him, nor time for premeditation, at last, through the solicitation of that public person, he condescended to it; and his ready parts and great abilities enabled him, by God's blessing thereon, to perform that difficult task with satisfaction, and even admiration, which his modesty would have dissuaded him from attempting.

This was indeed a public trial and attestation of his worth, and that before so eminent and learned a society; and therefore, when in the sequel of this performance he found himself but too apt in cases of this nature to be pleased and elated

with the vain praises, as he styled them, of a frothy wit, he, upon serious consideration with himself, finding such encomiums to be but glittering nothings, and no fit objects for his contemplation, which should not fix upon any thing but more lasting and solid joys, and begging the Divine assistance to the completing of that pious design, did set himself to bend his studies another way, though with much more difficulty and toil to himself; since those, by him, unaffected flowers of rhetoric which appeared, and those sparkling rays of wit which shone forth in his first performances at the university, as well as in the late mentioned sermon, *Labour forbidden and commanded*, though they came to him naturally in a manner, and with much ease, did not, in his judgment at least, tend to the advancement of God's glory, which is the principal end of our nativity, and which, he wisely and truly judged, ought to be the chief end and design of every sermon.

He did not think that a sermon, or rather an harangue, garnished with tropical and figurative flowers, and beautified with gay similes, taken from the historians and poets, could contribute much to the saving of a soul. It was not a laboured oratorical sentence, a round period, or a quaint expression, that could, in his opinion, much assist to the completing of that grand affair, among the unlearned. He judged a plainness of matter, a clearness and perspicuity of style in the expounding of the sacred oracles of the Old and New Testament, and adapting and applying them home to the consciences and spiritual necessities of the meanest persons, and that in an easy and familiar language, was the grand design of a true Christian orator, in persuading his audience to the love and imitation of the great Captain of our salvation, Jesus Christ; to adore him sincerely here, and to enjoy him eternally hereafter, by our being adopted into that happy number of his brethren. For the persuading of one poor soul, whom our blessed Saviour hath redeemed with his dear blood, to live as a Christian ought to do, first by working upon the judgment, and then by engaging the affections, is of an infinite more value than to acquire the empty glory of being accounted a Christian, a Demosthenes, or a Cicero; to rival in eloquence a Lactantius, a Chrysostom, or a Bernard. And in this method of preaching did he continue till death put a period to his labours and toils.

You have seen him in a public capacity as a preacher, now consider him in his private one as a tutor. In the year 1635

he began to take pupils, whom he instructed with so much care, and by his frequent lectures, both in the mysteries of philosophy, and in that, to which the other ought always to be subservient, the fundamentals and necessary superstructure of religion, as well as by his constant inspection into their manners and behaviour, fearing that otherwise, while they perused the large volumes of the sage and quick-sighted heathen philosophers, they should forget that they were Christians; and should not remember God, the first cause and author of all, while they wandered in the maze and labyrinth of second causes; and, lastly, lest while they dwelt upon the study of ethics, they should contradict the divine precepts of their own religion, by a deplorable immorality. So that Dr. Henry Smith, whom I have had occasion to mention twice, as his great friend, pleased with his real industry, as well as satisfied with his acute parts, which he had the opportunity of knowing better by the assiduity of his company, committed to his care the two sons of Theophilus, Earl of Suffolk, who had been recommended to his own, when at the same time another nobleman, my Lord Daincourt, had entrusted Mr. Rainbow with the like number. Which trust he did so far answer, that, joined to the often visits he made the Earl of Suffolk, in the company of the earl's sons, from Cambridge, during the time of that noble person's long affliction upon the racks of the gout, acquired him not only an high esteem at that time, but made way for his higher advancement in the Church afterwards, through the favour and kindness (I might have added the true gratitude,) of that noble family. For the earl by this means came to have a true knowledge of Mr. Rainbow's real worth, and from thence contracted an high value for him, and a kindness proportionable thereto.

To return again to Cambridge, from whence we have been absent a while at Audley Inn, it was after his settlement in the college that the frequency of his visits to Dr. Smith occasioned an acquaintance and kindness between Mr. Rainbow and Mrs. Elizabeth Smith, daughter to the said worthy doctor, whose virtues I would have mentioned in this place, if her modesty (she being yet alive) did not restrain me from doing it, and withal make that character I might now give her, look like flattery in me to her now while living, which would be but justice and a debt to her virtues when dead. Therefore, to wave this just panegyric, I must only add, that then began that virtuous affection between

them, which continued for several years before it was completed by the conjugal tie, by reason of the iniquity, and the threatening of those (to give them a soft epithet) cloudy times.

In the year 1639, our Mr. Rainbow was chosen dean of the college, which office he discharged with great care and prudence; discouraging and punishing the vicious, and encouraging the diligent and sober young students. Upon the 20th day of April he fell into a dangerous swoon, so that that day wherein he first drew breath, had like to have proved the day of his death; and hence, after his recovery, he had meditations suitable thereto, to be seen in his diary.

I have already mentioned what favour he had gained of the Earl of Suffolk, one of whose ancestors had founded that college; consequent of the high opinion that earl had of Mr. Rainbow's integrity, in making a settlement of his estate in the year 1640. he did him the honour, among other trustees, to make him one; as remembering not only how careful a tutor he was over his sons, but how happy an instrument he had that year been in reconciling a difference between himself and his eldest son.

This great trust Mr. Rainbow, because young, undertook with some unwillingness; but he discharged it afterwards with all imaginable fidelity; therein not proposing to himself the least improvement of his own private fortunes, but the advantage of that noble family; and, while he continued therein, after the death of Earl Theophilus, which happened in June, in the year last mentioned, though his care for the estate of his honourable charge was great, yet was it no less for the great concern of their souls, without which the other had been less valuable; and over whom, agreeable to his function, he was very watchful and diligent, and God was not wanting to bless his pious endeavours therein with a suitable return. Which happiness was not confined to those noble youths he had under his peculiar tuition, but extended to other young persons of the nobility who frequented that family. For he observing some extravagancies in them, too incident to men of their figure, and who meet with many temptations, and especially with one, that of flattery, the bane of youth, wrought so upon their spirits by his cogent reasons, and insinuating rhetoric, that they gratefully accepted of some prayers composed by Mr. Rainbow, which was suited to their particular condition, as was apparent by some papers seen after his death; and those noble per-

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sons had ever afterwards a just veneration and a true kindness for him. Hence he became so much the favourite of the families of Suffolk, Northumberland, Warwick, and Orrery; and, since I have mentioned the last, I cannot forbear to add, that he who first bore that title hath, in his *Divine Poems*, which he wrote in his declining years, bating the difference of the languages, outstripped those of Prudentius, (who also composed in his old age,) in the richness of fancy, and in delicacy of expression. And as he had in other topics, composed for his diversion, shewn that he wanted not a chaste and elegant style, even when he treated on less severe and serious subjects, so hath he in those his poems on the Festivals, acquired a reputation which will never be denied his merit, till wit and judgment be exiled the world, no more than posterity can, without the highest injustice, refuse the title of a most accurate experimental philosopher to his yet surviving brother, and our Bishop's friend, the Hon. Mr. Robert Boyle; a gentleman who is no less happy in, and respected for a sweetness of temper, than for his ingenuity; and the present age seems so much in love with his philosophical experiments, and discourses upon them, by which he hath signalized himself to the greatest part of Europe, that even a critic of another nation, not very ready to bestow compliments upon others, but when even compelled thereto by truth, cannot deny, but that his experiments and reflections have always an air of solidity; to which may be justly added, that as he hath enriched natural philosophy with his choice observations, so hath he, in contradiction to the trite objection of such students, being near neighbours to Atheists, made that dear mistress an handmaid to religion. But I now forget that I trespass against the reader's patience by this long digression, as well as hereby offend this religious gentleman's modesty, for which, after I have craved pardon of both, I shall return to Mr. Rainbow; whom we shall, according to the series of his history, find ready to attend the young Earl of Suffolk, James, to the Long Parliament, in October 1640. A parliament, a small part of which afterwards, under the specious pretence of a thorough reformation, brought one of the best of our kings, Charles the Martyr, to the block, and laid waste that Church of England, which hath been long the glory and bulwark, under God, of the reformed religion, and the envy of the Romish.

In 1642 Mr. Rainbow had the honour to marry the Right Hon. Algernon, Earl

of Northumberland, to the Lady Elizabeth Howard.

His great friend, Dr. Henry Smith, dying, and the mastership of Magdalen College becoming thereby vacant, in October, 1642, Mr. Rainbow having formerly had a promise and grant of that place upon the first vacancy, from the Right Hon. Theophilus Earl of Suffolk, was now admitted into it, with the concurrence of his son, Earl James. And now seeing himself set upon an higher ground, and consequently his actions thereby exposed more to the public view and censure, his next and chief care was to discharge his new trust conscientiously; and therefore having, while he was a fellow of that same college, taken notice that some very hopeful young men had, upon their being too early advanced, fallen from their former studious and virtuous course of living into debauchery, he, upon his accession to the mastership, resolved not to admit any man to a fellowship, who had not first commenced master of arts; that their longer stay before their preferment might give the college a clearer demonstration of their worth, and they thereby might become, as it were, probationers for three years.

He took the degree of Doctor in Divinity in the year 1646, when his chief question, on which he made his thesis, was, that *Ecclesia Anglicana tenet omnia ad salutem necessaria*. A point which he durst defend in the worst of times, when that Church was so much oppressed for asserting her loyalty to God and the King; for her agreement with the primitive Church in not rebelling against a lawful magistrate, and in owning the *Jus Divinum* of the episcopal hierarchy and liturgy.

But that black storm, which occasioned by the sins of this nation, then surfeiting of ease and plenty, was permitted a while to hover over our heads in black clouds, broke out at last in dreadful thunders upon our trembling Israel, and tore down all that opposed its way. In this common calamity Dr. Rainbow had his share, both by sympathizing with the losses of others, and by his particular sufferings.

The royal martyr's death was that which, in a terrible manner, opened the eyes of all those who before would not, or could not see, that, under the mask of piety, rebellion lorded it over loyalty; when one of the most horrid villainies that the sun ever saw in this nation, was perpetrated in open day! A pious king, and one who held his crown of none but his great Creator, first hauled to a tribunal, (an act not to be paralleled in all preced-

ing ages,) who, when he had justly denied that usurped power before whom he was convened, after he had suffered all the indignities that the deluded rabble, and the ruder soldiery could throw upon him, was beheaded upon a scaffold, purposely erected before his own palace. An act so heinous, that it could not be equalled by any thing, but by the malice of his Majesty's enemies, from whom it, had its original.

In the fall of this tall cedar, the other trees of our forest were rudely shaken, and though they were not all hewn down by the fatal axe, yet were they sore cut; their boughs and branches at least lopped off, unless that some of the shrubs escaped, because their lowness excused them from the levelling stroke.

Thus several persons truly noble, both for descent and proper merit, attended their most gracious sovereign in his sufferings, even to his fall and their death; whose greatest crime was that, for which disinterested posterity will have them in the highest admiration, their loyalty. Because they could not consent to usurpations in the civil government, and to innovations in the ecclesiastical, they must be martyrs; or taught to obey in that new way of gospelling, by pike, gun, and dragons.

Thus, among many other confessors, was the fate of our Dr. Rainbow, who, for refusing a protestation against the king, in 1650, lost his mastership of Magdalen, which he had hitherto kept by the powerful intercession of his noble friends; and which he was very willing to sacrifice, rather than to make a sacrifice of his conscience to those Anakims, which had nothing to entitle them to the government but violence and rapine.

He had been a mourner before this in the general loss of the nation, in the horrid murder of their gracious sovereign, and was a particular one in the interment of that truly religious lady, the Lady Susanna, Countess of Suffolk; the history of whose virtues is far from being Apocryphal. Nor did she want a faithful historian in Dr. Edward Rainbow, who, in May 13, 1649, made her funeral sermon, in a pathetic and moving air, but did it as far from flattery, as she was above it; since he spoke nothing but what he believed, and was not her orator to present her virtues in a gaudy dress, but her faithful historian, to deliver what he knew upon good grounds to be true.

Dr. Rainbow being exiled from Magdalen college, by the order of the Rump Parliament, which college now became a

mourner for losing her orthodox governor, was presented by the Earl of Suffolk to a small living at Little Chesterford, near Audley Inn, in Essex, in 1652, which he accepted, when he saw no probability of that dark, cloud dispersing, which still hung over this, distempered nation.

But he, who had lost the mastership of a college for his loyalty, was resolved not to stain his conscience by a base submission to those usurpers, in the acceptance of that place; and therefore held it only by my Lord of Suffolk's presentation, without being settled therein according to the prevalence of those licentious times, by their triers. In which privacy, since we have found him settled, we will see how he managed in that critical juncture, after I have subjoined, that it was in this year 1652, that he married Mrs. Elizabeth Smith, his predecessor's daughter, who, without flattery I speak it, were so happy in each other, that those who had the longest acquaintance with them, never heard an harsh word fall from them against each other: a felicity rarely to be found! and which ought to be mentioned to their honour; and which doubtless was a true sign that they were both unfeigned votaries to virtue.

In this his recess, a place much more agreeable to his inclination than merit, did Dr. Rainbow continue for some years. And though he was so far retired from the noise and bustles of those tumultuous times; yet he knew he could not retire out of the piercing eye of the Almighty, with whom he had to do. He knew it was as much incumbent on him to do his duty there, as in a more conspicuous station; and therefore, though he could not use the English Liturgy, yet he used some of those excellent prayers of which it is composed, and that not only in his private family, but also composed such prayers as he used in the Church out of those in the Liturgy; and so gradually brought the ignorant people to affect the common prayers, a little transformed and altered, who disliked the Common Prayer Book itself, they knew not why.

Nor was he satisfied with his own practice alone in this case; when therefore he lodged one night at a clergyman's house, an old acquaintance of his, who then used other prayers in his family, he out of civility to him commended his friend's form of prayer, but advised him for the future to use the prayers of the Church, for there were none other like them.

Nor did this pious doctor look upon his constant preaching to be a sufficient discharge of his duty, and that which would

serve to clear him when he was to give an account of his stewardship to his great Master, he believed that many of his hearers came to Church purely out of custom and form, and consequently that their attention was not very profitable and advantageous to their souls, in minding what was delivered to them from the pulpit, and therefore often went to their houses to catechise and instruct them, and to those who were indigent he often gave money to oblige them to attend to his instructions; thereby making their temporal necessities to contribute to the supplying their spiritual wants. A double charity! for which, I doubt not, he hath long since met with a double reward from the Liberal Dispenser of all good things.

‘In this place did our Dr. Rainbow reside, pleased with his present condition, and his parishioners no less pleased with him, till April 1659, when the rectory of Benefield, in Northamptonshire, valued at 200*l.* or 300*l.* per annum, and of the gift of the Earl of Warwick, fell vacant, and was proffered him by the said noble earl; which he utterly refused, because the triers, with whom he was resolved to have nothing to do, were then in power, till there was sent him a presentation from the Earl of Warwick, with an assurance that he might be possessed of Benefield without going to the triers. Which last favour had been procured him by the Earl of Orrery, then only Lord Broghil, and both out of the respect which those honourable personages had to his worth and sweet temper.

Having, though very unwilling to leave his retirement at Chesterford, accepted of the presentation to Benefield, upon the above mentioned conditions; wherein, by the bye, the reader may see how careful he was not to make shipwreck of a good conscience for any temporal benefit or advancement, he managed things there as he had done at Little Chesterford, composing all his prayers for the Church out of the Liturgy; which being repeated by him at the offices of christening, burial, &c. by heart, which the ignorant people not understanding, liked well. And there he lived with great content, and in quietness; being kindly treated by that people, who roughly treated others of the same function.

Before, in the course of our history, I come to that great and happy year of 1660, when our late sovereign, Charles the merciful, was restored with the joyful acclamations of all his loving subjects, to his crown and dignity, and his loyal subjects

to their privileges, laws, and religion, I am to inform the reader, that Dr. Rainbow had the satisfaction to hear, as the nation had to know, that Oliver Cromwell put a period to the sitting of that long parliament, which had ruined three kingdoms, and unhinged the whole royal family, by pretending to reform the first; and this was done after they had sat about twelve years, in 1653, on that very day in which Dr. Rainbow was born. A transaction at which he not only publicly rejoiced, because it happened on the day of his nativity, but he also noted it in his dairy, with a prayer, “That God would turn it to the good of the Church and nation.”

But to proceed: in the year 1660, when the finger of God signally appeared in bringing, in this our nation, a king to the throne of his royal progenitors, after twelve years exile, and without a stroke struck, notwithstanding that there was a veteran army, flushed in blood and victory, and trained up in an aversion to monarchy then in being, the Church was also restored with the king: and then all those worthy persons, who in the preceding times of rebellion and confusion had been sufferers by loss of goods or places, or by imprisonment, or by banishment, were either restored to the places which they had formerly possessed, or were preferred to higher honours. Among others, Dr. Rainbow was restored to his mastership of Magdalen College, and by the favour and solicitation of his noble friends was made chaplain to his late majesty, King Charles the Second, and in the year following was made Dean of Peterborough, where he had formerly been a scholar.

Thither he removed in August 1661, with a design to reside there; but his stay there was not long, preferments coming now thick upon him; for he was the next year called to Cambridge, being elected vice-chancellor of that famous university in Nov. 1662. Which early election of him to that great trust was not only a public testimony of the university's great esteem for him, but of his loyalty too.

In the discharge of the vice-chancellor's office, he acquitted himself with sufficient reputation, and in the management thereof forgot not the care and interest of that college, whereof he was the head. For whereas the office of a proctor came not to that college in forty-four years, he got it to be publicly ordered and confirmed by his late Majesty, that that office should return to Magdalen College every ninth year;

and by a politic fixing the epocha of this new circle, got a course to his own college sooner than it could expect; and not only so, but because some who were put up to preach in the University Church got, for a small sum of money, others to do it for them, who performed it so meanly, that it turned often to the dishonour thereof; to prevent which, he procured a mulct of forty shillings to be imposed on every such offender; and to give a good example therein to the masters of art, the heads of the colleges (by his instigation) yielded to preach there in their turns.

And now being fixed again in his former station, with the additional revenue of the deanery of Peterborough, he had more than satisfied his ambition, which never aimed higher than such a station, as where-in he might live decently, and might be capacitated to be serviceable to his country. But, beyond his wishes, no less than above his expectation, was he elected Bishop of Carlisle in 1664, upon the translation of the Right Rev. Dr. Richard Stern to the archiepiscopal see of York.

This new advancement was directly contrary to his mind, as he declared it to those honourable friends of his who had therein solicited for him. His truly primitive temper put him upon the declining of that high and honourable employment in the Church; the great care of so many souls, as would thereby be devolved upon him, affrighted and deterred him awhile from embracing that honour, which so many court in vain, who so little know how to discharge it. He looked upon himself, as did the ancient fathers, to be unfit for that high calling, which was, though in his judgment highly honourable, yet withal a burden too heavy for his weak shoulders to bear and sustain. He was desirous, as our most reverend and learned primate, Archbishop Parker, was in the last age, to be serviceable to the Church, though moving in a lower sphere, and only that he might enjoy those promotions and dignities he had then arrived to, without ascending higher.

Thus meanly did he think of himself, what others often contradicted him in, as not sufficiently qualified for that high dignity, and had still refused it, if the importunity of his friends had not at last prevailed with him to decline it no longer; and there was one thing which contributed not a little to his accepting of it, the great respect which he had for two ancient and very deserving friends, which upon his removal to Carlisle were to succeed him in his present promotions; the one in his

deanery, and the other in his mastership.

Overcome at last with the desires and arguments of his friends, he accepted of that honourable dignity, that was procured him by his noble patron's mediation, and accordingly was consecrated in July 1664, at London, by the most reverend Father in God Dr. Gilbert Sheldon, then Lord Archbishop of Canterbury, and came to settle at Rose Castle, in Cumberland, the palace for the bishops of that see, on Sept. 3, following.

I ought to mention, that his generosity in this case was so great, that though (perhaps) he was at that time in such circumstances as to need some assistance to defray the necessary charges of his consecration, first-fruits, and his journey to, and settlement in his diocese; yet did he not so much as desire to hold the mastership of Magdalen College in *commendam* for a while with his bishopric, but presently and freely resigned both that place and his deanery of Peterborough to his successors in them both; although such favours as the retaining one of them for some time, had not unusually been granted to others upon the like promotion.

We have now seen him ascend by steps into the episcopal throne; a dignity which the primitive Church of Christ had so great a veneration for, and which in times of hot persecution had been so often sprinkled with the blood of those who sat thereon; they exchanging that ticklish honour for an immortal crown of glory, by that of martyrdom, we will now take a stand, and view how he discharges that sacred office.

He found his palace at Rose Castle much ruined; a great part of it being burnt down by the rebels in the late times of rebellion, and but little repaired by his immediate predecessor, though he had received great advantages by entering upon that bishopric after so long a vacancy, and the expiration of the tenants leases, which engaged him in a suit about dilapidations with his predecessor, then his metropolitan. In which trouble he was unwillingly embarked, as that which was both repugnant to his meek nature, and was in his thoughts unbecoming persons of that sacred character.

After the conclusion of that long suit, he was at a great expense in building at Rose Castle, for he built the chapel anew, and made several other additions and conveniences there. But though these edifices were costly, as well as troublesome, yet there was another sort of building

which he was more intent upon, the building of God's Church in the spiritual sense, and that either by himself or his assistants, his brethren the clergy, in the diligent preaching of God's word; in the due administration of the holy sacraments; in catechising of youth, (which word is rendered by some grammarians, *To build up in the most holy faith*;) in advising them to walk in paths of virtue and holiness, and in admonishing and reclaiming the more loose from their immoralities.

As this was his great province, so it was his desire and endeavour to see that the clergy subordinate to him should do their duties. In the management of which, when some who had been sufficiently criminal and neglectful in the discharge of their function, were justly reprov'd by him for so doing; though that was done too at the first with meekness enough, yet he met with a very rude treatment from them, and much unbecoming their station; nevertheless, both that and the ill returns made him from persons whom he had highly oblig'd, was far from making him vindictive, if his public character and the interest of the Church were not interwoven with his own concern, for then he would take care to rescue both from contempt, lest the common cause might suffer by his own supine negligence. I shall not here revive the remembrance of those affronts to that sacred order, by particularizing those which were offered to him, and therefore will forbear to mention the offending persons names, wishing that the faults of some of them may be buried in the same grave with their authors; and only add, that generally the troubles which befel him after his advancement to the episcopal authority, were occasioned by his conscientious discharge of that sacred office, which doth not seldom make the best of men fall under the weight of popular odium. For although I am far from pretending to exempt him in his management of that dignity from mistakes and errors, and it is certain his own humility taught him another lesson, than to aspire to the swelling title of infallible; yet generally his fallings were such as might admit of an easy apology, without the assistance of political refinings, to which he was very much a stranger.

But to return from whence I have digressed: as he inspect'd the lives and manners of his Clergy, and their performance of their pastoral charge, so was he not wanting to set them a good pattern himself, being assur'd that nothing won more upon the minds and consciences of men than a good example, especially in those

who attend at God's altar, and dispense his holy word, and unfold the sacred mysteries of our holy religion. He therefore resolv'd to set them a copy as legible as his human frailties would permit it to be written, that they fairly imitating it, the laity might be invited to transcribe it from them.

Pursuant of his pious design, he preach'd not only in his courses at the cathedral, but often there also upon occasional days; as also frequently at his own chapel at Ross, at Dalston Church, and the adjacent chapels, till hindered from this performance by the gout, the racks of which were not probably more troublesome than their consequence, his being thereby forced to omit his public duty. And catechising he so much kept up, that to oblige some indigent persons to attend it, to their own spiritual advantage, and the building themselves in the most holy faith, he gave them money. Neither was his hospitality offending against the canons of the Church, but like that of a bishop. His entertainment was free; his table was well furnished with varieties; his conversation pleasant and yet grave, divertive and yet instructing, often feeding the minds as well as the bodies of his guests.

We have observ'd his way of procedure as to what related to the Church; now the ordering of his family challenges our next consideration. The government of his private family was modell'd in imitation of that of the Church; that is, regular. Four times a day was God publicly call'd upon by prayers in that family; twice in the chapel, which part his lordship's chaplains perform'd; and twice in the dining room; the latter of these at six in the morning and nine at night, was the usual task of our right reverend and worthy prelate himself, if not disabled by sickness: as if he who was the master of the family, would open it every morning, and lock it up every night, by the key of prayer.

All known profaneness and swearing were banish'd thence: for this made as much discord in that family, as an ill musician did in Plato's schools. Offenders in debauchery were at first reprov'd and admonish'd, and if they relaps'd into the same fault, they were often dismiss'd the house, unless there appear'd visible signs of repentance, and those usher'd in with fervent promises, to make those good by their utmost endeavours.

While the suit was continued between the then Archbishop of York and our worthy prelate, viz. in 1668, he was once offer'd to be removed from the see of Car-

lie to that of Lincoln, by the most Rev. Father in God Gilbert Sheldon, Lord Archbishop of Canterbury. A prelate, who, besides the monuments erected to his name by his truly primitive virtues, hath left one at Oxford, that famous theatre built at his own charge, and dedicated to the uses of the public, the service of the Church, and the muses. A structure which, if the world last so long, may continue the name of that pious archbishop longer than the Egyptian pyramids have continued the memory of their ambitious and vain-glorious founders.

Dr. Rainbow listened with some pleasure to that motion of the good archbishop, as being desirous to be freed from the inquietudes which his legal dispute with his metropolitan in the above mentioned case of dilapidations did create him. But herein he met with too potent an adversary to be successful; a great lady, with whom he had formerly some acquaintance, and a just respect: but, when she had forfeited his esteem, and that of all good men, by the prostitution of her honour, our good Bishop did not then think himself obliged, notwithstanding her greater quality, to pay her those regards he had formerly done. And when she, after that, offered him civilities, he was so far from laying hold on such opportunities to advance his fortunes by her mediation, that he declined her very company, contemning the most innocent favours of such a person, who had forgotten her noble practices in the addition of new titles, and those purchased at a dear rate with the loss of her fame.

This slight from our pious prelate, the lady so highly resented, that partly out of particular pique, and partly out of a design to prefer an uncle of her's to the bishopric of Lincoln, though far unfit to be placed in so much light, she hindered the translation of Dr. Rainbow thither. Albeit the pious Archbishop so far prevailed over that lady's interest, as to get an Irish Bishop, designed before for Carlisle, and with the thoughts whereof he had been well enough contented, to be placed in the stead of that lady's uncle, who was thereby gently laid aside.

Our prelate was not much displeased at this turn of affairs, though he had wished the contrary, for the above-mentioned reason; to which another might be added, that the Bishop of Lincoln's palace at Bugden was so situated as to be near Cambridge, and not far distant from London, in which respect he could not have wished to have been better fixed than there, for the enjoyment of his relations

and intimate acquaintance; yet when he first considered in his cooler, by whose interest he was frustrated of his expectations, and that the Bishopric of Lincoln, besides its vast extent, which still increased the cure of souls, and consequently made that greater burden balance the greater revenue, it had, as he thought, a greater inconvenience, that that revenue, superior to the other of Carlisle (which notwithstanding was far from tempting our prelate to a removal to Lincoln,) consisted much in pensions from the Clergy, so that he used to say, that *that Bishop was maintained out of the poor clergy-men's mouths.*

Dr. Edward Rainbow had continued near twenty years in the exercise of his episcopal function, though often indisposed, and especially in his latter years, with the stone and the gout, two diseases of so acute a pain, that they would not only pose the patience, or rather pretended apathy of the proudest stoical philosopher, but put even a Christian one to fly from second causes to the first of all, for his support under that torment, more cruel than the dispatching and devouring flames: he had been Bishop, I say, so long, when in March, 1683, his pains occasioned, as was supposed, by the gout in the stomach, increased, and the more they augmented, the more did our pious Bishop apply himself to the Physician of Souls, as looking upon the bodily health to be in a declining condition; albeit, to preserve it, he neglected not to consult physicians for the body too, but in vain. When he therefore ascertained that death was approaching him, with how much cheerfulness, and with what a true Christian magnanimity did he look the king of terrors in the face! he prepared to receive him not as an enemy, but as a welcome friend, who was to conduct him out of this vale of tears, into the mansions of eternal joy, far above all the regions of instability. He saw his course was almost finished, and he longed to be at the goal.

During this his last sickness, not one idle or impertinent word fell from him. He had in his lifetime, before this last arrest of his body by distempers, learned a perfect resignation of himself to the divine will and pleasure of Almighty God, and therefore received the approaches of death with that humble submission to the Divine will, and with that calmness and serenity of mind, which are not often found but in persons of a primitive piety.

He had indeed begged of God, that he might *over-live Lady-day*, because it would much conduce to the profit of his

then consort, and since mournful widow. And this seems to have been granted to him, since he survived the return of that time no more than one day. Another petition he also made, that his reason and senses might continue to the last moment of his life, which was also granted, for he lived till Wednesday, March 26, 1684, in the evening; and yet did he not mis-spell his precious hours. His care for secular concerns, which was never so great as to merit the title of fondness, was now taken off by a more pressing and laudable one, and that which was to be entertained in the preparation for, and contemplation of a future and eternal state. Hence the last moments wherein he enjoyed the use of his tongue, were spent in a most pious manner—prudent counsel to those that were about him; holy meditations upon his own condition at that time; fervent prayers and supplications to the King of Mercy, were the happy employments of his heavenly soul; and all these performed with so much zeal and fervour, that it seemed already to be upon the wing towards heaven.

Towards even, on Wednesday above-mentioned, being got into bed, and finding himself very weak, he called for prayers, which being concluded, and observing his speech to fail, he spake these words to the company which were then with him—*It hath pleased God to take away my speech, and I am heavy and dull; I desire you all to pray for me, that God would assist me with his grace.*

After this he lay quietly, and slumbered sometimes, till eleven o'clock at night, when a starting fit (which formerly in his sickness had troubled him at times) seized him sharply for some time; then he lay quietly for some time, though sensible, as might be perceived, to the last, and so breathed out his last breath, yielding up his spirit to God, the author of it, and leaving all the spectators of this his happy end, dissolved in tears at this long separation, in going to inherit, I hope, a crown of glory, which God hath prepared for all them which unfeignedly love and sincerely serve him.

Thus died that right reverend and pious prelate, Dr. Edward Rainbow, late Bishop of Carlisle, about eleven o'clock at night, on Wednesday, March 26, 1684, at the age of near seventy-six years, and was interred on Tuesday following, in Dalston church-yard, April 1, 1684, as he had desired upon his death-bed. His hearse was attended with a great multitude of the gentry, the clergy, and other neighbours; Mr. Thomas Tulley, his Lordship's chap-

lain, and chancellor of the diocese of Carlisle, preaching his funeral sermon.

As he had requested that no pomp nor state should be used at his funeral, no more than any eulogium should be made of him (such was his rare modesty and humility,) so did he desire to be buried in Dalston church-yard, and to have a plain stone laid over his grave, with no other inscription, but that such a day and year died Edward, Bishop of Carlisle, which accordingly was performed. These, his two last requests, are a declaration to the world in his last moments, how little he valued the pageantry of funeral pomp, and all monuments, which were not built upon the sure and firm basis of piety.

We have now seen him laid in the chambers of the dust, let us draw the curtains about him, leaving his body to repose till the last trumpet shall awake him to the general resurrection of the just.

He left no works in print, but three occasional sermons, the two former of which are scarce to be got.

The first of these sermons, and which hath been already twice mentioned, was preached at St. Paul's Cross, on Sept. 28, 1684, entitled, *Labour forbidden and commanded*, and which to all persons that peruse it without prejudice will sufficiently evince, that the late Dr. Rainbow could clothe his thoughts in all the gaiety of expression suitable to a great audience, when he judged it convenient.

The second was at the funeral of Susan, Countess of Suffolk, preached May 13, 1649, on *Eccles. vii. 1.* which was printed, together with some eulogies in praise of that virtuous young lady, which were composed by his two intimate and no less learned friends, Dr. S. Collins, Regius Professor of Divinity in Cambridge, and Dr. James Duport, Greek Professor there, and his successor in the Mastership of Magdalen, and Deanery of Peterborough.

The third was preached at the interment of Anne Countess of Pembroke, Dorset, and Montgomery, at Appleby, in Westmoreland, April 14, 1676, with some remarks on the life of that eminent lady, on *Prov. xiv. 1.*

In his youth he had a rich vein in poesy, in which appeared somewhat of Ovid's air and fancy, tempered with the judgment of Virgil; but none of his poetical exercises and diversions have been published, but a paper of verses upon the frontispiece of Mr. Henry Isaacson's Chronology, which accurate chronologer was our Bishop's particular friend, and had formerly been amanuensis to that living library, while

he was alive, the reverend and learned Bishop Andrews; and another paper on Mr. Shelton's Art of Short Writing.

Of the honour of the former of these poems, printed without the addition of any name, in 1633, he was robbed by the publisher of Mr. Richard Crashaw's poems, entitled, *Steps to the Temple*, and ascribed by him to that ingenious epigrammatist; but he having no title to it, but what the modest silence of Mr. Rainbow gave him, I have recovered it to the true owner by a *melus inquirendum*.

But that which would have been most useful to the Church of God, if it had pleased the Almighty to have granted him life to finish it, was a treatise called by him, *Verba Christi*, or, *The Words of Christ*. His design in it was this—he considered how great an eyesore it was to all good men, to see Christians persecute each other, and as violently as those of the same religion had been persecuted in former ages by the grossest heretics, by Jews or heathen infidels. His desire therefore was to make inquiry, (I now use his own expressions) into the causes and reasons why Christians should be so animated against one another, and having fixed it in his mind and judgment, that all reasons of this, and indeed of the decay of Christianity in general, were to be resolved into this one, namely, the not duly attending to the words of our Saviour, not only his precepts and doctrines, but all his sayings. He therefore thought it not an unprofitable task to bring into one body and complex all the words and sayings of our Saviour, which lie dispersed in the four Evangelists, making them appear in a distinct and larger character from the words with which they have a necessary connection and dependance. "*In the words (saith he) uttered by our Saviour's own mouth, or by direct consequences from them, we may find a body of divinity, a complex of all necessary theological truths, fundamental to the faith. Here (added he) may be found ground for decision of controversies, so as to keep us from erring damnable, or sinning mortally; for resolving all casuistical points of moment to salvation. Here we might learn to direct and moderate our passions, to attain and exercise all virtues, and shun all vices. Here (saith our Prelate) patience to bear, and strength to conquer all afflictions. From our Saviour's lips have flowed words of sweetest consolation to erect the soul, when oppressed under heaviest burdens.*"

So far as to the reason and foundation
REMEMBRANCE, No. 64.

of his work; now hear him as to the manner and platform of it, and that was this—he would endeavour to shew from the time in which, and the occasion upon which, each saying was uttered by our Saviour, the scope and drift of his words, and what application may be made of them for our instruction, either to guide us in our faith, or to direct us in our life, in several cases and occurrences.

This was the design, and this the method of the pious author, in that imperfect treatise of his *Verba Christi*, a work truly worthy of its author, and agreeable to the pacific temper of him in particular, and to the design of Christianity in general. But his being snatched away by the rude hand of death, in the very beginning of that undertaking, as the learned and pious Archbishop Usher was in the prosecution of his sacred chronology, hath left it an abortive, a loss which as it cannot now be retrieved, is not enough to be lamented; since it might have contributed in part to allay the flames, and cool the heats among Christians, which administer so much occasion thereby of scandal to the common enemies of our faith, Jews, Mahometans, and Heathens. And though his name should not live in these his scattered works, some of which notwithstanding may escape the teeth of time, if not those of calumny; yet will he live, at least in the remembrance of all virtuous and honest men, who knew his real merit and worth. The hopes which I have conceived of the duration of his unspotted fame, obliges me to hasten to a conclusion, after I have endeavoured to draw his picture in miniature a little, though therein I stand in need of the pencil of an Urbin, or an Angelo.

His learning (to begin with that which is not the least characteristic of a good divine,) was sufficiently attested in those public exercises performed by him with so much applause, and attended with so much pomp, as hath been already mentioned, before that famous University, and which certainly wanted not many men as fit to judge of worth, as there are others to censure it without any title to that unmanly freedom, but confidence and ignorance.

How his preaching was received and valued in the University, hath been already shewn; and with so clear a demonstration, that venerable antiquity cannot furnish us with many parallel instances. It is true, in his elder years he had declined to use that florid way of preaching, for which he had been so much celebrated in his

younger times; and though after that he affected no pompous expressions, no gaudy oratory, yet were his reasons masculine, his arguments cogent, and his phrase plain and clear, and gave offence to none but some superficial witlings, persons who applaud nothing but their own tinseled ware, and consequently judged his studied plainness to be incompatible with the design of a pulpit harangue.

His humility set off all his other virtues, like a diamond in a ring, and was so conspicuous, that, though it gave a greater lustre thereto among good and sober men, yet did his humble condescension to the meanest of men, and especially to any of those who had away of the immortal wisdom darting upon their souls, seem to lessen him among the unthinking rabble, who being strangers to his real worth, resolved to diminish it. And though he was remarkable for this last virtue, and which may be said, at least, to be the nurse of the rest; yet as he in all business of moment pondered long with himself all the causes and circumstances thereof, and resolved them into cases of conscience, when he had thus satisfied his conscience, and consulted therein his judgment, it was not the insinuations of the promising flatterer that could persuade, nor the frowns of the great that could bias or withdraw him from his post, and from the lines of just and right, although in more minute matters he might in some cases be imposed upon, by his credulity to those who therein pretended to advise him. And, to finish that part of his portraiture, in the management of public concerns, he shewed himself to be both prudent and courageous. In all affronts or reproaches cast upon him as a private man, his reason and sweet temper so far subdued his passionate resentments, as not to study any revenge against the offender. He would have looked upon himself as a notorious violator of the divine precepts, if he did not forgive injuries, and write them in the dust. The tart reflections which ensued such a crime, as the meditating a revenge, were made upon himself; and he inferred, that God was displeased with his ways, since those became his enemies whom he had obliged to a more friendly procedure, by his having formerly laden them with kindnesses; for he used to say, it was just with God to suffer him to be so ill used by men, who had been far more ungrateful to God: and, if herein some sallies of passion shewed that he was a man, his quick correction of them shewed that he was a Christian. How patiently

and how calmly did he often resent such indignities to his private person, of which all the above-mentioned discourse is intended.

His piety might be read in visible characters in his public actions, and was best drawn by his own pencil in his diaries, and in keeping his birth-day with fasting and prayers, some of which I have here added, that by this taste the reader may perceive how near this prelate's devotion came to the warm zeal and vigorous piety of the Christians of the first ages, and how much his humble complaining of his infirmities, and the mean performances of his duty, when at best, suits with their holy practices.

Meditations on April 20, 1681, by Dr. Edward Rainbow.

When I make a serious retrospect into several stages of my past life, I cannot but acknowledge a continued series of merciful providences from God towards me in my several capacities; but I have cause to lament that my returns have been very unsuitable.

God assist me with his holy Spirit and wisdom, and grant that I may improve my left talent, and all the remaining moments of my life, to gain a comfortable assurance, that death shall open a gate to let my soul pass out of the old prison of this body, into that freedom to which the Son of God gives right, even to the glorious liberty of the sons of God. O, that I may so preach him in his kingdom of grace, that I may be one, though the meanest, in his kingdom of glory!

Meditations on Jan. 30, 1652, after a recovery from a cold with a cough.

Lord, thy mercy is most seen in judgment, when it is not lengthened to eternity. If I had not now felt the smart of this one twig of thy rod, I had utterly persevered in an incorrigible disobedience; but by this touch thou hast graciously healed me of that, giving me time and opportunity to look up at thee, now admonishing by thy finger. From this I see nothing but the sweetness, indulgence, and mercy of a wise Father; in myself nothing but the stubbornness and rebellion of a perverse child. O, how have I abused a longer reign of health for now well nigh thirty years!

If I should write all his meditations, I might transcribe a good part of his diary. You have here had a specimen of his pri-

vate devotion ; in the next and last place we shall consider, whether his liberality to the poor and needy was agreeable to his sacred character or no. In examining his actions by the test of this virtue, we shall find that he left a large inventory of charitable deeds ; and, as Nerva Cæsar was called *Pater Patriæ*, the father of his country, by reason of his gentle and kind government, so might he be termed *Pater Pauperum*, the Father of the Poor, for his liberal donations to them, unto whom his compassion was never denied, nor his hand closed up, without something to warm their hearts and cheer their spirits ; and what was still more obliging, what he bestowed was with a free heart, taking pleasure in the good offices he did any of those mystical members of Jesus Christ.

To descend to particularize the several methods of this Bishop's charity, after he came to be so, would look something like flattery, such variety did he use in the dispensing the goods of fortune to his indigent brethren, since the proverb in these dregs of time proves too true, which asserts the great disuse of that most extorting usury, when the use outstrips the principal.

To proceed, he usually gave 20s. to the poor at Carlisle, when it was his turn to preach there, that his liberality might tempt them to listen to his doctrine. His allowance to the poor of Dalston parish (within the limits of which Rose Castle stands,) was 30s. a month besides what was given them at his castle-gates, and to sick people, not to mention what was given them at sacraments, and upon other occasions. In dear years, when his own stock of corn was spent, he ordered barley to be bought at 12s. or 14s. a bushel, and to be given to the poor, which came then in such great numbers to the gates, that the porter who served them having sometimes the curiosity to count them, affirmed, that he often served seven or eight score people in one and the same day. He allowed money to a schoolmaster for teaching eight poor children to read at Dalston. He put out poor boys to apprentices. In pensions to poor scholars at the University, and to some indigent persons; he gave 32l. per annum constantly, for several years. To which may be added, his share with other Bishops in yearly pensions to foreign converts, and to other public charities, as the rebuilding of St. Paul's Church, to French Protestants large sums, &c. Nay, his charity was often so extensive, that he for-

got his own secular interest to lend unto God, by his largesses to the needy.

At his death he gave to the poor of eight or nine parishes, and in some other modes of charity, which amounted to the sum of 200l. ; and what that pious prelate left, his widow punctually performed, for as she loved him entirely, so did she shew her true respect for his memory, in enlarging his gift. And thus that religious couple, as they strove which should love most, so did they rival each other in charity.

Moreover I should be injurious to the memory of this good Bishop, if I should not further add, that besides these public acts of liberality, his charity was yet in some respects so secret (according to our blessed Saviour's advice,) that he kept a private purse for that end, and that so private, that even his dear consort, the partner of all his joys and other counsels, was a stranger to it, not knowing how he disposed of it, till he himself discovered to her a little before his death, whereabout 20l. of that money lay, which he desired might be given to three or four of the French Protestants, or to some decayed gentleman of honest conversation, and that without naming of him ; which his loving consort accordingly performed. This last act is not only a plain demonstration of his extensive bounty, but how far he was from that pompous and ostentatious charity, which is made by too many the foundation of merit in another communion. And, as his kindness was unlimited to the corporal wants of the needy, so no less compassionate was he to those who went astray from the true fold. To such he used lenity and mildness, endeavouring to bring them into the way by strong arguments and soft words, convincing their erroneous judgments by reason and Scripture, rather than by affrighting them with corporal punishments, out of that by-way into which they had fallen by mistake. As to his own practice, none could be more observant of the rules of the Church of England, than he was, though he pitied the errors of others who differed from him in opinion.

To conclude, may this mean monument, which I have erected to the memory of this right reverend prelate, suffice to continue his name and the history of his virtues to succeeding ages, and that thereby the lustre of his pious actions may so shine forth in this debauched and profligate age, that others may be induced to copy after so fair an example, serving God faithfully and sincerely in this life, and enjoying him eternally in that which is to enyne.

MISCELLANEOUS.

ON FAMILY WORSHIP.

To the Editor of the Remembrancer.

SIR,

I am convinced by no slight degree of experience, that one of the surest methods of aiding the labours of the Pastor, and of effectually promoting a spirit of true religion in a Christian community, is the general establishment of Family Worship. It has often surprized me, to find sincerely pious persons disregard this useful ordinance. Some consider it *unnecessary*, because they imagine that the devotion of the closet is sufficient of itself. But are such persons sure, that all who might be assembled for this purpose in the hall, have fulfilled the duty in private?—Some view it in the light of an *ostentatious* service. Is it not celebrated in the bosom of our own immediate circle?—has not our Saviour implied the propriety of its performance, by promising to be present “where two or three are gathered together” in His name?—Others are afraid of *interruptions*. To obviate this difficulty, one member may in turn be absent, for the purpose of answering the call of a visitor or tradesman. Others again object, that it is not possible to collect all the members of the family. I answer, let all ~~that can~~ conveniently disengage themselves from their occupation, be reverently assembled together.—That Family Worship is our duty, as disciples of the Redeemer, is plain to my mind, from the following considerations.

1st. A Christian family is a society of persons—servants of the same God—heirs of the same salvation—sensible of the same wants—affected by the same distress—or gladdened by the same joys. They are all most intimately united by reciprocal duties; and therefore with one heart and one voice, should join in sup-

plication to that gracious Lord, who is the Father of all the families of the earth; who “maketh men to be of one mind in an house;” on whom they depend from day to day, for protection and peace. God, be it remembered, does not promise his blessings to those who need, but to those who “ask” them. Unless, therefore, a joint petition be offered, that family, as a family, can have no plea for expecting a continuance of almighty favour and love.

2dly. Compounded as man is, of body and soul, we require *form* to be the channel of all lasting communications. Internal impressions are more readily received from external objects. Hence were the Sacraments of Baptism and the Eucharist established by our Lord himself. The decent robes of ministers in the Church, the ceremonies of coronation and of judicial authority, invite reverence on the same principle. On the same ground, the open and outward institution of Family Worship settles in each house a face, as well as a spirit of religion. Children are hereby trained to piety, and servants ensured time and encouragement for serving God. The very Heathen has his *lares* and *penates*—and under blind homage to these household gods, preserved a daily reverence for the objects of his adoration, and promoted obedience to their will. How much should the example of Abraham weigh with us! “I know him,” said the Most High, in that book which was written aforetime for our learning, that he will “command his children and his household after him; and they shall keep the way of the Lord.” “As for me and my house,” cried Joshua, “we will serve the Lord.” “Cornelius” was “a devout man and one that feared God with all his house.” Nor is the example of the blessed Jesus

himself to be overlooked, who oftentimes appears to have inspired his little family, his twelve disciples, with the purest spirit of social prayer, when retired in the desert places.

3dly. Again, Family Worship operates as a most powerful check on all irregular conduct. Hypocrisy itself will hardly dare to utter prayers in the hearing of the other members of the family, against a disposition, which is daily indulged. It is a holy habit which softens the temper, and prevents an angry style of language, by forcing us to reflect, that we are presently to kneel down, and pray for, and pray with, the object of our displeasure. Masters of families are hereby enabled to reprove as an offence against *God*, the immorality of any member. They who have no Family Worship, can only reproach it as an error against *man*. Can persons hear daily thanksgiving for the offers of salvation, without searching their hearts, to know whether they have accepted them? Can they hear twice in the day, deliverance from sin desired in prayer, and not be impressed with the necessity of repentance? Will not petitions for honesty put an end to theft? Must not constant intercession for humility, contentment and purity, banish from the hearts of the worshippers, pride, murmuring and indelicacy?

4thly. It enables those who are in earnest to "grow in grace." It renders the less informed part of the family, more capable of benefiting by the instruction of the Sabbath. It promotes good-will from one to another. It establishes order. It spreads Christianity; for these younger and these ignorant members, will one day in their little

sphere, be heads of families also; and what they have themselves been taught to value in their youth, they will be eager to impart, in riper years, to their children and dependants.

If there be any truth in these remarks, the united interests of a family, the necessity of an external conveyance of vital religion, the influential operation on the moral conduct, the sacred examples by which the habit is sanctioned; these demand peremptorily from all who profess and call themselves Christians, that Family Prayer should be adopted in every family. Directions are not wanting. The list of the Society for Promoting Christian Knowledge abounds with books, by no means expensive, containing all possible guidance as to the manner, and simple sound forms of prayer, affording matter for edification to the little Christian assembly. If I were asked to choose, I should recommend Stonhouse's, or Bishop Gibson's; advising at the same time the officiating member, to add, as occasion required, to the words thus furnished. What a reality have I heard imparted to Family Prayer, by intercession for a sick member—an absent child—a son going to college—a servant entering on a new situation. How delicately may reproof be hereby conveyed—how affectionately may advice be offered—how tenderly may consolation be poured into the suffering bosom!—In the earnest hope that this humble attempt may be the means of introducing this beneficial usage, into at least one family, hitherto unacquainted with the privilege,

I remain your's,

A Master of a Family.

SACRED POETRY, MEDITATIONS, &c.

THE CHRISTIAN'S PRAYER.

1.

Father of all, for many an age,
In many a clime unknown,
By savage left, and lett'ed sage,
For gods of wood and stone.

2.

Soon turned Thy creature man aside,
From Thee and from Thy way;
Soon homage to the power denied,
That formed him from the clay;

3.

Forgot His name, at whose command,
The ark in safety rode,
When o'er the surface of the land,
The swelling waters flowed;

4.

To sun and moon, *Thy works*, he paid
Thy honours and Thy praise,
Fell prostrate in the eclipse's shade,
Or comet's harmless blaze.

5.

Next worshipped men, who, long since dead
Lay mouldering in the grave;
Call'd those, on whom the worm had fed,
To punish or to save.

6.

He bowed him down before the brutes,
By Thee to serve him made;
And offered vows to plants and roots,
Which withered, while he prayed.

7.

Nor could philosophy explore,
Truth's long o'erclouded ray;
The pride of science served the more,
To lead mankind astray.

8.

In Superstition's numbing chain,
The learned were enslaved;
And oft in folly's wildest train
Among the vulgar raved.

9.

Strange lessons to the chosen few
The priests in secret taught,
And many a deed of blackest hue,
Was in their temples wrought.

10.

Their Maker's image men defaced
When they forsook His name;
Their bodies with vile lusts debased,
Till vice extinguished shame.

11.

The dearest ties then ceased to bind,
Kind nature lost her force;
Her babe the mother's hand consigned,
To death without remorse.

12.

How thronged the crowd at shows and feasts,
An envied seat to gain,
To gaze on men devour'd by beasts,
Or by each other slain.

13.

Even Virtue's self in those dark days,
Betrayed a mortal birth;
Nor sought on high the soul to raise
But grovelled on the earth.

14.

No good but fame the statesman knew;
For that he lived and died;
The sage into himself withdrew
Nor cared for ought beside.

15.

If e'er compassion he bestowed,
Or with his anger strove;
His kindness or forbearance flowed
From pride, and not from love.

16.

When peace had sheathed the victor's steel,
The foe, he deigned to save,
He dragged behind his chariot wheel,
Or sold him for a slave.

17.

Yet was not, Lord, thy light divine
Extinct among mankind;
But guarded by one chosen line,
And in one spot confined.

18.

Even there did darkness reign at times;
Even Israel's favoured race,
Compelled thee often by their crimes
To turn away Thy face.

19.

How widely from Thy paths they stray'd!
How failed they to fulfil,
The covenant through Moses made,
On Sinai's trembling hill!

20.

Thy people even in Judah's land,
To Baal bent the knee,
Forgetting Him whose mighty hand
Had led them thro' the sea.

21.

Long time Thy wrath did they provoke,
Ere David's city fell;
And far, beneath a foreign yoke,
Her youth were sent to dwell.

22.

On Babylon's far distant sands,
Was heard the voice of woe;
Lamenting that unhallow'd hands
Had laid God's temple low.

23.

Yet was it by Thy will decreed,
Tho' Israel's sons transgress'd;
That in the faithful patriarch's seed
All nations should be blessed.

24.

Again did Judah rear his head,
Nor passed his rule away,
Till Shiloh came, and darkness fled
Before the rising day.

25.

Thy gracious purpose then, of old
In mystery concealed,
To all our race Thou didst unfold,
Through holy men revealed.

26.

To Earth's remotest tribes they taught
Thy nature and Thy name;
The signs and wonders which they wrought,
Declared from whom they came.

27.

Of judgment and a future state,
Of death our mortal foe,
Of that arch-fiend, who lies in wait
To work us endless woe;

28.

And of the change they told, by vice
In our condition made;
And of the inestimable price
For our redemption paid.

29.

For us thine only Son his head
Bowed down to grief and pain;
For us upon the cross he bled,
With malefactors slain.

30.

In form of man, from earth He rose
To glory in the skies;
And thither, when this life shall close,
We hope, through Him to rise.

31.

Meanwhile on earth sharp war we wage,
Against the powers of sin;
Fierce adversaries round us age
And weak are we within.

32.

Still thou, O God, art ever nigh
To cheer each fainting heart;
And on Thy help may man rely
If he will do his part.

33.

Upon Thy Church with watchful care
Thy Spirit doth abide;
Of all, who seek Thine aid by prayer
The Comforter and guide.

34.

Baptiz'd into His name with Thine,
We both with Christ's adore;
Nor seek with reason's scanty hue
The Godhead to explore.

35.

Enough for us to know Thy will;
That clearly is display'd;
Thy word will teach us to fulfil
The promise we have made.

36.

O keep us to that promise true,
In word, and deed and thought;
Bright is the hope we have in view,
And dearly was it bought.

37.

Assist us our desires above
This mortal life to raise;
To dwell upon our Saviour's love,
And give Him daily praise.

38.

To tread on earth the paths He trod;
As nearly as we can;
And shew our gratitude to God
In charity to man.

*(Continued from the first portion of
Bishop Henshaw's Meditations.)*

Our Saviour doth not say, do unto others
as others do unto you, but as you would
have others do unto you. If thou wouldest
have thy neighbour do thee right, do so to
him, though he have done thee wrong. Lex

talionis was never a good Christian law;
If I forgive not, I shall not be forgiven.

It is the fault of a great many, if God
bear with them in their sins, they think he
countenances them: if they be not pre-
sently stricken dead with Uzzab, they go
on; when they smart not, they believe not,

and he is not feared till felt. Sickness is not thought of till death, nor that till hell. Forgetting that the long sufferance of God should lead them to repentance; he forbears us that he might forgive us; shall I sin because grace abounds? God forbid.

Charity so forgives offences, that it is ready, not only to pardon the offender, but to do for him, and thinks itself not innocent that it starves not its enemy, while it sees him starve. What little difference is there in religion between saving and killing? we are not commended that we requite not evil with the like. We have not forgiven injuries if we do only not revenge them; if wrongs tie our hands from doing good where we ought, they prove sins to us, that were but crosses; and we wrong ourselves more by not doing, than by suffering; and *God shall so forgive us our trespasses: For with what measure I mete unto others, it shall be measured unto me again.*

What more glorious Master than God? What better Mother than the Church? How glorious is that calling that at once serves such a Master, and such a Mother! As it is our glory to serve them, so it must be our glory to do them good service. God in us sets the world copies of piety, and we must live to others no less than preach: As we are more high, so we are more looked at, notes in other's eyes are beams in ours: many things are lawful that are not expedient, and some things are expedient in respect of the person, that are scandalous merely for the chair; that which is reprobable in another, is in us a reproach: seeing it is so, what manner of men ought we to be?

There was never any that was not ambitious: every man is born a Corah, only some more superlative than others. But of all men, I most wonder at those that are ambitious only to be talked of; and since they cannot be notable, they would be notorious, and with Cain be marked, though for murderers. Whether I know much, or am known of many, it matters not, only this I will care for, that God may not say to me in the last day, *I know thee not.*

The king's daughter is all glorious within, but yet her garment too is of wrought gold; we outside, our life must tell the world what we are within. If our lives do not answer our profession, we are Pharisees, we say, and do not.

Works without faith, are like a suit of

clothes without a body, empty: Faith without works, is a body without clothes, *no warmth, no heat*: works without faith, are not good works, and faith without good works, is as good as no faith, but a dead faith. Then only are they themselves, when they are together; *what God hath joined, let no man put asunder.*

If we will be Christ's disciples, we must leave all, but 'tis not all, we must take up our cross too; be ready to take it up, not of ourselves, but if it be laid upon us, we must suffer *willingly for Christ's sake*; we must not suffer wilfully, or throw ourselves into the fire. He that bids us suffer, bids us fly, *If they persecute you in one city, fly, &c.* It is our commendation to endure the stroke, or the faggot, it is not to seek it; when zeal runs without discretion, it commonly makes more haste than good speed; Christ would have us innocent, but wise too, serpents, as well as doves; lay down our lives for his sake, but not sling them down; we must neither go like bears to the stake, nor like madmen; neither run to our martyrdom, or from it: pray with our Saviour, *if it be possible, to miss the cup, or but to kiss it, but still not my will, but thy will*; we must submit all to God, and think that fittest for us, which he thinks so.

That which I hear from David, I would hear from every good man, *Thy word is a lantern to my feet, &c.*, to his feet, not to his eyes alone; if we use the word of God only to gaze on; to discourse by, not live by it, it wants its use, and we want our goodness, and shall want our glory: knowledge without practice adds to our punishment, together with our sin. How many Pharisees have sat in Moses chair, that shall never sit in Abraham's bosom, only for this, because they knew, and did not.

There are many services, and many masters, and yet no man can serve two masters, that is, two of a contrary disposition; for there is the world, the flesh, and the devil, and ye may serve all these at once, nay, ye cannot serve one, and not all: the glutton, he serves his belly, and with Esau, sells his birth-right, his blessing, for pottage: the drunkard, he serves I know not well what, whether the drink, or the company, or his appetite, or all, but instead of quenching his thirst, drowns his soul: the envious man, and the furious man, are alike in this, both serve the passion, only here they differ, the envious man, with Sampson, will brain himself, so he may brain others; the furious

man brains others so long, till at length he be brained himself: the usurer, he serves his gold: the adulterer, he serves his lust: but all serve one chief Lord, one master, the devil, and shall all receive the same wages, *which is the wages of all sin, death*: Why should God pay them for their pains, that go not of his errands?

The second portion of meditations, from which we proceed to make some farther selections, is introduced with the following dedication:—

To the Right Reverend Father in God, and Right Honourable William, Lord Bishop of London, one of His Majesty's most Honourable Privy Council.

Right Reverend and my Honoured Lord, THE world is full of books, he knows nothing, that doth not know in print; complain, but add to the number, yet I am persuaded, if men would but know their last, there would be less done, or less ado; I censure no man's endeavours. I cannot but condemn those ultracrepidasts, that with Festus will teach St. Paul divinity: I desire to keep my pen to my plough, only something duty enjoins me; great things my own immaturity forbids me, such as I have, I have provided: ingratitude, of all is the worst looked sin, verbal thankfulness little differs from ingratitude, such is mine fain to be: books are but words, but many times that is accepted, where we like, which from others would be counted cheap. Your Lordship's favour makes me thus bold to put these trifle-hours to that view which is not used to trifles: I have been late, and long sick, some of my sick thoughts (being now well) I am bold to present; that they are worse than is wished, or looked for, is not want of respect, but skill. The matter is almost as divers as the pages, *nugæ miscellaneæ*, of directions, instructions, resolutions; what we should do, what we should be; in all which I desire only to shew myself to your Lordship, not to the world; a testate of my duty, not of my proficiency; what I do owe, not what I could do; my pen, as my knowledge, may lag behind with the last, my prayers shall vie with the foremost for your Lordship's fruition of all happiness here, and of eternal happiness hereafter.

Your Lordship's in all humble
duty to be commanded,
J. Henshaw.

Blessed are the poor, for theirs is the kingdom of heaven: how are they poor
REMEMBRANCE, No. 64.

that have a kingdom? or what kingdom is wealthy, if not that of heaven? or why complainest thou of that poverty, that saints thee? that is, a happy soul that makes even with God every night, and every morn begins the world anew.

When I at first look out into the world, and see many men, (and those none of the best) if better case, I think myself forgotten, and wish for more; but when I remember my account, I fear I have too much, and forget those wishes; it may be if I had more wealth, I should be more riotous: outward losses are sometimes gainful, and it is good for us that we are afflicted, it would be worse with us, if it were not sometimes thus bad; many, if they were not kept short of these, would come short of heaven. He knows us that keeps us, and if he will bring us to heaven rather one way than another, His will be done; let Him give my goods to the poor, and my body to be burned, and bring me to heaven, though in a fiery chariot; I cannot complain of the foulness of that way that carries me to God.

Pride and uncharitableness are sins in fashion, and the one the cause of the other; many think they should want for their pride, if they should but be charitable, I have often wondered, and grieved, to see a rich porch, and a poor Christian's walls clothed, and men go naked. Say what thou wilt, but I am sure with the Apostle, *That he cannot love God whom he hath not seen, that loves not his brethren whom he hath seen, and can endure to see miserable*.

We owe more to God for redeeming us, than for making us. His word made us: but when he came to redeem us, that word must be made flesh, and that flesh must suffer; in our creation He gave us ourselves; but in our redemption he gave us himself: and by giving himself for us, gave us ourselves again that were lost; so that we owe ourselves, and all that we have, twice told: and now what shall we give unto thee, O thou preserver of men, for ourselves thus given and restored? If we could give ourselves a thousand times over, yet what are we to God? and yet if we do give ourselves to Him and His service, such as we are, and such as we can, He accepts it, and will reward it. I will never grudge God his own. I have nothing that is not His; and if I give it to Him, he will restore it again with interest, never any man was a loser by God.

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REVIEW OF NEW PUBLICATIONS.

*The Power of the Keys; or, Considerations upon the Absolving Power of the Church, and upon some of the Privileges of the Christian Covenant. By the Rev. Ed-
ward Burton, M.A. Student of
Christ Church.*

THE usurped power and corrupt doctrines of the Pope have not yet ceased to afflict and injure the Church of England. Every new debate upon our ecclesiastical constitution furnishes fresh proofs of the injuries inflicted by the court of Rome upon the once simple fabric of the Christian commonwealth. The favourite accusation in the mouth of her enemies is, that our Church still retains the errors of Popish times. She was charged not long since in the House of Lords, by Lord Grey, with professing the Popish doctrine of the MASS, and teaching it in the Catechism to her children. Mr. Brougham, and his co-partners in the Edinburgh Review, say that she claims the power of forgiving sins, as distinctly and unequivocally, as the Priest in his confessional.

The effect of such calumnies upon those who hate both the Church and Christianity, is too notorious to require pointing out. Neither are they altogether harmless in other quarters. The defenders of the Church exhibit zeal without knowledge, or caution without courage—and while a few perhaps will assert with Mr. Prebendary Dennis, that the Priest has power to forgive sin; other few, among whom we lament to find Mr. Burton, virtually explain away the absolving power of the Church. .

The Dissertation now before us is the work of a sensible man, a sound theologian, and a good scholar—and there are many parts of the work, which bear evidence of the combined powers and qualities of its author. But he seems to have

been infected with the too common desire of saying 'some new thing'—and not contented with saying it to himself and his friends, the secret must needs be communicated to the world at large. We have no objection to assist in giving circulation to his theory—upon condition that we may be permitted to say a few words respecting its validity. He opens his argument in the following terms.

"The power of the keys, or the power of binding and loosing, or the power of remitting and retaining sins, (for these three expressions have the same meaning,) rests upon the following passages of the New Testament.

"Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

"Matt. xviii. 18. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

"John xx. 23. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

"It is allowed on all sides, that by these words Christ conveyed some power to his apostles; and it will be attempted to be proved, that the original grant also conveyed the same power to all the successors of the apostles for ever.

"Various interpretations have been given to these words. They have been supposed to mean, that the apostles might admit, or refuse to admit, any persons to the Christian covenant; that they might inflict and withdraw the censures of the Church: that they might of themselves absolve, or refuse to absolve, any persons from their sins.

"Advocates have been found for each of these interpretations. Some would give all these powers to the Church; while others think that she is only entitled to some of them; that she has power to inflict censures, or to enact laws, but not to forgive sins. Among those, who see in these words the grant of an absolving power, opinions are also divided. Some

think, that the priest may give absolution, not merely as declaratory or promissory, but authoritative and immediate; that he may actually pronounce the penitent to be from that very time absolved, and that this absolution will be ratified in heaven. Others again will not allow this: they think, that the priest merely promises pardon from God hereafter; or that he declares in the name of God, that if the man truly repent him of his sins, (of which God only can be a judge,) he may then be absolved.

"The Church of England would be quoted in support of all these several interpretations. She undoubtedly claims the right of inflicting and withdrawing censures, however obsolete such a custom may have become: she also claims the power of *binding* her members to the observation of certain laws, and of *loosing* them from others. With respect to absolution, or the forgiveness of sins, her authority would be quoted by those, who assert this doctrine in its highest sense, and by those, who allow it merely in the lowest degree. The latter would say, that in her form of absolution, which is read in the Morning Service, the priest evidently does nothing more than execute a command of God, in declaring and pronouncing, that *He* pardoneth and absolveth all them that truly repent. The former would quote the office for the visitation of the sick, where the priest is authorized to say 'by his authority committed to me, I absolve thee from all thy sins.'

"It will be the object of the following pages to consider these several interpretations: and it may perhaps be well to state here the conclusion, which it is intended to draw, viz. that the power of the keys, or the power which is expressed in Matt. xvi. 19. xviii. 18. and John xx. 23. gave to the apostles and to their successors for ever the privilege of admitting any persons by baptism to the Christian covenant; that is, of *loosing* the faithful and penitent from the disabling curse, under which they were born, and of putting them into a new condition, which made them capable of working out their salvation." P. 1.

Mr. Burton then observes, that the words in Matt. xvi. and xviii. contain only a promise of what *shall* be done; while the words in John xx. intimate an actual gift. He contends therefore that the Power of the Keys was bestowed by our Lord upon his apostles, in the interval

between the Resurrection and Ascension—several pages are employed in proving against the Romanists that the gift was not confined to St. Peter. The argument is put with great neatness and force, and may be advantageously consulted by such as entertain any doubts upon the subject.

The next point is to distinguish between the power of remitting and retaining sin, which was conferred in the interval between the Resurrection and Ascension, and the power of working miracles and speaking with tongues, which was not bestowed till the day of Pentecost. Here again Mr. Burton proceeds in a workmanlike manner—shortly and satisfactorily establishes his point, and shews that the History of the two Inspirations does not give the slightest grounds for concluding that the Apostles could not transmit the one power without transmitting all the others likewise. Our Lord's last charge to his Apostles is then examined—and the different accounts of it harmonized. We extract Mr. Burton's paraphrase of this most important portion of Scripture—and wish that the inference which he draws from it, were less unworthy of the foundation on which it rests.

"We might paraphrase this charge in the following manner. The atonement is now made: God has accepted the sacrifice, which I offered for sin, and allows all men to be benefited by it. Power is henceforth given to me to put all the inhabitants of the earth into a way of coming to heaven: they may have their sins forgiven, if they will believe in me: this is the condition, which I appoint for their being put into the way of salvation. It was to make this atonement, and to invite all men to partake of it on this condition, that my Father sent me into the world; and as I am now going away, in the same manner I send you in my name, and authorize you to appoint successors after you, who shall continue till the end of the world to publish these glad tidings to all mankind. Go therefore, and make them known to all nations. Moreover it is my will, that whosoever you make them known, every person, who

wishes to profit by them, and to accept the terms offered, shall first be baptized. He must believe in me: he must repent of his past sins: and then being baptized in the name of the Father, and of the Son, and of the Holy Ghost*, he shall be fully admitted into the new covenant, which we have established through my blood. Till now it was impossible for men to please God, or to make any atonement for their sins, so as to escape punishment: if they died without committing sin themselves, yet the sin of their first parents, under the curse of which they were born, was enough to subject them to the wrath of God. But now they may have this curse effectually removed, if they will believe in me: and they may have their own personal sins forgiven, if they will add repentance to their belief. Go therefore; and by baptizing those who believe in me, and admitting them into my covenant, *loose* them from that curse, and from that inability to please God, by which they were before *bound*. Whosoever are thus *loosed* by you in my name, are really and effectually *loosed*: my Father, who is in heaven, will look upon them as beginning a new life, and will judge them merely for the works which they do after baptism. The sins, which you then remitted to them, will not be imputed to them, so as to affect their admission into heaven. But, on the other hand, whosoever refuses to believe in me, is in the same state of condemnation, as if I had never died: he is still *bound* by the curse passed upon Adam, and subject to the wrath of God. You cannot *loose* him: you cannot admit him into the new covenant, or hold out to him any hope of forgiveness, unless he believe in me. In such cases you have no authority: you must leave such persons *bound*: you must denounce to them, that their sins are still *retained*; and at the last day they will find, that they are really and effectually retained, so as to keep them from heaven.

"It will be seen, that in the latter part of this paraphrase I have intended to give the meaning of John xx. 23. 'Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained;' coupling that passage with Matt. xviii. 18. 'Whatsoever ye bind on earth, shall be bound in heaven;

and whatsoever ye loose on earth, shall be loosed in heaven.' And that this is the full meaning of the promise given in Matt. xvi. 19. xviii. 18. and of the power actually conferred in John xx. 23. is the conclusion which I have been endeavouring to establish. I conceive, that the apostles loosed sinners, or remitted their sins, when upon their professing their belief in Christ, they admitted them to the sacrament of baptism: and so they bound them, or rather left them bound, and declared their sins to be retained, when they refused to believe in Christ.

"If this interpretation be correct, the absolving power of the church, in the usual sense of the expression, finds no support from Matt. xvi. 19. xviii. 18. or John xx. 23. and the successors of the apostles can never give actual and immediate remission of sins, except when they first admit a man into the covenant, and baptize him upon his professing faith and repentance. If such a man again commit sin, the minister of Christ cannot again say to him, all thy past sins (including the sins committed since baptism) are forgiven thee;—he cannot even say this, though the sinner again profess to believe in Christ, and to repent. The minister may indeed and ought to remind him of the pardon, which he once received; that all his sins, whether actual or imputed, were once blotted out: and he ought also to remind him, that his sins subsequently committed may likewise be blotted out, if he will repent and leave them off. But this forgiveness of sins committed after admission into the covenant will never be declared, till the judgment of the last day. The priest may exhort and encourage the sinner to look for it: but he can never say with his own authority, at this very moment all thy sins are forgiven thee. If he could, the same man may be absolved several times in the course of his life: there is no reason, why he may not be absolved every day. There is no doubt, that he may require absolution every day by committing fresh sins: and as he may also believe and repent every day, the priest might give him absolution every time that he professed this faith and repentance*.

"But this conclusion is too absurd to

* It has been said, that the apostles do not appear to have observed this form of words, but to have baptized in the name of Jesus only. (Acts ii. 38: viii. 16.) Yet we have perhaps a proof to the contrary in 1 Cor. ii. 11. where all the three Persons in the Trinity are mentioned.

* The eleventh Canon of the third Council of Toledo complains, that in certain churches of Spain, men do not follow the Canons, but unworthily repent them of their sins, and as often as they please to sin, so often they desire the priest to absolve them.

be entertained. It could never have been the intention of our Saviour to give such an unavailing power of absolution as this, when he so solemnly ordained his apostles to remit sins. This alternation of guilt and purity, of condemnation and absolution, can never be the effect of that power, which the Holy Ghost conveys to the ministers of Christ. It is surely therefore more reasonable to say, that the same person receives a positive and valid remission of sins from the minister of Christ only once, that is, when he is first admitted into the covenant by baptism. It is then that he is *loosed* from his inability to please God, and that the sin of his first parents, and his own personal sins, are *remitted* to him. Bishop Taylor is express in asserting this doctrine: 'then (at Baptism) the power of the keys is exercised, and the gates of the kingdom are opened: then we enter into the covenant of mercy and pardon, and promise faith and perpetual obedience to the laws of Jesus, and upon that condition forgiveness is promised and exhibited, offered and consigned, but never after *.' P. 27.

We shall proceed as speedily as possible to examine the contents of the three latter paragraphs. But, in the first instance, we must again return our thanks to Mr. Burton for his exposition of the doctrines of the Christian Covenant, Justification by Faith, and Infant Baptism. His observations on each of these subjects are sound and perspicuous: and if there be no striking novelty in the author's views or expressions, still less is there any statement which our Church, or its more esteemed members, would disown.

We cannot make the same remark upon his theory respecting the power of the keys. The strict limitation which he has placed upon that power is new, and therefore, of course, suspicious. It is not authorized; on the contrary, it is most unequivocally renounced by the Scriptures, to which he appeals in its support. His inquiries into the practice of the primitive Church upon the subject are meagre, superficial, and unsatisfactory. His no-

tions are irreconcilable with the formularies of the Church of England; and, what is last and worst, they make so formidable an inroad upon the doctrine of forgiveness of sins, that few persons who agree with Mr. Burton ought to be, or can be, at peace. These are serious accusations; but, believing that we can substantiate every one of them, it is our duty to speak out. The difficulty of the subject is unquestionable; and that difficulty may be pleaded and admitted as an excuse for declining it altogether, or discussing it with hesitation and fear. But when an author undertakes to explain the hard places of Holy Writ he exposes himself to the censure of those by whom his error is perceived, even if they are not prepared to substitute interpretations of their own. Without presuming, therefore, to define the precise sense in which the power of the keys is to be understood; we shall animadvert freely upon Mr. Burton's limitation of it, and endeavour to show that such limitation is entirely of his own making.

The first point to which we request attention is the interpretation put by Mr. Burton on Matt. xviii. 18. He considers it a promise of the power which was conferred in John xx. 23, and restricts them both to baptism. It is true, he does admit (p. 70.) that

"Our Saviour himself seems to interpret the words *binding* and *loosing* with reference to the censures of the Church, when he says, in Matt. xviii. 18. '*Whatsoever ye shall bind on earth shall be bound in heaven*,' &c. In the preceding verse he gives a power to the Church of arbitrating in private disputes, and of expressing her displeasure against the party which refused to abide by her decision: he was to be treated as 'an heathen man and a publican.' It may be disputed what degree of censure was intended by these words; but some sort of punishment, some exclusion from advantages enjoyed by the body at large, must certainly be implied by them: and, in the following verse, our Saviour seems to call this power of exclusion a power of binding and loosing."

* Doctrine and Practice of Repentance, c. ix. sect. 2. vol. ix. p. 184.

This qualified language must not be overlooked. Mr. Burton contends that the power of binding and loosing is limited to a particular act. The expression only occurs twice. On one occasion it is manifestly impossible to limit it as Mr. Burton proposes: and to what expedient does he resort? To a simple admission that our Saviour *seems* to say, what overthrows Mr. Burton's hypothesis. Either *binding* and *loosing* are different from *remitting* and *retaining*, which Mr. Burton maintains that they are not, or our Saviour himself expressly and emphatically declares that his Church shall have the power of *remitting* and *retaining* at other times and upon other occasions than that of baptism. The question, in reality, does not admit of a doubt. Mr. Burton takes no notice of the subject in its proper place; and, until we reached his 70th page, we supposed that he had forgotten the context of the verse upon which he comments. In the 70th page, to our no small surprise, we find that he is aware of the difficulty, but does not even attempt to remove it. He notices the subject incidentally and slightly; and, knowing that there was so formidable an obstacle to his hypothesis, observes, that it *seems* to be irreconcilable with his lucubrations, and says not another word upon the subject.

We come next to the practice of the primitive Church, and Mr. Burton's remarks upon the subject are far from satisfactory.

"There are also passages in the Epistles, which prove that the Church possessed some such power. But we must remember, that there is this great difference between the apostolical times and our own. In those days, God not only punished sin in this life by sending bodily diseases, (which we have no reason to think is not the case at present,) but he also gave a power to the apostles of inflicting these diseases. They of course inflicted them in the name of God: but they had a positive and absolute power to do so; and the sickness, which they im-

precated, invariably came upon the sinner. This power was supernatural, and confined to the apostles only: there is no intimation of its being continued to their successors; and therefore we can argue nothing concerning our own practice from those passages in the New Testament, which speak of such a power.

"That God sometimes sent these bodily infirmities, we learn from 1 Cor. xi. 30. '—for this cause many are weak and sickly among you, and many sleep.' The 32d verse also informs us of the gracious intentions of God in sending these visitations: 'but when we are judged we are chastened of the Lord, that we should not be condemned with the world.' He punished them in this life, that they might repent, and become fit for the life eternal.

"That the apostles also had this power, or, to speak more properly, that God confirmed the sentence of the apostles, when they imprecated sickness upon a sinner, is evident from St. Paul's Epistles. In the case of the incestuous Corinthian, it appears, that the Church had this power even without the actual presence of an apostle. They exercised it in his name, and, as St. Paul says, his spirit being present with them, and their sentence was confirmed by God, 'I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus *.' By delivering the offender to Satan for the destruction of the flesh, he evidently means, that permission was given to Satan to inflict some bodily disease †. He uses the same expression in 1 Tim. i. 20, speaking of Hymeneus and Alexander, who had made shipwreck of their faith, he says, 'whom I have delivered unto Satan, that they might learn not to blaspheme.'

"The greatest exercise of this power, which is recorded to us, is when Ananias and Sapphira were struck dead by the

* 1 Cor. v. 3—5.

† "When St. Paul says of himself, (2 Cor. xii. 7.) 'there was given to me a thorn in the flesh, the messenger of Satan, to buffet me,' we may also interpret his words as implying some bodily disease. It was Satan who was allowed to tempt Job, by vexing his body."

words of St. Peter*. St. Paul also afflicted Elymas with blindness, which he told him should continue for a season†. Whenever he inflicted such diseases, he might be said to *bind* the sinner, or to allow Satan to bind him, which is the very expression used by our Saviour towards the woman, who had a spirit of infirmity: he says that 'Satan had *bound* her these eighteen years †.'

"The same power, which punished a sinner by bodily diseases, could also withdraw them: and as the Church in the name of an apostle could *bind* the offender, so she could also *loose* him. In the case of the Corinthian mentioned above, St. Paul promises, that when the Church thought proper to forgive him, he would also forgive him: and the whole passage may be consulted, as explaining the power and the practice of the Church in such cases §.

"Forgiveness, in this instance, cannot be construed to mean an entire remission of all sins, so as to make the penitent certain of salvation: it can only mean, that what God allowed St. Paul to inflict, God also allowed him to withdraw. The binding and loosing must be relative and co-extensive: and though when our Saviour said to the woman mentioned above, 'Woman, thou art *loosed* from thine infirmity,' he may certainly have intended to forgive her all her sins, we cannot argue from the omnipotence of the Son of God to the limited and delegated powers of an apostle and of the Church.

"That the apostles had not power to forgive sins in the highest sense of the term, seems demonstrably plain from the words of St. Peter to Simon Magus ||, 'Repent of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.' If Peter could have forgiven him of himself, why should he exhort him to pray to God? Peter evidently felt uncertain, whether God would forgive him or no: and it is equally evident, that Simon Magus did not know of any absolving power being resident in the apostles, when he said, 'Pray ye to the Lord for me, that none of these things, which ye have spoken, come upon me.' We may remark farther, that St. Peter uses the very expression of Simon being 'in the *bond* of iniquity,' and yet he evidently shows, that he had not power to *loose* him.

"It appears, therefore, that the terms *binding* and *loosing* might be, and were, used in early times to express the imposing and withdrawing of ecclesiastical censures. But since the power of inflicting such punishments as these has long since ceased, whereas the power given by Christ to his apostles was to last for ever, we are obliged to conclude, that the power of binding and loosing means something else, in its primary and real signification, than the power of punishing sinners with sickness, and of restoring them again to health. This power was superhuman and extraordinary; and was, perhaps, the highest exercise of authority which the apostles, or the Church in the name of the apostles, possessed." P. 71.

The immense distance between the Apostles and their uninspired successors we are most ready to acknowledge—and wherever there is allusion in the primitive Church to miraculous power, the case is inapplicable to the question before us. But the author ought not to have passed so slightly over the passage, 2 Cor. ii. 6—11., and the remarks upon Simon Magus are in the highest degree sophistical. Peter *prayed* for his forgiveness, and thus "evidently showed that he had not the power to loose him!" Where is it evidently shown, or what imaginable reason has Mr. Burton to believe, that Simon Magus was qualified to receive forgiveness? What proof is there of his penitence? Who imagines that St. Peter could forgive the impenitent? Although Simon had "believed and been baptized," yet was his "heart not right in the sight of God," "he had neither part nor lot in this matter." To argue that the Apostle had no power to absolve *because* this person was not absolved, can only prove that arguments are scarce.

The observation respecting St. Paul and the incestuous Corinthian, may also be applied to Mr. Burton's remarks on the customs of the Apostolical Fathers, and the earlier ages of the Church. Such customs are not conclusive evidence of the real meaning of Scripture—nor are they sufficiently uniform to establish

* Acts v.

† Acts xiii. 11.

‡ Luke xiii. 16.

§ 2 Cor. ii. 6—11.

|| Acts viii. 22.

or subvert the hypothesis before us. But every reader and every quoter of the Fathers, can produce abundant proof of the high sense which was entertained of the absolving power of the Priest—Mr. Burton is not justified in taking it for granted, that ecclesiastical history gives him any material support. Although he may prove easily enough that it is completely at variance with the absurd pretensions of the Church of Rome—he is not at liberty to infer, that the power of the keys was confined as he desires to confine it. It was applied beyond all question to baptism. But that is not the point under debate—Was it applied to baptism only? Mr. Burton knows better than to make such an assertion—but some of his readers will believe that he entertains the opinion, and others must regret that he has not more expressly disowned it, and shewn that such a renunciation is not inconsistent with his theory.

On the subject of our own Church formularies, the author has the following observations.

"It has been said, however, that the Church of England lays claim to the absolving power for her ministers in the highest sense which the words will bear. In her office for the Visitation of the Sick we certainly find a direction for the priest to use the following words; 'By his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.'

"These words are undoubtedly very strong: and I should never wish to defend the Church of England, in her doctrines or her ceremonies, by an equivocal or forced interpretation of words. It cannot be denied, that the form of absolution just quoted, seems to contain an immediate and positive remission of sins. The minister, who uses it, appears to think himself authorized to assure the penitent, that from that moment he is fully pardoned by God; and we might perhaps be inclined to think little of the judgment or sincerity of that man, who interprets these words to mean, that 'the Church did only intend the remission of ecclesiastical censures and

bonds*.' Such an interpretation appears at first sight extremely forced, and used merely in justification of a power, which the Church of England has improperly usurped. It must be confessed, however, that little as we might be led to affix this meaning to the solemn words, 'I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost,' there is certainly some reason, if not an absolute necessity for concluding, that the Church does not suppose the penitent to receive a full pardon from God in these words.

"In the prayer, which follows this absolution, the minister is directed to pray, 'O most merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, assuage his pain, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favour, through the merits, &c.

"I have quoted these words at length, because they demonstrably prove, that the penitent is not at that time supposed to have received pardon from God, nor to be certain of going to heaven. He still 'earnestly desireth pardon and forgiveness,' and therefore cannot have received it. We may agree in thinking that the words of the absolution are too strong, and we may regret that they were admitted into our Prayer Book: but when we take them in connexion with the prayer which follows, it is certainly unfair to say, that the Church of England claims for her ministers a power of plenary absolution. Some interpretation far short of this must be affixed to them. It is not the object of this dissertation to decide what this interpretation should be: the Church of England certainly thinks, that it is necessary to pray for further forgiveness after these words are uttered: and consequently she cannot be said to hold the doctrine, that a priest may absolve a penitent from

* Wheatley.

his sins, and declare him to be pardoned by God." P. 68.

And the concluding summary further states,

"That every minister of the Gospel exercises the Power of the Keys, the power of binding and loosing, or of remitting and retaining sins, when he admits children or adults into the Christian covenant by baptism: that beyond this the Church has no absolving power whatever: that she reminds her members of the mercy of God in accepting the atonement of Jesus Christ: and points out to them, that the merits of this atonement may obtain remission of all their sins, if they will truly repent, and have faith in Christ; but that she cannot do more than this; she cannot declare, that God has actually forgiven the penitent, and blotted out his transgressions, so that his final salvation is certain." P. 103.

To the first of these statements we have little to object. We are no advocates for the doctrine of remission of sins by the priest; we believe the real sense, both of the Church and the Scripture, is in Mr. Burton's own words, "that the priest declares in the name of God, that if the man truly repent him of his sins, (of which God only can judge) he may then be absolved;" or as the sentence ought to have concluded, he is then forgiven.—Unless a clergyman believes this, we know not how he can subscribe to the Articles, or officiate in the services of the Church. And the best explanation of the Visitation Service is, that it is a more solemn and personal application of that consolatory message which the priest delivers in general terms to the whole congregation. That absolution is only to be used, after repeated expressions of penitence; it is only to be given to those who "humbly and heartily desire it," to those who feel the sting of sin in their souls, and wish for the strongest assurance of God's mercy and forgiveness. The words, "*I absolve*," are not in themselves appropriate—but they are qualified and explained by the preceding allusion to the power

REMEMBRANCE, No. 64.

given by Jesus to his Church. Whatever power he gave, the Church may and ought to use—and the prudent use of it permitted to the ministers of the Church of England, is no blot upon the shield of their faith.

As to Mr. Burton's objection, that absolution on these principles may be given every day, and the inference that the Popish practice is on this supposition not only excusable but meritorious, we confess we think that Mr. Burton might have employed himself better than in defending superstition and knavery at the expense of our own communion. On no scriptural principles, and on no Church of England principles, is it possible that absolution, (we mean such a personal absolution as that contained in the Visitation Service) can be granted every day.—"As he may believe and repent every day—the priest might give him absolution every time that he professed this faith and repentance."—The priest who did so, would be unworthy of his office—such faith and repentance could be nothing but a mockery—and it is by acting upon a different supposition that Papists have fallen into the worst and most corrupting of their errors.

The Church "cannot declare that God has actually forgiven the penitent,"—because she cannot be sure that the penitent has actually repented.—Mr. Burton admits, p. 58. that admission into the Christian covenant conveys a title to forgiveness of sins committed subsequently to admission. Why then should he object to a solemn declaration of that consoling fact? "*Absolution*," he tells us, "in the primitive Church, was positive and authoritative only so far as concerned the censures of the Church; with respect to the sinner being pardoned by God, the priest only prayed that he might be pardoned, and comforted him with the gracious assurances of Scripture," p. 81. And what are these assurances? that there is no certainty of pardon to such as sin after bap-

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tism? such ought to be Mr. Burton's answer—but such we are persuaded it would not be. On this, the true difficulty, he is not very explicit.—When he talks of our not being at liberty to say that an absolved sinner, “if he were to die that moment, is certain of going to heaven,” he merely states that to which every man of sense would assent.—The priest cannot know the reality of the repentance, and therefore cannot certify the reality of the pardon.—But when, as in the concluding summary he tells us that the Church can do no more than point to the merits of Christ, he appears to us to renounce the doctrine of the Communion in which he ministers, not less than the practice of antiquity and the declaration of Scripture. The Church may give absolution in terms much more forcible than those which Mr. Burton is inclined to put into her mouth; and if he is unwilling to learn these facts, and the use to which the custom may be applied, from such humble critics as those into whose hands his work has fallen, we recommend him to study the following passages from Hooker, with which we gladly conclude our observations.

“Strange it were unto me that the Fathers who so much every where extol the grace of Jesus Christ, in leaving to his Church this heavenly and divine power, should, as men whose simplicity had universally been abused, agree all to admire and magnify an useless office.”

“It hath therefore pleased Almighty God, in tender commiseration over these imbecilities of men, to ordain for their spiritual and ghostly comfort consecrated persons, which by sentence of power and authority given from above, may, as it were, out of his very mouth, ascertain timorous and doubtful minds in their own particular case them of all their scrupulosities—leave them settled in peace, and satisfied touching the mercy of God towards them.”

The Book of the Church. By Robert Southey, Esq. LL.D. Poet Laureate, Honorary Member of the Royal Spanish Academy, of the Royal Spanish Academy of History, of the Royal Institute of the Netherlands, of the Cymmrodorion, of the Massachusetts Historical Society, of the American Antiquarian Society, of the Royal Irish Academy, of the Bristol Philosophical and Literary Society, &c. In Two Volumes. 8vo. 1l. 4s. Murray. 1824.

It is certain that an extraordinary degree of ignorance prevails amongst Englishmen as to the real nature of those claims which the National Church has to their respect and affection. Even amongst those who are brought up in her communion, and enjoy the blessing of her ordinances, and who have been qualified by their education to inquire into her history and to appreciate her merits, how rarely do we meet with an individual who is aware of the full extent of her deserts. They are content to take the Established Religion as they find it, without troubling themselves to enquire by what process it became so intimately interwoven with our civil institutions, or to what causes it owes its preponderance and stability. This is, perhaps, a natural consequence of long continued security. It is only when their Church is reviled, assaulted, or removed from its place, that men set themselves in good earnest to investigate its claims to respect. From such trials the English Church has always come forth triumphant. In the time of her need, not only have martyrs suffered in her cause, but inquiring and able men have risen up to plead in her behalf, and to convince the great body of the people how inseparably her interests are connected with the well-being of true religion, and with the security of the commonwealth. It requires only a dispassionate and careful survey

of our national annals, to understand the greatness of those services which the Church of England has rendered to the cause of pure Christianity and rational freedom. Unfortunately, of our ecclesiastical histories, some deter the ordinary reader by the length of their details, while others offend the more critical student by the unfaithfulness of their representations. From one cause or other, it is a line of study into which the common course of education hardly ever leads; and yet there are few departments of history more interesting or instructive, not merely to the Clergy, but to every one who wishes to obtain a correct knowledge of the growth and principles of the English constitution.

The ignorance of which we complain, has of late years displayed itself in a most remarkable manner. The language in which the Church has been spoken of, even in the great council of the nation, has been in such outrageous defiance of all historical truth, so contrary to fact as well as principle; and so little knowledge of her real and substantial title to our affectionate regard has been manifested, even by those who, on such occasions, have stood up in her defence, that we have long earnestly wished for the appearance of some plain, perspicuous statement of the *historical* arguments which may be urged in her behalf, as being a more tangible proof, at least one more easy of comprehension to the "children of this generation," than a setting forth of her higher and more sacred titles to respect.

This has been furnished by Mr. Southey, in a manner which entitles him to the gratitude of every one, who is attached, either from habit or principle, to the Established Church. The one will be instructed, and the other refreshed, by the luminous and affecting sketch which he has given of the most important features in the religious history of

this country. It is impossible for us to do justice to the merits of his work in the limits of this journal; but we shall extract some of the most striking and important passages, in the hope, that they may direct the attention of our readers to a book, which cannot be too widely circulated, in the present age of prejudice and misrepresentation. The following is Mr. Southey's introduction.

"Manifold as are the blessings for which Englishmen are beholden to the institutions of their country, there is no part of those institutions from which they derive more important advantages than from its Church Establishment, none by which the temporal condition of all ranks has been so materially improved. So many of our countrymen would not be ungrateful for these benefits, if they knew how numerous and how great they are, how dearly they were prized by our forefathers, and at how dear a price they were purchased for our inheritance; by what religious exertions, what heroic devotion, what precious lives, consumed in pious labours, wasted away in dungeons, or offered up amid the flames. This is a knowledge which, if early inculcated, might arm the young heart against the pestilent errors of these distempered times. I offer, therefore, to those who regard with love and reverence the religion which they have received from their fathers, a brief but comprehensive record, diligently, faithfully, and conscientiously composed, which they may put into the hands of their children. Herein it will be seen from what heathenish delusions and inhuman rites the inhabitants of this island have been delivered by the Christian faith; in what manner the best interests of the country were advanced by the clergy even during the darkest ages of papal domination; the errors and crimes of the Romish Church, and how when its corruptions were at the worst the day-break of the Reformation appeared among us: the progress of that Reformation through evil and through good; the establishment of a Church pure in its doctrines, irreproachable in its order, beautiful in its forms; and the conduct of that Church proved both in adverse and in prosperous times, alike faithful to its principles when it adhered to the monarchy during a successful rebellion, and when it opposed the monarch who would have brought back the Romish superstition, and

together with the religion, would have overthrown the liberties, of England."—Vol. I. p. 1.

The whole of the early part of this work, which gives an account of the religion of the ancient Britons, and Anglo Saxons, would admit of very considerable abridgment, which we venture to recommend, not with a view to shortening the book, but in order that room may be gained for a more particular account of later periods, in which a livelier interest is naturally felt. For the same reason we should advise the compression of the fifth chapter, which is principally taken up with a minute account of the Scandinavian Mythology as it is set forth in the Edda.

The causes which promoted the success of Christianity amongst the Anglo-Saxons are thus ably stated in the fourth chapter.

"In regarding the triumph of Christianity among the Anglo-Saxons, a natural inquiry arises why it should have been so easily established, and with so little struggle, seeing that its introduction into heathen countries has in later centuries been found so exceedingly difficult, as at one time to be generally considered hopeless, and almost impossible without a miracle. This striking difference is to be explained by the very different circumstances under which all recent attempts had been undertaken, and the different character of the false faiths against which they were directed.

"The paganism of our Saxon ancestors was not rooted in their history, nor intimately connected with their institutions and manners; it had no hold upon the reason, the imagination, or the feelings of the people. It appealed to no records, or inspired founders: in its forms it was poor and unimpressive; there was nothing useful or consolatory in its tenets; and whatever strength it derived from local superstitions was lost by transplantation; for the conquerors, when they settled in Britain, were cut off from those sacred places in their native land which they had regarded with hereditary reverence. Such a religion, without pomp and without pretensions, had nothing which could be opposed to Christianity. On the other hand, the Christian missionaries came with the loftiest claims, and with no mean display of worldly dignity. They appeared not as unprotected,

humble, and indigent adventurers, whose sole reliance was upon the compassion of those whom they offered to instruct; but as members of that body by which arts and learning were exclusively possessed, . . . a body enjoying the highest consideration and the highest influence throughout all the Christian kingdoms: they came as accredited messengers from the head of that body, and from that city, which, though no longer the seat of empire, was still the heart of the European world; for wheresoever the Christian religion had extended itself in the west, Rome was already a more sacred name than it had ever been in the height of its power.

"The missionaries therefore appeared with a character of superiority, their claim to which was not to be disputed. They spoke as men having authority. They appealed to their books for the history of the faith which they taught: and for the truth of its great doctrines they appealed to that inward evidence which the heart of man bears in the sense of its own frailties, and infirmities, and wants. They offered an universal instead of a local religion; a clear and coherent system instead of a mass of unconnected fancies; an assured and unquestionable faith for vague and unsettled notions, which had neither foundation nor support. The errors and fables with which Romish Christianity was debased, in no degree impeded its effect: gross as they were, it is even probable that they rendered it more acceptable to a rude and ignorant people. . . . a people standing as much in need of rites and ceremonies, of tangible forms, and a visible dispensation, as the Jews themselves when the law was promulgated. The missionaries also possessed in themselves a strength beyond what they derived from their cause, and from the adventitious circumstances that favoured them. They were the prime spirits of the age, trained in the most perfect school of discipline, steady in purpose, politic in contrivance, little scrupulous concerning the measures which they employed, because they were persuaded that any measures were justifiable if they conducted to bring about the good end which was their aim. This principle led to abominable consequences among their successors, but they themselves had no sinister views; they were men of the loftiest minds, and ennobled by the highest and holiest motives; their sole object in life was to increase the number of the blessed, and extend the kingdom of their Saviour, by communicating to their fellow-creatures the appointed means of salvation; and elevated as they were above all worldly

hopes and fears, they were ready to lay down their lives in the performance of this duty, sure by that sacrifice of obtaining crowns in heaven, and altars upon earth, as their reward. Vol. I. p. 51.

Mr. Southey remarks, that one consequence of the union of all Christendom under one spiritual head was, that the intellectual intercommunion of nations, was far greater at that time than it is now; and that probably more English, in proportion to the population of the country, went into Italy, for the purposes of devotion, than have ever since been led thither by curiosity and fashion, and the desire of improvement. Indeed, considering the imperfect state of nautical science in those ages, and the dangers and difficulties of land travelling, one is surprised to find how frequently and with how little demerit journeys were undertaken to Rome by vast numbers both of the clergy and laity.

The following account of the first establishment of a regular church government in this country is just and clear.

"The church government established in this island by Augustine and his fellow-labourers was that episcopal form which had prevailed among the Britons, and which was derived from the Apostles in uninterrupted descent. The dioceses were originally of the same extent as the respective kingdoms of the Heptarchy; the clergy resided with the Bishop, and itinerated through the diocese, preaching at a cross in the open air. There was no public provision for erecting churches and endowing them; these things might in those ages safely be left to individual munificence and piety. Cathedrals and monasteries were built, and lands settled upon them, by royal founders and benefactors; and their estates were augmented by private grants, often given as an atonement for crimes, but unquestionably far more often from the pure impulse of devotion. Beside these endowments, tithes, the institution of which was regarded not as merely political and temporary, but as of moral and perpetual obligation, were paid by those who became Christians, the converts taking upon themselves, with the other obligations of their new religion, this pay-

ment, which was universal throughout Christendom. The full predial tithe was intended; the smaller ones were at first voluntary oblations, and the whole was received into a common fund, for the fourfold purpose of supporting the clergy, repairing the church, relieving the poor, and entertaining the pilgrim and the stranger. The distribution was left to the Bishop and his assistants. Such was the practice of the Anglo-Saxon, as it seems to have been of the British Church." Vol. I. p. 79.

"The cathedral was at first the only, and long continued to be the Mother Church, so called because there it was that believers received their second birth in baptism, the rights of baptism and burial appertaining to the Cathedral alone. The first subordinate houses of worship were Chapels, or Oratories, as humble as the means of the founder, erected by the itinerant Clergy, in situations where the numbers and piety of the people, and their distance from the Cathedral, made it desirable that they should be provided with a place for assembling, in a climate where field-worship could not be performed during the greater part of the year. Parochial churches were subsequently founded by those who desired the benefit of a resident priest for their vassals and themselves; and thus the limits of the estate became those of the parish. These churches were at first regarded as chapels of ease to the Cathedral, and the officiating minister as being the bishop's curate, was appointed by him, and removable at his pleasure; this dependence was gradually loosened, till at length the priest was held to possess a legal right in his benefice; and Theodore, to encourage the building of churches, vested the patronage of them in the founder and his heirs. The tithes of the parish were then naturally appropriated to its own Church. A certain portion of glebe was added, enough to supply the incumbent with those necessities of life which were not to be purchased in those times, and could not conveniently be received from his parishioners in kind, but not enough to engage him in the business of agriculture; his pursuits, it was justly deemed, ought to be of a higher nature, and his time more worthily employed for himself and others. Without the allotment of a house and glebe, no church could be legally consecrated.—The endowment of a full tenth was liberal, but not too large; the greater part of the country was then in forest and waste land, and the quantity of produce no where more than was consumed in the immediate vicinity, for agriculture was no where pursued

in the spirit of trade. The parochial priest kept a register of his poor parishioners, which he called over at the church-door from time to time, and distributed relief to them according to his means and their individual necessities. But in that stage of society the poor were not numerous, except after some visitation of war, in which the minister suffered with his flock; while villanage and domestic slavery existed, pauperism, except from the consequences of hostile inroads, must have been almost unknown. The cost of hospitality was far greater than that of relieving the poor. The manse, like the monastery, was placed beside the highway, or on the edge of some wide common, for the convenience of the pilgrim and the stranger.

"The ecclesiastical government was modelled in many respects upon the established forms of civil policy; and, as among the Anglo-Saxons, the tithing-men exercised a salutary superintendence over every ten *friborhs*, so, in the Church, Deans, who were called Urban, or Rural, according as their jurisdiction lay in the city or country, were appointed to superintend a certain number of parishes. At first they were elected by the clergy of the district, subject to the bishop's approval: the bishops subsequently assumed the power of appointing and removing them, and sometimes delegated to them an episcopal jurisdiction, in which case they were denominated *Chorepiscopi*, or Rural Bishops. They held monthly chapters, corresponding to the courts-baron, and quarterly ones which were more fully attended. The clergy of the deanery were bound to attend, and present all irregularities committed in their respective parishes, as also to answer any complaints which might be brought against themselves. At these chapters, all business which now belongs to the Ecclesiastical Courts was originally transacted, personal suits were adjusted, and wholesome discipline enforced, by suspending the offending clergy from their functions, the laymen from the sacraments. But as society became more complicated, and the hierarchy more ambitious, these ancient and most useful courts were discountenanced, and finally disused." Vol. I. p. 82.

The history of St. Dunstan is touched with a masterly hand; we will not spoil it by an abridgment. It ought to be perused by all who have read Dr. Lingard's account of that ambitious and artful miracle-monger; we suspect that it is partly

in consequence of the attempt which has been made to gloss over the most revolting features of monachism, as exhibited in the history of Dunstan, that Mr. Southey has drawn so vivid and striking a portrait: but take his own account—

"The life of Dunstan is thus given at length, because a more complete exemplar of the monkish character, in its worst form, could not be found: because there is scarcely any other miraculous biography in which the machinery is so apparent; and because it rests upon such testimony, that the Romanists can neither by any subtlety rid themselves of the facts, nor escape from the inevitable inference. The most atrocious parts, are matter of authentic history; others, which, though less notorious, authenticate themselves by their consistency, are related by a contemporary monk, who declares that he had witnessed much of what he records, and heard the rest from the disciples of the Saint. The miracles at his death are not described by this author, because the manuscript from which his work was printed was imperfect, and broke off at that point: they are found in a writer of the next century, who was Precentor of the church at Canterbury, and enjoyed the friendship and confidence of Lanfranc, the first Norman Archbishop. Whether, therefore, those miracles were actually performed by the monks, or only averred by them as having been wrought, either in their own sight, or in that of their predecessors there is the same fraudulent purpose, the same audacity of imposture; and they remain irrefragable proofs of that system of deceit which the Romish Church carried on every where till the time of the reformation, and still pursues wherever it retains its temporal power or its influence. Vol. I. p. 112.

We are however compelled to state, that Mr. Southey has taken for granted the truth of some particulars which Dr. Lingard has rendered at least very doubtful. But enough will still remain unquestioned, to justify his inferences.

The state of the English Church at the Conquest, the ignorance of the clergy, and the abominable profligacy and profaneness of the lay-fee, are powerfully described in the 7th chapter. The attempted deprivation of Wulstan, Bishop of Ro-

chester, and the appeal of the aged prelate, form a very interesting scene. The primacies of Lanfranc and Anselm are next noticed: but upon the history and character of Thomas à Becket, Mr. Southey lavishes all his powers of description. The whole of the 8th chapter is truly admirable. The powerful instrumentality of the Primate, Stephen Langton, in extorting from John the great charter of our liberties is thus noticed;

"In the ensuing reign, he was permitted to return and resume his functions; and then acting again in concert with the Barons, and directing their measures, he assisted them in obtaining from Henry III. a confirmation of that charter, which is to be considered as his work. When we call to mind the character of the old Barons, their propensity to abuse an undue power, and the little regard which they manifested to their country in their transactions with France, it can hardly be doubted, but that those provisions in the Great Charter which related to the general good, and had their foundation in the principles of general justice, were dictated by him. No man, therefore, is entitled to a higher place, in English history, for having contributed to the liberties of England, than Stephen Langton. It is no disparagement to him, that he was devoted to the Church of Rome, more than was consistent with the interests of his country; for while, under a sense of professional and religious duty, he was ready to suffer any thing in submission to its authority, he resolutely refused to act in obedience to its orders, when he believed them to be unjust, affording thus the surest proof of integrity, and bequeathing to his successors the most beneficial of all examples. Vol. I. p. 281.

Chapter 10 comprises a masterly view of the Papal system: in which its real advantages, and the evils which flowed from its abuse, are well and clearly related.

"With all its errors, its corruptions, and its crimes," as Mr. Southey remarks, "it was, morally and intellectually, the conservative power of Christendom. Politically, too, it was the saviour of Europe; for, in all human probability, the west, like the east, must have been overrun by Mahomedanism, and sunk in irremediable degradation, through the pernicious institutions which have every where accompanied it, if, in

that great crisis of the world, the Roman Church had not roused the nations to an united and prodigious effort, commensurate with the danger.

"In the frightful state of society which prevailed during the dark ages, the Church every where exerted a controlling and remedial influence." Vol. I. p. 284.

"Wherever an hierarchal government, like that of the Lamas, or the Dairis of Japan, has existed, it would probably be found, could its history be traced, to have been thus called for by the general interest. Such a government Hildebrand would have founded. Christendom, if his plans had been accomplished, would have become a federal body, the Kings and Princes of which should have bound themselves to obey the Vicar of Christ, not only as their spiritual, but their temporal lord; and their disputes, instead of being decided by the sword, were to have been referred to a Council of Prelates annually assembled at Rome. Unhappily, the personal character of this extraordinary man counteracted the pacific part of his schemes; and he became the firebrand of Europe, instead of the peace-maker. If, indeed, the Papal chair could always have been occupied by such men as S. Carlo Borromeo, or Fenelon, and the ranks of the hierarchy throughout all Christian kingdoms always have been filled, as they ought to have been, by subjects chosen for their wisdom and piety, such a scheme would have produced as much benefit to the world as has ever been imagined in Utopian romance, and more than it has ever yet enjoyed under any of its revolutions. But to suppose this possible, is to pre-suppose the prevalence of Christian principles to an extent which would render any such government unnecessary, . . . for the kingdom of Heaven would then be commenced on earth." Vol. I. p. 287.

The origin of hagiolatry and relic-worship is pointed out in a pleasing and even an affecting manner, p. 289, and its abuses illustrated by examples which would be wholly incredible, were they not so well authenticated. The worship of the Virgin in particular is well described. It is astonishing, that with such facts as Mr. Southey has collected, nay, even with such proofs as are produced by Dr. Hickes in his *Speculum beatę Virginis*, the papists of this day should deny, that the worship of the Virgin has

ever formed a part of the religious service of their Church. The following passage well deserves to be extracted.

"One of the earliest corruptions grew out of the reverence which was paid to the memory of departed saints. Hence there arose a train of error and fraud which ended in the grossest creature-worship. Yet, in its origin, this was natural and salutary. He, whose heart is not excited upon the spot which a martyr has sanctified by his sufferings, or at the grave of one who has largely benefited mankind, must be more inferior to the multitude in his moral, than he can possibly be raised above them in his intellectual, nature. In other cases, the sentiment is acknowledged, and even affected when it is not felt; wherefore, then, should we hesitate at avowing it where a religious feeling is concerned? Could the Holy Land be swept clean of its mummeries and superstitions, the thoughts and emotions to be experienced there would be worth a pilgrimage. But it is the condition of humanity, that the best things are those which should most easily be abused. The prayer which was preferred with increased fervency at a martyr's grave, was at length addressed to the martyr himself; virtue was imputed to the remains of his body, the rags of his apparel, even to the instruments of his suffering; relics were required as an essential part of the Church furniture; it was decreed that no Church should be erected unless some treasures of this kind were deposited within the altar, and so secured there, that they could not be taken out without destroying it: it was made a part of the service to pray through the merits of the saint whose relics were there deposited, and the Priest, when he came to this passage, was enjoined to kiss the altar.

"There is, unquestionably, a natural tendency in the human mind toward this form of superstition. It prevailed among the Greeks and Romans, though in a less degree: it is found among the Eastern nations; and the Mahomedans, though they condemned and despised it at first, gradually fell into it themselves. But no where has it been carried to so great a length as in the Roman Church. The Clergy, presuming upon the boundless credulity of mankind, profited by it in those ages with the utmost hardihood of fraud, and with a success at which they themselves must sometimes have been astonished. For it is not more certain that

these relics in most cases were fictitious, than that in many instances cures, which both to priest and patient must have appeared plainly miraculous, were wrought by faith in them. Sometimes, also, accident accredited this kind of superstition. If a corpse were found which, owing to the nature of the soil wherein it was laid, or to any other natural cause, had not undergone decomposition, but retained in some degree the semblance of life, this was supposed to be an indication of sanctity, confirming, by the incorruption of the saint, the important and consolatory truth of the resurrection of the body. In these cases no deceit is to be suspected. Perhaps, too, the opinion that the relics of the holy dead were distinguished by a peculiar fragrance, may have arisen from embalmed bodies: at first, it might honestly have obtained among the Clergy; but when they saw how willingly it was received by the people, whenever a new mine of relics was opened, care was taken that the odour of sanctity should not be wanting." Vol. I. p. 289.

The following remarks upon the most monstrous error of the Roman Church are too just to be omitted.

"If the boundless credulity of mankind be a mournful subject for consideration, as in truth it is, it is yet more mournful to observe the profligate wickedness with which that credulity has been abused. The Church of Rome appears to have delighted in insulting as well as in abusing it, and to have pleased itself with discovering how far it was possible to subdue and degrade the human intellect, as an eastern despot measures his own greatness by the servile prostration of his subjects. If farther proof than has already appeared were needful, it would be found in the prodigious doctrine of Transubstantiation. This astonishing doctrine arose from taking figurative words in a literal sense; and the Romanists do not shrink from the direct inference, that if their interpretation be just, Christ took his own body in his own hands, and offered it to his disciples. But all minor difficulties may easily be overlooked, when the flagrant absurdity of the doctrine itself is regarded. For, according to the Church of Rome, when the words of consecration have been pronounced, the bread becomes that same actual body of flesh and blood, in which our Lord and Saviour suffered upon the Cross; remaining bread to the sight, touch, and taste, yet ceasing to be so . . . and into how many parts soever the bread may be

broken, the whole entire body is contained in every part.

"Of all the corruptions of Christianity, there was none which the Popes so long hesitated to sanction as this. When the question was brought before Hildebrand, he not only inclined to the opinion of Berenger, by whom it was opposed, but pretended to consult the Virgin Mary, and then declared that she had pronounced against it. Nevertheless, it prevailed, and was finally declared by Innocent III., at the fourth Lateran Council, to be a tenet necessary to salvation. Strange as it may appear, the doctrine had become popular, . . . with the people, for its very extravagance, . . . with the Clergy, because they grounded upon it their loftiest pretensions. For if there were in the sacrament this actual and entire sole presence, which they denoted by the term of transubstantiation, it followed that divine worship was something more than a service of prayer and thanksgiving; an actual sacrifice was performed in it, wherein they affirmed the Saviour was again offered up, in the same body which had suffered on the Cross, by their hands. The Priest, when he performed this stupendous function of his ministry, had before his eyes, and held in his hands, the Maker of Heaven and Earth; and the inference which they deduced from so blasphemous an assumption was, that the Clergy were not to be subject to any secular authority, seeing that they could create God their Creator! Let it not be supposed that the statement is in the slightest part exaggerated, it is delivered faithfully in their own words." Vol. I. p. 314.

We shall continue our extracts from this work in the next Number. In the mean time, while we sincerely thank Mr. Southey for the pleasure and instruction which he has afforded us, we cannot but regret the omission of all dates. The absence of authorities may perhaps be defended, considering the object which the author has in view. But dates are indispensable: and we hope that in the next edition they will be introduced into the running title. There are a few inaccuracies of style, arising from haste; such as "inscrutable points," "logical subtleties of psychological research," "*sacri-ficed the feelings of wife, parent, or child,*" &c.;—and several errors of

REMEMBRANCE, No. 64.

the press; e. g. "Lollardy" for "Lollardry," "laws for the suppression of *immortality*." p. 465.

A Letter to a Clergyman on the peculiar Tenets of the present Day.
By R. Bransby Cooper, Esq. M.P.
8vo. pp. 96. Livingtons.

A pamphlet by a member of the House of Commons, in which the most interesting clerical topics are discussed, the clergy vindicated with earnestness and skill, and the whole question between orthodoxy and evangelicalism sifted and rightly settled; is a work upon the appearance of which we have some right to congratulate our readers. Mr. Cooper appears much more intimately acquainted with the controversies of the day, than laymen generally are, and his remarks upon them are written in the very best spirit. We shall not follow him regularly through the whole of his letter, but content ourselves with extracting the passages which strike us as more peculiarly deserving of notice.

"In the first sense, the term conversion applies directly (as I have observed) to the total change produced in the minds of men by the preaching of the Gospel, when as the Apostle to the Gentiles declares 'he was sent, (by the command of Christ himself) to open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among those who are sanctified by faith in Jesus Christ.' It applies also to those who tread in the same footsteps at the present time; and who preach to idolaters and heathens the word of heavenly truth. But in this sense it surely does not apply with the same propriety to a Christian country, and a Christian congregation; though it may be allowed that there are some, in all large assemblies of hearers, who require to be brought to a knowledge of the truth. It is obvious that even in the Apostles' times, after Christianity had been long established, all who were addressed by them as faithful disciples, were not *converts*; that is, they had not undergone a total change at any particular time. Many had been baptized in infancy, and had been

educated by pious parents in the knowledge of the truth; and had gradually grown in grace till they had become perfect in Christian holiness. One example is worth a thousand arguments, unless that example be an exception to a general rule. I may be allowed to assert that Timothy never was in a state to require conversion. Being the son and grandson of a pious mother and grandmother, and having, 'from a child known the Scriptures, which were able to make him wise unto salvation, through faith in Christ Jesus,' we have every reason to believe that his regeneration took place in infancy, and that he never stood in need of a total change of mind and character.

"Now I conceive it to be the express object of our venerable Church that all her children should, like Timothy, not only be dedicated to the service of Christ in their infancy, but be so brought up as not to require that total change which is called conversion; and I cannot absolve some of her sons from the charge of counteracting her designs, and contradicting her doctrines, when they assert the necessity of conversion or adult regeneration for *all*. Have not most of us known, or have we not read of instances, in which young people after Baptism, have early displayed proofs of the deepest piety; who might justly be termed saints, and who have been taken off perhaps before they arrived at full age, in the strongest assurance of faith, and the brightest hope of immortality? Were such persons at any period to have undergone a change, it must have been a change from belief to infidelity, from holiness to sin.

"It follows, therefore, undeniably, that from the first introduction of Christianity, there have always been some individuals, I trust many, who could not justly be included in the classes of *converted* or *unconverted*. Nay, I doubt it must be acknowledged too, that there have been a great number of hearers from the earliest times, who 'having received the word with gladness, in time of temptation have fallen away,' who might be once reckoned among the number of the converted, but whose latter end has shewn that 'they have returned like the sow that had been cleansed to her wallowing in the mire.'

"Fallacious then in many points of view is such a distinction as has been presumed to exist in every congregation even from the Apostolic age.

"But there is a secondary sense in which the term *converted* is used, and if properly explained, may I allow, justly be applied to many members of the Christian Church

at the present day, as well as in former times. I allude to those who having been early dedicated to God, and brought to a knowledge of their duty, have been led astray by the temptations of an evil world, and have fallen into sin and forgetfulness of God. Such persons are often awakened by the convictions of their own consciences, or by the exhortations of a zealous preacher, to a sense of their enormities, and a hearty desire to forsake them. With the prodigal in the parable, when they come to themselves, they arise and go to their Father, they acknowledge that they have sinned before Him, and are no more worthy to be called his sons. These are they whom Scripture and our Church encourage to hope for a favourable reception with God for Christ's sake; who, after they have fallen into sin, by the grace of God arise and amend their lives. Their hearts are turned back to their Creator and Redeemer; they are reconciled by repentance, renewed in the spirit of their minds, and the grace originally granted at Baptism we have ground to hope is confirmed to them for the remainder of their Christian course.

"These, in the language of our Church, would be called penitents, but as they are restored to the favour of God, and return to his service, they may be called *converts*; only we must be careful to observe in what meaning the term is adopted, and that such a class of persons is ever within the contemplation of our Apostolic Divines, who acknowledge that the object of the Christian Ministry is not only to instruct and confirm their hearers in faith and piety, but to recall those to repentance who have fallen away into sin. I apprehend then that the faithful minister of Christ would generally address his congregation at the present day, not as an assembly of converted or unconverted persons, but as those who had all been baptized and instructed in the faith and duties of the Gospel, and whom it was his earnest desire to render not merely professing, but practical Christians. He would confirm the faithful, strengthen the weak, awaken the indolent, alarm the sinful, comfort the afflicted, and in so doing would preserve his flock from error, or bring them back to the fold, and be thus enabled to give a good account of his charge at the day of judgment." P. 22.

"I am led now in the pursuit of this inquiry to the consideration of the real import of a phrase which is so frequently repeated in the discourses of some of our modern divines, that I can almost take upon me to say that I have scarcely ever heard one of their sermons into which it

was not introduced—I mean the abandonment of all *self-righteousness*.

“The use of such a phrase, without full explanation, may lead the unlearned and sensually inclined to imagine, that all endeavours after personal righteousness are of no use; that if it be attained it is of no value, and as it is to be given up, it is a matter of indifference whether it be possessed or not. Such errors have been the lamentable consequences of these peculiar phrases, which are doubtless intended to humble the believer, and to make him ascribe all the righteousness he possesses to his union with Christ, and the assistance of his Spirit.

Now it may be useful to inquire upon what authority these denunciations against self-righteousness rest, when we refer to the Scriptures. Let me, however, first observe, that if they were directed wholly or chiefly against those, who are satisfied with their own righteousness, and therefore will not listen to the calls of the Gospel; who fancy that they lead good moral lives, and have no need of spiritual instruction, I should join most heartily in the reprobation. They constitute a numerous class of men, who professing a sort of Deism, acknowledging the soundness of those moral principles which must prevail in a Christian country, are satisfied that they act up to them, and therefore shut their ears against the words of eternal life. But these are not Christians. They are not the persons usually addressed. It is to those who profess a faith in Christ, who are among the hearers of his ministers, that this caution against self-righteousness is generally directed. Let us then see upon what declarations of Scripture it is founded.

“I cannot recollect any passage where the term is literally used. Our Saviour speaks of those ‘who trusted in themselves, that they were righteous, and despised others,’ but it is evident that his parable of the Pharisee and the Publican was directed against the spiritual pride of those, who being puffed up with an idea of superior sanctity, looked down with contempt on others, who having lived freer lives, felt a consciousness of sin, and were humble and contrite in the sight of God, and therefore more acceptable to Him. To these he says, ‘he that exalteth himself shall be abased, and he that humbleth himself shall be exalted.’

“Our Saviour’s reproof is levelled against the assumption of superior holiness, and a self-valuation on that account, blended with a contempt of others, and not surely against the consciousness of a

faithful and humble endeavour to follow the will of God, and to keep a conscience void of offence, both towards Him and man. Such a consciousness has been felt and expressed by holy men under the old and new dispensation without pride and scorn, and is surely unprovable in His sight. It is perfectly consistent with a sense of human weakness and sinfulness, and a dependance on Divine Grace, but it is a characteristic which constitutes the distinction between the righteous and the wicked. That such a distinction does and must exist, every page of Scripture demonstrates, and though that Scripture justly includes all under sin, yet it points out the strongest line of demarcation between those who fear, and love, and serve God, and those who reject and disobey Him. To whom are all the promises of life and blessing made, but to the *righteous*? Against whom are all the denunciations of punishment directed, but the *wicked*? Our Saviour, who knew what was in man, divides mankind into the righteous and the wicked, the good and the evil. He says, ‘he came not to call the righteous, but sinners to repentance.’ He tells his disciples, ‘unless their righteousness shall exceed the righteousness of the Scribes and Pharisees, they shall in no case enter into the kingdom of heaven. St. Paul speaks to the same effect when he says to the Philippians, that though he was a Jew and a Pharisee, he rested not in his own righteousness, which was of the law, but in that which he had through the faith of Jesus Christ, that is, in spiritual and Christian righteousness, in which he farther declares, that he strove to go on to perfection.

“A high degree of righteousness therefore is to be attained by the Christian if he wishes to enter into the kingdom of heaven. And is this righteousness to be disclaimed as self-righteousness? Surely not. Humility is one of its essential characteristics, and all selfish propensities are to be subdued to the will of God. It cannot be attained without His pre-~~sent~~ing and assisting grace, and, therefore, its qualities and effects are described as the fruits of the Spirit. But without a consciousness of being actuated by that righteousness to a certain degree, however blended with imperfection, no man can be assured that he possesses an interest in Christ, and is in the way to salvation.” P. 44.

We heartily wish that the example set by Mr. Cooper, may be extensively imitated; and the genuine doctrine of Christianity distin-

guished from the perversion and corruption of them, with the temper and piety so plainly exhibited in this pamphlet.

A Sermon on the Duty of Family Prayer: preached in the Church of St. Botolph, Bishopsgate, on Sunday, February 22, 1824. By C. J. Blomfield, D.D. Rector. And printed at the Request of several of his Parishioners. 8vo. pp. 24. 1s. Mawman.

WE make no apology for bringing the Duty of Family Prayer a second time before our readers in the same Number. Our Correspondent, who signs himself "A Master of a Family," will be pleased at finding his own views so forcibly and feelingly set forth, as they are in the present Sermon; and the public will have no reason to complain at having their attention called to so able a discourse. Our own task indeed will be easy, as we shall do but little more than state the course of argument pursued by the Archdeacon, and extract a few of the most striking passages. To add any thing of our own would be superfluous.

The text is from Matt. xviii. 20. "Where two," &c. In the opening of the discourse occurs some valuable remarks on the simultaneousness and ubiquity of Christ's presence in the religious assemblies of his disciples, as deduced from that expression in the text, *there am I in the midst of them*. And on the condition upon which our Lord promises that the prayers of a religious assembly shall be heard and answered, from Matt. xviii. 19. "I say unto you," &c. On this latter text the Archdeacon judiciously remarks, that it "affords an argument of considerable weight to prove that where persons meet together to pray in common, a pre-conceived form of prayer is most proper to be used, in order that they may know beforehand what they are going to ask."

"Without such a provision, I do not see how they can comply with our Saviour's condition, and agree, touching any thing that they shall ask; for he who pours forth a strain of unpremeditated devotion, does not himself know beforehand what he shall pray for, much less can the congregation know it*. I do not deny, that such an exercise of piety may be profitable, both to him who performs, and to those who witness it; but it is not common prayer; and it is only to common prayer, the substance of which at least, if not the form has been premeditated by all who are to engage in it, that our Saviour, in these words, promises a favourable hearing. I mention this by the way, in order that I may remark upon the real advantage we enjoy. . . an advantage by no means appreciated as it deserves to be. . . in having a form of common prayer, which embraces every topic of devotion, and expresses, in the most simple and sublime language, every real want which a Christian can feel, every wish which he can presume to pour forth before the throne of mercy. Only let us be careful to consider well the meaning and force of all its parts, that we may answer to our Saviour's caution, and agree touching what we shall ask." P. 9.

After these preparatory observations, the Archdeacon thus proceeds:—

"The most obvious application of it is, to the solemn congregation of Christians assembled for the purposes of public worship, upon the Lord's day. To a pious and feeling person, there is something so solemn, and yet so animating, so much to impress, to instruct, to encourage, in an assembly of believers, engaged in the common offices of prayer and praise, that without inquiry into the exact manner in which our Saviour's promise is fulfilled, his heart bears involuntary testimony to its truth, *where two or three are gathered together in my name, there am I in the midst of them*. He recognizes the Redeemer's presence in its effects. There is not indeed the visible Shechinah, the glorious symbol of the present Godhead, which descended from heaven at the dedication of the temple, and filled the house of the Lord: but the Christian perceives, or thinks he can perceive, the effects of grace; he hears the word of God driven home to the sinner's heart, with a force which is not the preacher's own; he be-

* Bishop Beveridge, Sermon. vol. x. p. 158.

holds, at least for the time, a triumph achieved over the world; the sword of the Spirit seems to be wielded by an invisible hand; and a more sensible shedding abroad of grace and strength, seems to bespeak the more immediate presence of Him, whose promises are recorded in the eternal Word, *Be of good cheer; I have overcome the world. Lo, I am with you always, even unto the end.*

It is then in the solemn assembly, in the courts of the Lord's house, where God is worshipped in the beauty, as well as the spirit, of holiness, that we are naturally inclined to look for the fulfilment of our Saviour's promise; *there am I in the midst of them.* Yet that promise is certainly not so limited; but is as general, as it is gracious and encouraging; *where two or three are gathered together in my name.* It appears then that his presence may be looked for in the smallest, as well as in the most numerous assembly of his disciples, provided that they are moved by one common faith, inspired with a common devotion, and are agreed as to the objects of their assembling. I do not perceive what interpretation can be put upon our Saviour's words, by which they can be made to imply less than this—an assurance of his especial regard and blessing upon every religious assembly of his true and obedient disciples, met together as he has directed. And if so, consider what an encouragement they afford, and consequently, what an obligation they create, to the assembling of ourselves together, not only at the stated and solemn returns of public worship, in our character of members of the visible church of Christ; but on all those occasions of common devotion, which are presented to us by the relations of domestic life.

"There are two very obvious and natural divisions of the duty of common prayer: it may either be performed with a degree of public solemnity, under the guidance of a minister duly appointed for that purpose; or in the more limited, but distinct and well-defined circle of family and household, under the superintendence and direction of its head. Every man ought to consider himself as a member of that church in whose bosom he has been brought up; and also as the minister and steward of the church in his own house. And it is his own fault, and let me add, his folly, if the church in his house be not made a lively and genuine part of that branch of Christ's holy catholic church, to which he himself belongs.

The laws of God, and in many cases those of the land, make every head of a family answerable for the conduct of his

household, so far as he has the means of watching and controlling it; and it is unreasonable to suppose, that the responsibility which is attached to him in things of inferior moment, should lose its force in the most important object of all, the religious principles and conduct of his children and servants. There is a certain legitimate authority vested in every master of a family, the proper exercise of which is a duty which he owes to society and to God: it is sanctioned not only by the enactments of human laws, but by the most express directions of the inspired preachers of the Gospel. This duty assumes a more sacred complexion, when it is considered as affording him the means of promoting the growth of true religion, and forwarding the salvation of souls. A heavy load of guilt lies on that Christian, be his station what it may, who suffers a soul to perish by his wilful neglect: and our religious duties are so intimately and inseparably blended with the relations of social and domestic life, that it is impossible for us to fulfil the latter, as we ought, without some consideration of the effects which our conduct may produce upon the religious state of those with whom we are connected. *He that provideth not for his own,* says the apostle, *and especially for those of his own house, hath denied the faith, and is worse than an infidel.* Surely if this be true of a provision for the bodily wants of those who depend upon us for support, it cannot be less applicable to their spiritual necessities, to all their means and opportunities of religious improvement.

"With regard to our children, I need not say a word, to prove the obligation which binds us to *bring them up*, by every possible means, *in the nurture and admonition of the Lord*; to form them to early habits of piety and devotion; to make them betimes acquainted with God. If we know what religion is ourselves, our natural affection will inspire us with an earnest wish to make our children walk in her ways. With regard to our servants; as we look to them for honesty, sobriety, diligence and gratitude, it is our duty to set before them the only motives which can effectually influence them to the exercise of these virtues; to make them, as far as we can, sincere and serious Christians; and to lay the foundations of obedience in faith and piety. There are no other ties, which can be relied upon to bind the consciences of men, than those which are supplied by religion; and if we are deceived and wronged by those, whom we have never taught to respect the only certain inducements to truth and honesty,

a great part of the blame will surely rest upon ourselves.

"But the Christian is actuated by higher and purer motives, than a regard to his own personal advantages. It is his duty to embrace every convenient opportunity of promoting the growth of true religion, and of making men better Christians. In his own family and household he has advantages for this work, which no other person, not even a minister of the Gospel, can possess; he has the means of affording that assistance to his children and servants, in the business of religion, which they cannot readily procure from any other quarter. It is in his power, and therefore it must be his duty, his sacred, solemn duty, to set his household forward in the way to heaven. Every Christian ought to be the head and guide of the church in his own house; to instruct, admonish, and encourage all its inmates to the zealous performance of the common work which they have to do for Him, who is the Lord and Master of them all. O what a blessed thing would it be for this Christian country, if this principle were acted up to, and every family were made a seminary of religious principles and habits! The bitter waters which mingle themselves too plentifully in the stream of human life would then be sweetened at their source; the *Word of the Lord* would have *free course and be glorified*. Again I repeat it, that every father and master of a family ought to be a preacher to the church in his house; and this he ought to be for his own sake, for the sake of his family, and for the sake of the church itself, of which he is a member. If there be no family instruction nor devotion, the public ministry of the Word will lose half its efficacy. It is not the solemn ordinances of the Church alone, it is not merely the periodical admonitions of its teachers, which are the appointed means of upholding true religion. We must be assisted. The way must be prepared for us, by the private exercises of domestic religion. We call upon every father of a family to aid our ministry. Of what use will it be to us to tell your children and servants, every Lord's day, of the unspeakable importance of religion, and of the indispensable necessity of prayer and praise, if, during the remainder of the week, they perceive no confirmation of our doctrine in the practise of those whom they are accustomed to respect?" P. 10.

Surely such an appeal as this cannot be made in vain; and we are happy to learn from the introductory address to his parishioners,

that it is the Archdeacon's intention, in compliance with their request, to follow up this discourse on the Duty of Family Devotion with a collection of prayers proper for its due performance. For ourselves, indeed, we are inclined to think with the Archdeacon, that a selection from the Liturgy of our Church would be sufficient; and we recollect having seen an old work on which we cannot now lay our hands to examine into its merits, which proceeds on this plan, and is entitled, "if we mistake not, *The Common Prayer the best Companion for the Closet*." "As many persons," however, to adopt the Archdeacon's words, "think it advisable to reserve the prayers of the Liturgy for the public service of the Lord's Day, and to diversify the expression of their daily wants," we would not set up our own judgment as a guide to others, but rather express our satisfaction that the task of providing a manual of family devotion has been undertaken by so able a hand. We would not be thought by this to speak slightly of the manuals already before the public, of one or two of which we think highly; but certainly the ground has never yet been so satisfactorily occupied as to preclude the necessity of any subsequent attempts. Personal considerations will also have their weight, and render one selection more popular in one place than another, perhaps of equal merit; and we may fairly avail ourselves of every predilection of this kind, if we may by "*any lawful means*," win men to the discharge of their duty. We shall look forward most anxiously to the selection promised by the Archdeacon, and in the meanwhile conclude, for we cannot offer ought better or more consonant to our own feelings, than with these concluding words of the Archdeacon.

"Christian, are you a father, or a master? Remember, I beseech you, that you do not stand alone in the world; that you

have others to take care of, and to answer for, as well as yourself. Neglect no opportunity of forwarding them in the way of life; but set them onward in their course, and go along with them yourself, their companion, friend, and guide. Bring them to an acquaintance and fellowship with Christ; teach them to converse daily with God. Give them every help to the faithful discharge of their duty, for *their* sake, and for your *own*. Make every morning and evening a season of mutual advancement in the road to glory; comfort and encourage one another by the way. It is by the sanctification of your own family, amongst others, that you will con-

tribute to a great national improvement in piety and virtue; and not only ensure the blessing of God upon your own household, but diffuse a healing influence beyond the immediate sphere of your example. And surely it will be a source of unspeakable comfort to you, when the Lord shall call you to give an account of your stewardship, if your conscience shall tell you, that you have acted the part of that faithful and wise servant whom his Lord made ruler of his household, to give them meat in due season; and you can say to Him with truth, 'Lord, of those whom thou gavest me, by my own carelessness have I lost none.' P. 22.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

The following Circular has been recently sent to the Incumbents, or Officiating Ministers, in and round the Metropolis. We insert it, in hopes that the plan therein recommended may be found applicable to other large towns.

Reverend Sir,

The Society for Promoting Christian Knowledge, being convinced that the establishment of District Committees, in the Metropolis and its Neighbourhood, would place within the hands of the Parochial Clergy a most important instrument of doing good, and, at the same time, enlarge the sphere of the Society's operations; has much pleasure in stating, that the experiment, having been tried in three instances, has been attended with the most encouraging success. In the year 1814, the Rev. Basil Woodd formed a District Committee in the neighbourhood of Bentinck Chapel, which still continues its operations. In the year 1816, a similar Committee was formed at Stepney, which has, ever since its establishment, been actively engaged in the distribution of Bibles, Testaments, Common Prayer-Books, and Religious Tracts, among the poorer inhabitants of the several populous parishes in the Eastern division of the Metropolis. A District Committee has very recently been established in the Ward of Bishopsgate (comprehending four parishes) the donations to which already amount to more than One Hundred Pounds, and the Annual Subscriptions to nearly the same sum. These instances are mentioned, in order to show the practicability of the measure. Under a conviction of its importance, the Society

begs leave respectfully to request those of its Members, who are Incumbents or Officiating Ministers of parishes in London and its vicinity, to take into their consideration the expediency of forming similar Committees (either for parishes or districts) where the circumstances of their neighbourhood may be judged favourable to such an undertaking.

Parish (or District) of

It is proposed to form an Association, for the purpose of supplying the poorer Inhabitants of this District with Bibles, Common Prayer-Books, and Religious Tracts, either gratuitously, or at very low Prices; and also for the purpose of aiding the Society for Promoting Christian Knowledge, in the prosecution of its pious designs: this Association to be called, *The ——— District Committee, in aid of the Society for Promoting Christian Knowledge.*

It is proposed, that one-third of the Contributions be remitted to the Society, in aid of its general designs. The Committee will then be entitled to receive from the Society, Books, to the value of the remaining two-thirds, at the reduced prices marked in the Society's Catalogue; which prices are about two-thirds of the Booksellers' charges to the Public:—for instance, if 60*l.* be subscribed, 20*l.* will be remitted to the Society; and with the remaining 40*l.* as many Bibles, Prayer-Books, &c. may be purchased at the Society's prices, as would cost, at the Booksellers', 60*l.* So that, in fact, the Committee will contribute 20*l.* to the Society's important designs, and obtain 60*l.* worth of books for distribution.

It is proposed, that Subscribers shall be entitled to recommend poor persons, either to receive gratuitously, or to purchase at low prices, Books on the Society's Lists.

Those persons who are friendly to the design, are requested to meet at the Rectory

House, on Monday, January 5th, at Ten o'Clock, A.M. for the purpose of sanctioning the necessary regulations.

N.B. The smallest Subscriptions will be received.

The Society for Promoting Christian Knowledge was established in the year 1700, for the purpose of effecting the following objects:—

1. The distribution of the Scriptures, the Liturgy and Homilies of the Church of England, with other Religious Books.

2. The Religious Education of poor Children. As long ago as the year 1741, the Society had contributed to establish 2000 Charity Schools. The Anniversary Meeting of the Charity Schools in the Metropolis is still holden before this Society in the Cathedral Church of St. Paul.

3. The establishment and support of Christian Missions in the Scilly Isles and Asia; the Missions in North America being supported by the "Society for the Propagation of the Gospel in Foreign Parts;" and those in the West India Islands, by the "Society for the Conversion and Religious Instruction and Education of the Negro Slaves."

The number of Books distributed by the Society for Promoting Christian Knowledge, between April 1810, when the Diocesan and District Committees were first established, and April 1823, are as follows:

Bibles *	345,498
Testaments and Psalters	604,219
Common Prayer-Books.....	925,830
Other Bound Books.....	763,768
Small Tracts †, half-bound, &c.	8,555,129
Books and Papers issued } gratuitously	2,332,993

In all 13,533,237

NEW BRUNSWICK.

Annual Report of the St. John District Committee. 1823.

THE St. John District Committee, of the Society for Promoting Christian Knowledge, have deemed it advisable, with the view to giving a greater degree of publicity to their proceedings, to communicate to their members, and the public in general, some account of their operations during the past year, through the medium of the public press. They have seen with pleasure, that for these two or three last years, their proceedings have been progressively assuming an appearance of in-

* Exclusive of the Society's Family Bible, of which about 23,300 copies have been sold.

† Exclusive of the Society's Tracts against Blasphemy and Infidelity, of which 1,000,000 were circulated, and likewise of Tracts printed in the French, Gaelic, and Eastern Languages.

creasing importance; and in consequence they have been led to believe that they are now in a fair way of realizing the most sanguine expectations which have been formed of this Society. From very small beginnings they have at length succeeded in acquiring a pretty extensive sale for their books; and as the very low prices at which they are enabled to offer them, particularly Bibles and Testaments, defy competition from any other source, they are looking forward with confidence to a period, not very far distant, when the supplying of the wants, not only of this large city, but of a very large portion of the province, will devolve almost entirely on them. To prepare themselves for such an event, they are about to transmit to the Society in London, an order for books, more extensive than any which they have hitherto deemed it safe to send; a measure which is fully justified by the great and increased demand, which has this year been made upon their Depository. In the preceding year the amount of books issued was only 65%, while this year it has actually exceeded 100%. The number of books issued has increased in proportion, being 98 Bibles, 143 Testaments, 226 Common Prayer Books, and 1058 bound Books and Tracts, in all 1525:—of which number 543 have been sent in gratuitous donations to Shediac, and the Gulf Shore, the military settlements in the parish of Woodstock, Loch Lomond, &c.

The funds of the Committee continue in the same prosperous state that they were in last year, as will be seen by the following abstract from the treasurer's accounts:

	£.	s.	d.
Balance in hand	100	3	10½
Subscription of local members ...	15	15	0
Donations.....	1	15	0
Collection in Trinity Church ...	20	6	10 *
	37	16	10
Amount of sales ...	87	1	5
Disbursements	£225	2	1½
Remittance to the Society	97	16	8
Premium on the same	12	10	0
Paid for printing for 1822 and 1823	10	7	6
Stationery, postage, &c.	0	8	2
	121	2	4
Balance in his hands	£103	19	9½

Quebec Diocesan Committee.

"The Quebec Diocesan Committee of the Society for promoting Christian Knowledge beg to lay before their Members and the Public, the Fifth Annual Report of their proceedings; and they have sincere satisfaction in being able to state, that their exertions have at least kept pace with those of preceding years.

"The books, alluded to in the last Report, arrived in the month of October last, to the amount, including the expences of freight and insurance, of 32*l.* 17*s.* 11*d.* sterling. Notwithstanding this large order, by far the most extensive which has yet been remitted by the Diocesan Committee, the demand has been proportioned to the supply, and the stock at the Depot is now so much reduced, that they have recently been obliged to send home a fresh order. Books to the amount of 60*l.* 13*s.* 9*d.* have been transmitted to the Montreal District Committee; and supplies have been forwarded to the Missionaries at Rivière du Loup, Drummondville, Ascott, Eaton, St. Amand, and Hatley, in the *Lower Province*; and in the *Upper*, at Cavan, Adolphus Town, and Fort Wellington. The Clergy of the Established Church at Quebec have circulated books and tracts in the town and neighbourhood, as occasion required; and a zealous friend of the Society, K. C. Chandler, Esq. of Nicolet, has received a small supply for distribution in his Seigniorie, where he is actively engaged in forming a Protestant Congregation, and collecting subscriptions for building a Church, to be erected in the ensuing summer. The Central School has continued to be supplied as before; and a small supply has been forwarded to the Rev. J. C. Driscoll, for the use of a school established under his auspices, on the borders of Lake Maskinongé. The schools of Royal foundation at Frampton, Port Newf, and Coteau du Luc, have also been furnished with books, for the use of the Protestant children, either gratuitously, or at the reduced rates; and it is a source of deep regret to the Committee, that the state of their funds will not admit of their forwarding gratuitous supplies of books to the whole of the Protestant schools under the Royal institution, especially those in the Eastern townships, where the want of them is particularly urgent, for reasons stated in their last Report.

"The Committee now proceed to notice that branch of their labours, which regards the Education of the poor. The Central Schools in this City, under the ma-

nagement of Mr. Little and Mrs. Ellis, are undoubtedly in a more favourable state, than they were at the period of the last Report. The system is still, however, far from having attained that perfection, which is essential to its complete success; and changes are contemplated by the Committee, which, they trust, will lead to the most satisfactory results.

"The usual Annual Examination of the children of both schools took place in the month of February last, before a highly respectable Meeting of the Members and Friends of the Committee. The same routine was observed as on former occasions, and there was a manifest improvement in the discipline and progress of the children. The total number present amounted to 148 boys and 109 girls—257, being an increase of no less than 110 children since the last Report. The whole number now on the list is boys, 190, girls, 112—302; but all of these are by no means in regular attendance. This great increase of numbers is a most gratifying circumstance, and affords, perhaps, the surest criterion of the growing popularity and ability of the Schools. The sum of 31*l.* 11*s.* 8*d.* has been expended, since the last Report, in clothing for the most indigent children; but the source is now exhausted, from which these funds have hitherto been derived, and new means must be devised another winter to supply the deficiency.

"The Ladies have continued their valuable superintendence, as Visitors of the Girls' School, with unabated zeal, and they report very favourably of the work done by the children, and the uniform attention of the Mistress to their proficiency in needle-work.

"One circumstance, connected with the subject of Education, remains to be noticed, and the Committee have the most lively and heart-felt satisfaction in announcing it to all, who feel interested in the diffusion of religious instruction. They advert to the steps which have recently been taken, under the superintendence of the Archdeacon of Quebec, towards the formation of a Sunday School for boys and girls, belonging to the Establishment.

"This was always indeed within the views of the Committee, but the plan, which has hitherto been adopted, has failed of adequate success. Various meetings have been held for the accomplishment of so desirable an object; and several reports of Sub-Committees will be submitted to you, at the conclusion of this Report, which it is proposed to subjoin to it, in the shape of an Appendix, when it is sent

to 'the press. The Diocesan Committee cannot but rejoice at the wide field of useful labour, which is thus about to be opened, and confidently anticipate a great and never-failing harvest of every thing that is "lovely and of good report." It is indeed of incalculable importance to the young, that they should not only be early confirmed in the invaluable principles of the Christian faith, but that they should, at the same time, be secured against that indiscriminating laxity of opinion, which regards all modes of worship as alike—that specious liberality, which throws a broad and dazzling glare over those distinctive features, that constitute the peculiar beauty and excellence of the Church.

"It may be recollected, that, when the last Report was submitted to the General Meeting, His Excellency the Earl of Dalhousie kindly took the opportunity of making an offer to the Committee of a lot of ground, which was thought more eligible than the one originally intended, for the erection of the proposed School-house. This offer was thankfully embraced by the Committee, and measures were immediately adopted for the commencement of the undertaking. The business was intrusted to a respectable Magistrate, Mr. Tremain, well versed in transactions of this kind, and that Gentleman concluded a Contract for the erection of a stone-building, to be completed by the 1st instant; comprising two School Rooms for boys and girls, 46 by 34 feet each, and 10 feet in height, four rooms for a Master and Mistress, and suitable Attics, for the sum of 515*l.* currency. Various difficulties, however, have occurred in the execution of the work, which has now been some months at a stand, and the builder has finally failed in his Contract. The Committee are now in treaty with the securities, towards whom, though at this moment liable in a penalty of 500*l.*, they wish to shew every indulgence, and to whom they propose to allow a reasonable time for the proper completion of the building. The Members will have as much satisfaction in hearing, as the Committee have in being able to state, that there will be no deficiency of funds for all the *extra* work which may be required, to give a handsome finish to the edifice.

"Before concluding this Report, the Committee cannot omit to notice, and they trust it will not be thought irrelevant or unreasonable, the recent establishment of an association, for the amelioration of the conduct and condition of the Prisoners in the Jail of this City. One of the principal objects, to which the Members are

pledged to direct their attention, is the situation of children, whose parents may be confined in the Jail; and their Tenth Regulation requires them 'to take steps for ensuring their attendance at the National or some other Free School.' A sufficient supply of Bibles, Testaments and Prayer-Books, and other religious and useful Books and Tracts, for the benefit of the Protestant Prisoners, will be furnished *gratuitously* by the Diocesan Committee."

Bray's Associates.

• From the Report of this Society, just published, we learn that the following Parochial Libraries have been established in the last year:—

"A Parochial Library was established, during the past year, in the parish of King's Bromley, in the county of Stafford, and diocese of Lichfield and Coventry. The Rev. Thomas Moore, curate of the parish, gratefully acknowledging the receipt of the books, in a letter dated May 15, 1823, writes:

"I will thank you to offer my best thanks to the Associates of the late Dr. Bray for their kind present of many and excellent books, to form a Parochial Library at King's Bromley.

"My heart's desire and prayer are, that I may be inclined and enabled to mark, learn, and inwardly digest their valuable contents. A catalogue of the books forming the above Library, has since been transmitted.

"In consequence of application from several of the Clergy residing in and near Cardigan, a considerable addition was made, during the past year, to the Lending Library formed at Cardigan, in the diocese of St. David's, in the year 1765. The petition from the Clergy states:

"We have always regarded with admiration the excellent Association of the late Rev. Dr. Bray; and we acknowledge with gratitude that this neighbourhood has been permitted, in a considerable degree, to partake of the blessings which the benevolence of the Association has so widely diffused. Aware that the streams of knowledge are ever flowing from the same source, we presume to inform you that the books which at present constitute the 'Lending Library of Cardigan' are far from being considered sufficient, in this neighbourhood, to answer the demands for clerical instruction and improvement. We beg leave, also, to inform you, that there is established at Cardigan a Literary

Seminary, licensed by the Bishop of St. David's, to educate for the ministry of the Church of England young men whose circumstances preclude them from the advantages of an university education. Unfortunately, the young men, so educating, are unfurnished with a competent provision of books; consequently, they labour under obvious disadvantages in the pursuit of their studies. Under these circumstances, we earnestly petition the Associates of the late Rev. Dr. Bray for a donation of books, to form, together with the books already at Cardigan, a Lending Library for the use of the Clergy of Cardigan and its vicinity, and of the young men educating for Holy Orders at Cardigan.'

"The receipt of the books sent for the above purpose has been since gratefully acknowledged by the Rev. W. W. Thomas, and a catalogue transmitted.

"A Parochial Library has been also formed at Ashurst, in the county of Kent, and diocese of Rochester, and the receipt of the books very gratefully acknowledged by the Rev. John Benn, the curate.

"A Lending Library has also been formed at Old Malton, in the county and diocese of York, for the use of the Clergy resident in the deaneries of Buckrose, Bulmer, Dickering, and Ridale, all in the said diocese.

"The Rev. H. J. Todd, in a letter, dated Settrington, November 3, 1823, writes:

"I do myself the great pleasure of requesting you to present to the Associates of the late Dr. Bray, at their meeting, the most grateful thanks of very many Clergymen in this neighbourhood, and also remote from it, who will be benefitted by the Library which, by the great kindness of the Associates, is fixed to be at Old Malton. The school-house there is the place

in which a room has been kindly allowed for the books by the master of the school, the Rev. John Richardson, who has also undertaken to be the librarian. This the Archbishop of York has been pleased to approve, to whom it was thought right and dutiful to communicate the intention.' A printed catalogue of such works as formed this Lending Library has also been forwarded, to the Secretary by the Rev. H. J. Todd; to which is affixed the following expression of the grateful feelings of the Clergy in the neighbourhood of Old Malton.

"In the name of the numerous Clergy, whose studies may be assisted by the present benefaction of Dr. Bray's Associates, the most grateful thanks, together with their fervent prayers for the success of the Association, are here offered to benefactors at once so serviceable to the general advancement of Christian knowledge, and so kindly attentive to the particular interests of those whom they have thus signally obliged.'

"A Lending Library has been formed at Llanelwyl, in the island of Anglesea, and diocese of Bangor.

"A Parochial Library has been formed at Cradley, Hales Owen, in the county of Warwick, and Diocese of Worcester. The receipt of the books has been very thankfully acknowledged by the present incumbent, and a catalogue returned.

"A Parochial Library has, also, been formed at St. John's, Bury, in the county of Lancaster, and diocese of Chester. The receipt of the books has been since gratefully acknowledged by the Rev. Thomas Selkirk, the incumbent of St. John's. 'I am highly delighted,' he adds, 'with this Library, and will conscientiously observe the Rules for its due preservation.'

ECCELESIASTICAL PREFERMENTS. •

THE REV. CHRISTOPHER BETHELL, D.D.
Dean of *Chichester*, and formerly fellow of *King's college*, *Cambridge*, to the **BISHOPRIC OF GLOUCESTER.**

Brooke, J. M.A. chaplain to his Royal Highness the Duke of *York*, to the rectory of *Kilmatron*; Patron, the **LORD BISHOP OF CLOYNE.**

Butt, E. to the rectory of *Toller Framham*; Patron, **J. BROWNE, Esq.**

Cox, J. M.A. Demy of *Magdalen college*, *Oxford*, to be Master of the Grammar School at *Gainsborough*.

Deane, G. B.A. of *St. Mary Hall*, to be one of the domestic chaplains to his Grace the Duke of *Buckingham and Chandos.*

Dodson, N. M.A. to the prebend or canonry of *South Searle*, in the Cathedral Church of *Lincoln.*

Escott, T. prebendary of *Wells*, *Somerset*, to the rectory of *Coombe Florey*; Patron, the **KING.**

Fraser, P. M.A. senior fellow of *Christ's college*, *Cambridge*, and chaplain to his Royal Highness the Duke of *Cam-*

- bridge, to the Living of Bromley by Bow, Middlesex
- Garnsey, T. to the perpetual curacy of Christ Church, in the Forest of Dean.
- Gibson, R. M.A. to the vicarage of Bolton-by-the-Saunders.
- Hamond, R. M.A. to the rectory of Beechamwell St. John, with St. Mary annexed: Patron, J. MOTTEUX, Esq. of Beechamwell.
- Harrison, T. M.A. to the rectory of Thorpe Morieux, Suffolk; Patron, J. H. HARRISON, Esq. of Copford Hall, Essex.
- Hughes, W. M.A. rector of Bradenham and Pitchcot, Bucks., to be chaplain to F. W. MARTIN, Esq. High Sheriff of Kent.
- Irish, E. LL.B. of Magdalen college, Cambridge, and curate of the parish of St. John at Hackney, Middlesex, to the afternoon lectureship of that parish.
- Lear, F. B. D. of Magdalen college, Oxford, to the rectory of Chelmsford; Patron, the EARL of PEMBROKE.
- Mackenzie, W. M.A. chaplain to the Rt. Hon. Lady Seaforth, to the rectory of Hascomb, Surrey, and re-instituted to the Sincere rectory and vicarage of Burghash, alias Burwash, Sussex, vacant by his own cession.
- Manley, M. to the vicarages of Westwell, Godmersham, and Challock, Kent.
- McGillycuddy, D. M.A. late of Killaloe, to the living of Killybegh, in the County of Down.
- Nicholl, R. to the rectory of Lanmace, Glamorganshire.
- Pannell, J. to the rectory of Ludgershall, Wilts; Patron, SIR JAMES GRAHAM, Bart.
- Pellen, hon. and rev. G. to the prebend Osbalwick, in the Cathedral Church of York; Patron, THE ARCHBISHOP.
- Phelan, Dr. late fellow of Trinity college, Dublin, to the living of Wexford; Patron, the LORD BISHOP OF FERNS.
- Pope, B. M.A. late of Christ Church, Oxford, and minor canon of St. George's Chapel, Windsor, to the vicarage of Nether Stowey, Somersetshire; Patrons, THE DEAN AND CHAPTER OF WINDSOR.
- Purvis, R. F. to the vicarage of Whitsbury, Wilts; Patron, ADMIRAL J. C. PURVIS.
- Richards, W. to the living of St. Nicholas, Glamorganshire.
- Rose, R. M.A. to the rectory of Frenze, Norfolk; Patron, J. SMITH, Esq.
- Slade, S. D.D. to the Deanery of Chichester; Patron, THE KING.
- Sparke, J. H. M.A. from the sixth to the fifth prebendal stall in Ely Cathedral.
- Stevens, R. B.D. to the vicarage of Belgrave, Leicestershire; Patron, the LORD CHANCELLOR, by lapse from the late BISHOP of LICHFIELD and COVENTRY.
- Stevens, S. M.A. senior fellow of Wadham college, Oxford, to the vicarage of South Pethernyn and Trenen, Cornwall; Patrons, the MASTER and FELLOWS of that SOCIETY.
- Swan, F. B.D. domestic chaplain to his Grace the Duke of Portland, and fellow of Magdalen college, Oxford, to the rectory of Snerford, with the chapel of Showell annexed; Patrons, the PRESIDENT and FELLOWS of that SOCIETY.
- Tooke, C. B.A. to the rectory of Oddingley; Patron, the RIGHT HON. LORD FOLEY.
- Turner, J. M. of Christ church, Oxford, to the vicarage of Willemslow, Cheshire; Patron, the KING.
- Turner, S. M.A. late of University college, Oxford, to be domestic chaplain to the Right Hon. Lord Yarborough.

UNIVERSITY OF OXFORD.

Degrees conferred, Feb. 28.

MASTERS OF ARTS.—G. S. Robinson, New college; F. Aston, University college; J. Glanville, and C. R. Smith, Balliol college; G. Grey, Oriel college, and C. A. Hunt, Merton college.

BACHELORS OF ARTS.—J. C. J. H. Abrahall, and T. B. H. Abrahall, Wadham college; M. C. Bolton, Queen's college; T. Furneaux, Magdalen hall; W. R. Newbold, and N. Malcolm, Christ Church; H. Fuller, St. Alban hall; O. H. Williams, Balliol college; T. Fogg, and E. Baldwin, St. John's college; and R. F. Wilberforce, J. Bramston, and G. Trevelyan, Oriel college.

March 5.

BACHELOR IN DIVINITY.—A. Grayson, principal of St. Edmund hall.

MASTERS OF ARTS.—J. V. Hamilton, Magdalen hall, and F. H. Hutton, Wadham college.

BACHELORS OF ARTS.—T. Cox, Worcester college, grand compounder, and T. M. Fuskett, Exeter college.

March 8.

BACHELOR OF ARTS.—C. Minchin, New college.

March 11.

DOCTOR IN DIVINITY.—A. Grayson, principal of St. Edmund hall.

MASTER OF ARTS.—J. D. Wingfield, Exeter college.

BACHELORS OF ARTS.—J. M. Collard, and R. M. C. Hunt, Exeter college; C. R. M. Talbot, Oriel college, and C. Turner, Wadham college.

March 19.

MASTERS OF ARTS.—J. B. Bourne, *Trinity college*, and J. Hunt, *St. Alban hall*.

March 23.

BACHELOR IN DIVINITY.—P. Winter, *St. John college*.

MASTER OF ARTS.—J. E. East, *Christ Church*, grand compounder.

February 26.

The rev. C. S. S. Dupuis, was elected a fellow of *Pembroke college*.

February 28.

E. Hammond, *B.A. University college*, A. Grenfell, exhibitor of *Corpus Christi college*, and P. Hansell, commoner of *Wadham college*, were elected scholars of *University college*, on the foundation of Sir Simon Bennet, Bart.

March 7.

C. Awdry was admitted fellow of *New college*.

March 11.

The rev. Messrs. Wilson, Harrison, and Vane, *M.A.*'s were elected fellows on the old foundation of *Queen's college*; the rev. T. Procter, *B.A. of Jesus college*, was elected fellow of *Queen's college*, on the *Mitchell foundation*; Messrs. Fox, Priestman, Braithwaite, and Jackson, were admitted probationary scholars on the old Foundation of the same Society; and the nomination of the rev. Charles T. Longley, *M.A. student of Christ Church*, and the rev. J. Dornford, *M.A. fellow of Oriel college*, as public examiners, was approved in convocation.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred, Feb. 25.

DOCTOR IN CIVIL LAW.—C. R. Prinsep, *St. John's college*.

March 5.

BACHELOR OF ARTS.—J. Gore, *Caius college*.

March 12.

BACHELOR IN DIVINITY.—W. Jones, *St. John's college*.

MASTERS OF ARTS.—F. E. J. Valpy, *Trinity college*; and D. Tremlett, *St. John's college*.

BACHELORS IN CIVIL LAW.—C. Rookes, *Jesus college*; G. H. Storie, and H. G. Hulton, *Trinity Hall*, compounder.

BACHELOR OF ARTS.—C. S. Matthews, *Pembroke Hall*.

March 24.

DOCTOR IN DIVINITY.—Lord F. Beauclerk, *Trinity college*.

DOCTOR IN CIVIL LAW.—H. V. Salisbury, *Trinity Hall*.

MASTER OF ARTS.—R. Booth, *St. John's college*.

BACHELORS IN CIVIL LAW.—C. Day, *St. John's college*, and R. A. Templeman, *Trinity college*.

CLASSICAL TRIPOS.—In pursuance of a regulation of the Senate, a voluntary classical examination of those commencing Bachelors of Arts who obtained Mathematical Honors took place; and the Examiners have determined the classes in the following order of merit.

First Class.

Ds.—Malkin, Barham, Tennant, Remington, and Gurney, *Trinity*; Barnes, *Christ's*, and Gedge, *Catherine*.

Second Class.

Ds.—Foster, *Trinity*; Dunderdale, *St. John's*; Greaves, *Corpus Christi*, and Furlong, *Sidney*.

Third Class.

Ds.—Smith, *Trinity*; Fearon, *Emmanuel*; Crawley, *Magdalen*, and Edwards, *Trinity*, æq; Lutwidge, *St. John's*, and Wedgwood, *Christ's*.

February 26.

Mr. J. Packe, of *King's college*, was yesterday admitted fellow of that society.

February 27.

T. Hall, W. Crawley, and J. Crosland, Bachelors of Arts, of *Magdalene college*, were admitted fellows of that society.

Mr. P. Still, of *King's college*, was admitted fellow of that society.

March 4.

Mr. Alfred Power, of *Clare hall*, was elected University Scholar on Dr. Battie's foundation.

G. Whiteford, *B.A. of St. John's college*, is appointed to the Bishop of Ely's fellowship in *Jesus college*.

March 20. •

The Chancellor's gold medals for the two best proficient in classical learning among the commencing Bachelors of Arts, were adjudged to Messrs. F. Malkin and W. Barham, of *Trinity college*.

ORDINATIONS.

February 29.

By the hon. and right rev. the Lord Bishop of Gloucester.

DEACON.—A. Harford, *B.A. Christ college, Cambridge.*

PRIEBES.—T. Jones, *B.A. Wadham college*, and J. Hartley, *B.A. St. Edmund Hall, Oxford*; and J. Bray, *B.A. St. John's college, Cambridge.*

MISCELLANEOUS INTELLIGENCE.

BERKSHIRE.

Married.—The rev. J. Stanier Clarke, D.C.L. Canon of Windsor, to Mrs. A. Atkins, daughter of the late T. Nott, Esq. of *Ledbury.*

BUCKINGHAMSHIRE.

Died.—At his rectory-house, in *Haver- sham*, the rev. Edward Cooke, M.A. and LL.B. rector of *Haver- sham.*

CAMBRIDGESHIRE.

Married.—The rev. W. Pepper, of *Melbourn*, near *Royston*, to Elizabeth, eldest daughter of Mr. Joseph Scrubb, of *Meldreth.*

Died.—At *Fellwell*, at the advanced age of 81, the rev. Richard Stephenson, vicar of *Wichford.*

CORNWALL.

Died.—At *Treleven*, near *Megarissy*, aged 85, the rev. Philip Lync, D.D. 52 years vicar of that parish.

DORSETSHIRE.

Died.—At his father's house, in *Pool*, the rev. Samuel Clark, perpetual curate of *Bentley, Hants.*

DURHAM.

Died.—At *Durham*, the rev. J. Blackburne, M.A. vicar of *Gainford*, and rector of *Romaldkirk*.—The vicarage of *Gainford* is in the gift of *Trinity College, Cambridge.*

ESSEX.

Died.—The rev. William Wilkinson, curate of *Black Chapel*, and under master of *Felsted Grammar School.*

GLOUCESTERSHIRE.

Married.—At *Longhope*, the rev. C. M. Dighton, assistant Minister of *St. Mary's Warwick*, to Maria, daughter of the rev. Archdeacon Probyn, of *Manor House.*

At Stratton, the rev. M. G. Fenwick, chaplain to the Lord Bishop of *Raphoe*, to Miss J. H. Bissett, eldest daughter of the late M. G. Bissett, Esq. of *Knighton, Isle of Wight*, and *Leasendrem, Aberdeen.*

Died.—At the *Parsonage-house, Wil- lersly*, the rev. George Williams, curate of the above place, and of *Buckland.*

HAMPSHIRE.

Died.—The rev. Hugh Hill, D.D. vicar of *St. Cross, Southampton*, and rector of *Oakley*.—These preferments are in the gift of *Queen's College, Oxford.*

HEREFORDSHIRE.

Died.—At *Home Lacy*, near *Hereford*, aged 56, the rev. James Scudamore, curate of *Ballingham* and *Little Birch*, in that county.

HERTFORDSHIRE.

Married.—At *Layston*, the rev. Samuel Dewe, M.A. of *Devonport, Devon*, to Miss Frances Mary Cork, of *Bunting- ford*, and late of *Halesworth, Suffolk.*

MIDDLESEX.

Married.—At *St. Dunstan's, Fleet- street*, the rev. Alexander Paterson, to Miss Louisa Maria Sweet.

In *Portman-square*, the rev. William John Brodrick, son of the late Arch- bishop of *Cashel*, to Lady Elizabeth Anne Perceval, daughter of the Earl of *Cardigan.*

NORFOLK.

Married.—At *Bildestone*, the rev. M. Oxenden, M.A. son of sir Henry Oxen- den, Bart. to Elizabeth, daughter of Richard Wilson, Esq.

Died.—At *Blakeney*, in his 73d year, the rev. R. T. Gough, rector of *Blake- ney and Acle.*

OXFORDSHIRE.

Married.—At *Clifton*, the rev. W. H. Guy, to Miss Anne Jane Watts.

Died.—Aged 83, the rev. Talbot Keene, M.A. rector of *Tadmerton, Ox- fordshire*, and vicar of *Brigstock cum Stanion, Northamptonshire.* He was the oldest incumbent in the Deanery. The rectory of *Tadmerton* is in the gift of the Provost and Fellows of *Worcester College, Oxford.*

SHROPSHIRE.

Married.—At *Hales Owen*, the rev. J. Garbett, M.A. minister of *St. George's Church, Birmingham*, to Miss S. Powell, of that place.

SOMERSETSHIRE.

Died.—In his 71st year, at *Evercreech*, in which place he was more than forty years vicar, the rev. John Jenkyns, B.C.L. prebendary of *Wells*, and rector of *Horsmonden*, in the county of *Kent.*

SUFFOLK.

Married.—The rev. Robert Leman, B.A. of *Trinity college, Oxford*, second

son of the rev. N. T. O. Leman, *Brampton Hall, Suffolk*, to Isabella Camilla, youngest daughter of sir William Twysden, bart. *Roydon Hall, Kent*.

Died.—At *Westerfield*, near *Ipswich*, the rev. James Hitch. The living is in the gift of the Lord Bishop of *Ely*.

WARWICKSHIRE.

Married.—The rev. James Yates, of *Birmingham*, to Dorothea, second daughter of Mr. Crompton, of *Edgbaston*.

YORKSHIRE.

Died.—The rev. J. Howarth, the curate of *Penistone* and incumbent of *Midthorpe chapel*.

WALES.

Died.—At *Llanrhyddlad*, aged 75, the rev. Lewis Hughes, rector of that parish, and also of *Llangadwaludd*, in the county of *Anglesea*.

The rev. William Williams, of *Devynock*, curate of *Llaniliad, Breconshire*.

MONTHLY LIST OF PUBLICATIONS.

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NOTICE TO CORRESPONDENTS.

T. Esq.; *Analysis*; *Cler. Cant.*; *W. M.*; *Cler. Lancas.*; have been received and are under consideration.

THE CHRISTIAN REMEMBRANCER.

No. 65.]

MAY, 1824.

[VOL. VI.]

RELIGION AND MORALS. •

ON ST. PAUL'S ANTICIPATION OF DEATH.

2 TIMOTHY iv. 6, 7, 8.

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at the last day; and not to me only, but unto all them that love his appearing.

FROM these words it has been concluded by the best expositors of ancient and modern times, that this second Epistle to Timothy was the last production of St. Paul's pen. The text, indeed, appears to warrant such an inference. It clearly intimates that the blessed Apostle foresaw the immediate termination of his labours by a violent death, and looked forward with holy confidence to the reward of his fidelity. We are informed by history that he suffered martyrdom at Rome, about the fourteenth year of the-reign of Nero; and there can be no doubt that the passage before us was written within a short period of that event.

These circumstances, however, have not always been sufficiently considered in the interpretation of the passage. Many persons, who, at least, had no pretensions to inspiration, and whose situation could

bear no sort of comparison with that of St. Paul, have yet ventured at the approach of death to adopt his language, and to profess the same assurance of salvation, which was doubtless imparted to the Apostle, before his martyrdom, by the special agency of the Holy Spirit. Now this appears to be a dangerous and unwarrantable presumption, quite inconsistent with the true Christian temper, and very likely to mislead others in a matter which may seriously affect their future happiness. Our time, therefore, may be well employed in considering how far this text can be safely applied to the case of any Christian in the present day, and what general instructions we are warranted in drawing from it.

The first point to be examined is the character and situation of the person by whom these words were uttered. The principal circumstances of St. Paul's life are too remarkable to have escaped your memory. He was a man of talents and education, born at Tarsus in Cilicia, and brought up among the Pharisees in the strictest profession of the Jewish law. We first read of him in Scripture as having been present at the martyrdom of St. Stephen, and "consenting unto his death." He then began to persecute the Christians with furious animosity. "Saul" we read "made havoc of the Church,

entering into every house, and haling men and women, committed them to prison." Soon afterwards, in the violence of his zeal, "still breathing forth threatenings and slaughter against the disciples of the Lord, he went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of that way, whether they were men or women, he might bring them bound unto Jerusalem." His course, however, was arrested by a stupendous vision. As he approached Damascus "there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. And he trembling and astonished, said, Lord, what wilt thou have me do? And the Lord said unto him, Arise, go into the city, and it shall be told thee what thou must do." Here he remained three days, without food, and deprived of sight; and was then informed by Ananias, who had been miraculously instructed to that effect, that he was a chosen instrument in the hand of Providence, to bear the name of Christ "before the Gentiles, and kings, and the children of Israel." He then retired into Arabia, where he spent some time in preparing himself for his ministry, and was doubtless favoured with most ample revelations of the Divine will. After this he returned to Damascus, the scene of his miraculous conversion, and to the utter astonishment of Jews and Gentiles, began to preach and explain that Gospel which he had lately endeavoured to extinguish by violence and blood. Under the special guidance of the Holy Spirit, he laboured for above thirty years in propagating the Christian faith. In the course of that time he travelled through various parts of Europe and Asia; founded churches in some of the most distinguished cities of the world; and composed for their use,

and for the general instruction of mankind in after ages, those Epistles which constitute so important a part of the inspired volume. Having at length accomplished the great work which had been assigned to him by Providence, he closed his glorious career by martyrdom; thus evincing to the last his firm and unshaken attachment to that blessed religion, which it had been the labour of his life, from the hour of his conversion, to adorn, to vindicate, and to promulge. This cursory view of St. Paul's life may be sufficient to remind us, that his case differed entirely from that of any Christian of the present time, or indeed of any time subsequent to the Apostolic age. He was, from the beginning of his ministry, a chosen instrument in the hand of God. He was not converted to the Gospel in an ordinary manner, by studying its evidences, or by the preaching of its ministers, but by a stupendous miracle, wrought for the express purpose of reclaiming him from his errors, and calling him into the special service of Almighty God. Nor can the case of St. Paul after his conversion be compared to that of common Christians. He was then under the continual influence of inspiration. He was even instructed by the particular suggestions of the Holy Spirit where to employ and where to withhold his efforts. He was repeatedly favoured with visions, and with personal commands from his Divine Master†: and, at Antioch, he was "caught up into the third heaven,—and heard unspeakable words, which it is not lawful for a man to utter‡." St. Paul, then, during his whole ministry enjoyed as large a measure of supernatural assistance, and as ample revelations from heaven, as were ever granted to a mere human being. Not even to faithful Abraham, not to Moses on the

* Acts xiii. 2, 4.—xvi. 7, 9, 10,

† Acts xviii. 9.—xxii. 17—20.—xxiii. 11. xxvii. 23, 24.

‡ 2 Cor. xii. 2, 3, 4.

mount, nor to Isaiah in the temple, did Jehovah design to reveal himself in a more conspicuous manner. St. Paul, then, was favoured with a degree of light and grace to which we have no pretensions. He might, perhaps, have received such assurances of future happiness as are never granted to ordinary men; and might therefore be justified in speaking of his own salvation in more confident language than we can venture to adopt.

But, although it may be supposed, that, to a person so highly favoured as St. Paul, some distinct assurance of salvation might be granted, it is yet clear from Scripture that no such assurance was given till his life was drawing to a close. The text before us is the only passage in all his writings in which he speaks of his own salvation as a matter of certainty. In other places he represents himself as labouring for immortality, as still in a state of discipline and trial, as exposed to temptation and prone to sin, and therefore not yet assured of everlasting peace. This will surely be acknowledged by all who are conversant with St. Paul's writings. There are, however, two passages which I cannot omit, as tending to place this question in the clearest light. In the ninth chapter of the first Epistle to the Corinthians, St. Paul compares the life of a Christian to a race, and represents himself as contending for the prize with the same anxiety and zeal as other men. "Know ye not that they which run in a race run all, but one receiveth the prize: so run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but *we* an incorruptible." Here the Apostle includes himself among the number of those persons, who were striving to obtain eternal life by subduing their corrupt propensities. He proceeds, "I, therefore, so run not as uncertainly; so fight I, not as one that beateth the air,"—I do not

contend as one who wastes his labour, without any definite object, or without hope of success—"but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away." Hence it appears, that if St. Paul had not kept his body in subjection, and carefully practised the Gospel which he preached, he would have fallen into the same condemnation as other men. Neither his supernatural endowments, nor the service he had rendered to the Christian cause, would then have saved him. This, indeed, may clearly be collected from our Saviour's words—"many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? then will I profess unto them, I never knew you; depart from me, ye that work iniquity*."

The other passage to which I have alluded, as confirming the point in question, occurs in the third chapter of the Epistle to the Philippians. St. Paul is there reasoning against the Jews, who were disposed to place great confidence in their own righteousness, and in their exact observance of the Mosaic law. He combats this presumptuous opinion, and reminds the Jews, that if any man in the world had reason to trust in his adherence to their law, it was himself; who, till the hour of his conversion, had kept its ordinances with the greatest rigour. He assures them, however, that he placed no reliance on it, but grounded all his hopes of salvation on the power of Christ's Atonement and Resurrection, "if," says he, "by any means I might attain to the resurrection of the dead. Not as though I had already attained, either were already perfect, but I follow after, if that I

* Matt. vii. 22, 23.

may apprehend that, for which also I am apprehended of Christ Jesus," i. e. I labour diligently in my Christian course, under a firm persuasion, that, if I persevere to the end of life, I shall attain the rewards of immortality, and accomplish those purposes for which I was miraculously converted by Jesus Christ. "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Jesus Christ." Here the Apostle disclaims any assurance of salvation. He counts not himself to have apprehended, or attained, the prize of his high calling, but declares that he is still labouring for it with earnest zeal. It is true that he entertained no doubt of success, *provided* he should continue faithful to the end; but he was convinced that if he should relax his efforts, and become disobedient to the will of God, not all the gifts and graces he had received would save him from condemnation.

If such were the sentiments of an inspired Apostle respecting his spiritual condition, what judgment ought we to form of our own case? Can any Christian of the present age venture to compare his own merits with those of an Apostle? Can any one seriously believe that his prospect of eternal happiness is more clear than that of St. Paul, when he wrote his Epistles to the Corinthians and Philipians? How, then, shall the best and most virtuous of the human race presume to speak of their own salvation as an object already gained? How shall they dare to arrogate to themselves a privilege denied to the most favoured ministers of heaven, and manifestly inconsistent with a state of trial and probation? When St. Paul affirmed that a "crown of righteousness was laid up for him," he said at the same time, "I have

finished my course; I have kept the faith;" and until we can prove that our own situation is in all respects similar to his, we must never venture to apply these expressions without qualification to our own case.

And surely, if it concerns us to form a just conception of any point of practical religion, it is of making preparation for the approach of death. The time must come when we shall be summoned from this world, and when all its honours, pleasures, and emoluments, will appear utterly insignificant. Every faculty will then be absorbed in the contemplation of futurity. Whatever we have done in obedience to the will of God, will then be regarded as among the wisest and happiest actions of our life. Every wicked word and deed will be remembered with horror and dismay. It is clear, then, that even to the best of men, the hour of death *ought* to be an hour of awful meditation and profound humility. If the Christian has laboured through life to perform his Saviour's will, he has yet no ground for exultation. Those Scriptures from which he learned his duty, teach him in clear terms that after all his efforts he is still an "unprofitable servant." He can not even flatter himself that the talent entrusted to his charge has been employed to the best advantage; for who is not conscious of a thousand errors and infirmities? Who has not committed many sins against his better judgment, which, but for the merciful provisions of the Gospel covenant, would have involved him in everlasting misery? Surely, then, all presumption ought to be suppressed when the soul is about to appear in the presence of its Creator. Our hope of happiness must then depend alone on the consciousness of having endeavoured "to work out our own salvation with fear and trembling." Such is the frame of mind which becomes a dying Christian; but this, let me observe, is very different from that

spirit of confidence in the hour of death, which is so frequently extolled as a lively proof of the efficacy of Religion on the heart. Sometimes we read of the death of persons of real piety and exemplary lives, who have, nevertheless, been excited in their last moments to an improper sense of their own condition, or have at least expressed themselves in most unwarrantable terms. But this species of delusion becomes more dangerous to the individual, and far more injurious to mankind, when it seizes the imagination of profligate and irreligious men. Persons of this description sometimes quit the world with such expressions of confidence, as would ill become the most devout and exemplary Christian. They talk as if salvation were to be attained, not by a life of holiness and obedience, but by a mere profession of faith in the blood of Christ. To such extent, indeed, has this dreadful delusion sometimes been carried, that criminals, having passed through every stage of vice, and about to pay the forfeit of their lives, have yet been encouraged in their last moments to consider their future pardon as a matter of certainty, and have even expressed impatience to appear before their Saviour's throne. From such descriptions, and from such examples, the mind of a sober Christian recoils with horror. He regards them as proofs of a deluded imagination, not of a converted heart. And he devoutly prays that when the hour of his dissolution shall arrive, he may be enabled to commend his soul to God with better hope, and with an humbler spirit.

By way of contrast and antidote to such examples, permit me to lay before you the dying sentiments of an illustrious man, who had spent his whole life in promoting the glory of God, and preparing himself for the day of judgment; a man, whose piety, wisdom, and erudition, were the glory and ornament of his own

age, and are still the admiration of posterity. "I have lived," said the admirable Hooker, "to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near." And although I have by his grace loved Him in my youth, and feared Him in my age, and laboured to have a conscience void of offence to Him, and to all men, yet, if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, shew mercy to me, for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits, who died to purchase a pardon for penitent sinners." Compare the sentiments of this most humble and holy man with the presumptuous language of enthusiasm, and judge which is most consistent with the spirit of our Lord's religion, most acceptable to Him who "resisteth the proud, and giveth grace to the humble."

Let me exhort you, then, to anticipate the approach of death, neither with presumption, nor despair; but with an humble, devout and steadfast faith in the power of your Redeemer's sacrifice and intercession; with a profound sense of your own unworthiness; with lively contrition for your past offences: with earnest resolutions of amendment. Remember that your salvation can never be secure till the close of life: for while you live there is still opportunity of neglecting your duty, and resisting the grace of God. But, remember, also, for your consolation, that if you persevere in piety and faith, nothing can deprive you of an everlasting recompense. "Be thou faithful unto death," says our gracious Saviour, "and I will give thee a crown of life;" and St. Paul in my text declares that "a crown of righteousness is laid up" not only for him-

self, but for all who "love the appearing" of the righteous Judge. Encouraged by these glorious promises, let us, "by patient continuance in well-doing, seek for glory, honour, and immortality." Let us

cast off the works of darkness and put on the armour of light: for, "behold, now is the accepted time, now is the day of salvation."

T. L. S.

MISCELLANEOUS.

To the Editor of the Remembrancer.

MR. EDITOR,

As you have frequently pointed out (and, in my opinion, with great propriety) the evils which arise in popular places, from the appointment of lecturers by the parish, I transmit to you a curious document which throws much light upon the subject, and may perhaps afford amusement to your readers. It is an *Order*, issued by the Long Parliament for the establishing of *preaching lecturers in the kingdom of England and Wales*; passed before the rising, 8th Sept. 1641. The circumstances under which this Order passed the House are worth our attention. The spirit of rebellion and fanaticism had now risen to an alarming height. Lord Strafford had been beheaded in the preceding May; and Sir Edward Dering's bill for the extirpation of Episcopacy had recently been committed. This bill occupied the House for twenty days; and would doubtless have passed into a law at once, if it had not been steadily opposed by the chairman of the committee (Mr. Hyde), and if the affairs of Scotland had not required the more immediate attention of the House.

On the 10th of August the King set out upon his journey to the north; and the members of both Houses, fatigued with a stormy session of nine months, began to retire into the country. "This," says Lord Clarendon, (Book iv.)

"was the advantage looked for; those persons continuing, especially in the House of Commons, to whose care and managery the whole reformation was committed. They now entered upon the consultation of the highest matters both in Church and State; and made attempts and entries upon those regalities and foundations, which have been since more evident in wider and more notorious breaches."

The first attempts of these *worthies in parliament* (as they modestly called themselves) was to get rid of the Liturgy. The public mind, however, was not ripe for so violent a measure; and it was voted that "the Liturgy should be duly observed." But the next day, "contrary to all rules and orders of parliament, very many being absent who had been active in that debate, they suspended that order;" and resolved that the standing of the Communion table in all churches should be altered; the rails pulled down; the chancels levelled; and that no man should presume to bow at the name of Jesus. "And having digested these godly resolutions into an order, they carried it up to the Lords for their concurrence." The Upper House treated this order with becoming indignation. They not only refused their assent, but republished a former order of their own House, that the divine service should be performed, as it is appointed by the acts of parliament

of this realm; and that all such as shall disturb that wholesome order, shall be severely punished according to law." The Commons, as might be expected, obstinately maintained their ground. They "commanded all the commons of England to submit to their direction;" and declared that the order of the Lords was made by the consent of eleven Lords only, and that nine others dissented from it. "Whereas," says Clarendon, "the order had been made in full parliament seven months before; and was seasonably ordered to be published, by the major part present, on that important occasion."

The firmness of the Upper House seems for a time to have checked the encroachments of the puritans. They contented themselves, therefore, for the present, with appointing the 7th of September as a day of thanksgiving for the peace between England and Scotland; when "the factious ministers in all pulpits took occasion to magnify the parliament and the Scots, and to infuse as much malignity into the people, against those who were not of that faction, as their wit and malice could suggest."—"After the solemnization of that day," adds the historian, "and their making their declaration against the Lords about the order above-mentioned, and the recommending some seditious, unconformable ministers, to be lecturers in churches about London, whom the incumbents were compelled to receive, on the 9th of Sept. 1641, they adjourned to the 20th of October following."

On the day which intervened between the thanksgiving and the adjournment, the following precious specimen of legislation passed the House. I copy it *verbatim* from an original document, printed at the time "by B. Alsop, dwelling in Grub Street," and stamped like an Act of Parliament, with the King's arms and initials.

"1. As it is ordered by the Honourable Assembly, it shall be lawfull to set up Lectures or Preaching, where it is wanting.

"This Reformation is so necessary, That it is even the very way to bring People into the state of salvation; it is the way to save their soules, Rom. 10. 13, 14.

"Preaching is the declaring of the will of the Lord God, what His pleasure is, to have done by Others; as also what Himself will doe, and that by the voyce of the Minister, who comes to the People of God, as an Embassage, to publish and spread abroad the mind and message of God touching Mans duty, and salvation; and to instruct the Church of God. Mark i. 39.

"The Bishops sought to overthrow Lectures, prohibiting it as unlawfull to Preach twice on the Lord's Day; what a Misery was then coming upon us, likely to befall us!

"But the provident care of these Worthies in Parliament assembled: in opposition to those ungodly Prohibitions, labour for a supply of faithfull Preaching, where it is wanting; that so the people may be instructed, in the feare and worship of God.

"2. It extends to all the Parishes in England and Wales.

"As King Artaxerxes made a Decree, that all they of the People of Israel, and of his Priests, and Levites in his realme which were minded of their own free will, to go up to Ierusalem, to worship the Lord, should go. Ez. vii. 13.

"Thus have the Honourable Assembly ordered, that all the People of any Parish, within the Kingdome of England and Wales, that will, where they want, shall set up Preaching, and blessed be the Lord God of our Fathers, which hath put such a thing as this into the hearts of those Worthies, to beautifie the House of the Lord, by Preaching, and hath extended Mercy unto us before the Kings Counsellors, Verse 27, 28.

"3. It is ordered to be lawfull for the Parishioners, to set up such Lectures.

"When the Gentiles intreated the Jewes to let Paul Preach to their Congregation, at Antioch, it was granted to them. Acts 13. 42. And when they had heard him, they were glad and they glorified the Lord, and as many as were ordained to eternall life beleaved. Verse 48.

"But our Prelates have bin more cruell unto us; not permitting Congregations to heare such Orthodox Ministers preach unto them, as they have set up.

"But these Noble Senators have relieved us out of this Bondage, and set us free to give this priviledge to each Congregation, to maintain such a Minister, whom themselves shall chuse; for which let us be glad, and glorifie the Lord, and pray that the Lord will go on to perfect this worke, for

the establishing of an able Ministry, and a glorious Church, through the whole kingdome: Was it not to be lamented, where an able Orthodox Minister was set over, and did preach to his Congregation, over which he was set, faithfully, and painfully, which wrought upon the Peoples affections, and moved them to worship God in Truth, and sincerity; Was it not lamentable, when such were removed, and such as were wild Oates, Drunkards, and Hunters after Whores, put in their places, and roomes, or else none at all?

"But let us blesse God that hath put into the hearts of the Worthies in Parliament Assembled, to reforme these Grievances, by taking Order for each Congregation through the whole Kingdome, to be provided of such Ministers, as shall prevaile with the people to bring them unto God, even such as shall move their affections.

"4. It must be to maintaine an Orthodox Minister, such as shall serve them in administering the Gospell of Christ, 1 Cor. 4. 1.

"That is, such a one, who being furnished with meet Gifts, and duly called, doth serve God and his Church, by dispensing and giving forth faithfully, and wisely, the word, Sacraments, and other holy things, to the gathering of the Saints, and for the Edification of the Congregation. Essay 4. 11, 12, 13.

"Now, because, though there be great diligence used in the Election of Ministers; yet all things, shall prosper ill; except the Lord take upon Him to governe those that are chosen, and to endue them with necessary gifts. Therefore we should not forget, after the Example of Christ, to begin with prayer, and to go on in Faith at the chusing of the pastors for our Churches: Otherwayes, whatsoever we attempt, no wonder though it prosper not.

"5. It must be at Their own Charges.

"David would not worship the Lord without cost, 1 Chron. 21. 24. And shall we thinke that to be too chargeable to us, whereby we are brought to God? The labourer is worthy of his hire; most especially the labouring Ministers of Jesus Christ that labour for the eternall salvation of our soules, and bodies, to bring us to the kingdome of Heaven.

"6. Lastly, This Order doth not onely allow, such Preaching on the Lords Day, but upon one day in the week besides; that so the word might be preached, both in season, and out of season, as Paul charged Timothy to doe. 1 Tim. 4. 2.

"This is a violence that brings us to God.

"If we should follow some indeed, they

would tell us that it is enough to heare one in 8 dayes, another lesse; they thinke one Sermon in a week enough, and too much too: this ariseth from the Corruption of our Nature.

"We should rest ourselves every minute of an houre, and sit down at every place we meet, and tumble in the grasse, and in the shaddow. Our motions to Heaven, are of no long continuance, one minute of an houre will make us weary; though we suffer some blasts, yet wee are streightwayes irksome, and there we lyr, unlesse we be pricked forward, unlesse we be forced.

"So that experience teacheth us sufficiently, how necessary this importunatenesse is for us; and therefore let us not think it strange, that we should be awaked by often Preaching, and spurring us to goe on; for if they leave us grovelling, it will be to our Destruction, it will be a deadly sleepe. And therefore let us suffer ourselves to be stirred up, and let us blesse God, who hath by this happy Parliament wrought such wonders for us.

Laus Deo: Nobis Prospectum est.

Such were the taste and temper of that wretched age; such the measures, by which a desperate faction laboured to undermine the Church of England, to defame her rulers, and to lay her honour in the dust. It is our happiness to live in better times; but still from every page of history some grave and useful lesson may be drawn. The Annals of the Great Rebellion are of particular value in this way. We need not fear, indeed, that a factious parliament should again deprive the Crown of its prerogative. Such a catastrophe, in the present state of our constitution, is, God be praised, almost impossible. There are, however, some features of resemblance between the age of Charles the First and of George the Fourth. In the language and conduct of the old puritans, we may discover many popular opinions of the present day; and if we are not admonished by so alarming a fact, the fault will be our own.

I remain, Mr. Editor,

Your faithful servant,

CLER. LOND.

April 10, 1824.

A Letter on the Unitarian Marriage Act, now before Parliament, to the Marquis of Lansdowne.

My Lord,

SINCE I first heard of your Lordship's introduction of the Bill, now pending in Parliament, respecting Unitarian marriages, it has been the subject of my serious consideration. The step which I now take of publicly addressing your Lordship then occurred to me. But I thought it more proper to wave any public appeal of this sort, till I had learnt the opinion of the Rulers of the Church on the subject. The recent discussion, on the second reading of the Bill, in the House of Lords, has tended greatly to encrease the general anxiety respecting the measure. The speech of the Archbishop of Canterbury, as reported, though partaking largely of that spirit of moderation which is known to characterize all his Grace's public proceedings, appears to me, I must confess, to have a greater degree of compliance than the occasion either called for or warranted. The declarations of the two other Prelates, who addressed the House upon the subject, come nearer to my mind. But considering the great alteration proposed by the Bill in the law of marriage, and the immediate result to which, if it passes, it cannot, in my mind, fail of leading; I own, since reading the debate, my anxieties respecting the measure have become deeper than before: and, under these impressions, your Lordship will perhaps excuse me, if I take the liberty of addressing a few words to you on the Bill now pending.

My wish is to trespass on your Lordship's valuable time only for a few minutes. Indeed the Bill is in such a stage, that what I have to offer must be said shortly and

promptly. I will, therefore, briefly and respectfully submit to your Lordship my opinions first on the nature of the evil complained of, and the remedy sought, by those whom the measure is designed to relieve, and next the effect to be anticipated on those not connected with the prayer of the petition. By setting these in opposite scales, I cannot help thinking justice and truth may be determined.

The evil complained of is the offence done to Unitarians, by requiring them to participate at their marriage in a ceremony, at portions of which their consciences revolt. The remedy proposed is to enable them to marry at their own places of worship, and in their own way: regard being had and provision made, for publicity *before* marriage and registry *after* it. Now in ascertaining the quantum of evil to be redressed, I cannot but think it very small. Only *three* expressions, I believe, occur in the whole Service calculated to offend their peculiar views. The *two* first, where the male party to be married himself says:—"With this ring I thee wed, &c. *in the name of the Father, and of the Son, and of the Holy Ghost*:" and where the Minister says of the contracting parties, "I pronounce that they be man and wife together, *in the name of the Father, and of the Son, and of the Holy Ghost*." The third, where the Minister of the Church says to the parties who have contracted,—"God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you," &c. Now allow me to ask your Lordship, how can the two first of these be said to furnish cause of offence; seeing that the very same words are directed to be used by our Saviour himself in the initiatory act of Christianity? And if in the initiatory act these words are to be used, and the Unitarian himself does in point of fact so use them,

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surely it can be no just cause of complaint to him, that he should be required to use them in any other religious rite? With regard to the *third* passage, the being obliged to be present to have the words of *that* addressed to him, may appear somewhat more hard. And it would unquestionably be so, if the Unitarian under the circumstances of his religious creed, were compelled to utter them himself. But this is not the case. They are addressed to him. In this particular, a noble lord (Holland) who took the same side of the question in the debate with your Lordship, (if his speech be correctly reported,) mistook the matter, when he said, "the Unitarian was called on, contrary to his conscience, to *speak* of God the Father, God the Son, and God the Holy Ghost." This is not the fact. He is not called on to speak thus himself: the Minister, on the part of the Church, says so to him. The Minister too, or rather the Church, whose voice he is, means it in charity; he speaks it in charity. He means to offer to the Unitarian, as far as he can accept it, the best blessing the Church can pray for. I really think, if I were an Unitarian addressed with this form of benediction, I should say Amen to it with all my heart. I should argue thus, "True it is that my conscience forbids my owning the Son and the Holy Ghost to be God, as they are here called: true it is, that I hold their being so called to be idolatrous. But what of that? I am come here not to perform an act of religious worship of my own choosing: but to comply with the law of the land in making a contract of a mixed nature: viz. partly civil, and partly religious. Even though the language that is addressed to me be, as I view it, false: the Church and its minister who address it to me have pure intentions

in offering it. I will therefore accept what I hold true in this form, and reject what I hold false. I know that the Son and the Holy Ghost are in some way or other ordained to be instruments of good to mankind; I will therefore receive this good wish as far as I think it capable of being fulfilled. Yea, as far as this goes, I will say with all my heart and soul 'Amen, so be it.'"—If this be fair reasoning in the mouth of an Unitarian, it is evident that he has no great evil to complain of: none at least but such as a good citizen may in the necessary imperfection of human affairs acquiesce in and submit to, consequently, if there is no great evil, the remedy is hardly worth inquiring into on his part. But as respects others, it may be far otherwise. I will therefore proceed,

Secondly, to consider how the remedy proposed would act on others not parties to the Petition on which this Bill is founded. That it would operate directly to the injury of the Established Church; and indirectly, and by probable consequence, to the abridgment of *dignity*, *solemnity*, and *publicity* in the performance of the rite of matrimony, I do not hesitate to declare my opinion. Farther than this, if the newspaper report can be depended on, a doubt has been suggested from the highest legal authority whether such a provision is in strict consistency with the common law of the land. This is a point that I do not feel myself either competent or required to dwell on. But I will take the two other considerations in the order I have placed them. First, I say, it would operate directly and very materially to the injury of the Established Church: a component part of the state, which it is the duty of Parliament to sustain. For, not to mention what was very fairly adverted to in the course of the debate,

the pecuniary loss that would be sustained by the clergy in populous parishes, but small benefices; and the estrangement which would likewise take place in the cases contemplated by the Bill, where the clergy are not resorted to for the office of matrimony: I think it is impossible not to foresee, that the next step, should this be obtained, will assuredly be for the whole body of the Dissenters to ask the same indulgence; and I do not see how, if asked, it can be refused. My Lord Holland appears to me completely consistent in this respect when he says: "Whenever any other description of Dissenters should come forward with a similar application on the same grounds, he should be prepared to give them the same measure of relief," I cannot myself see clearly how he could have argued otherwise. Your Lordship at this juncture may be desirous of knowing, that since the late discussion, passing through a large and populous town in the centre of the kingdom, I was told by an individual who assured me (and I believe correctly) that he had frequent and considerable means of intercourse with the Dissenters in that town; that though they were not disposed to stir in the present measure, yet that if it passed into a law, they (the other Dissenters) should (*claim* was his word: but I suppose he meant) *petition* for the same indulgence. Now really, my Lord, with all respect be it said, I cannot help thinking I am doing you a kindness in stating this circumstance to you at the present juncture: for you to give as much or as little weight to it, as you may think belongs to it. From the report of the debate, it appears that your Lordship is not prepared to go the lengths of Lord Holland in this particular; though I cannot see how can you stop short of them, notwithstanding the distinction your Lordship is stated to have

drawn. Your Lordship is reported to have said: With respect to other Dissenters, he must say there was considerably more difficulty: and other language to the same effect. If your Lordship can stop here, and what is more, can persuade others to do the same; the measure is certainly released from this extended objection. But it is my firm belief that your Lordship cannot answer for the effect on your own mind, much less on the minds of others, of the passing of the pending Bill. Still less can you answer for what you may be able to say to others who may build their hopes and petitions to you on this single measure. I entreat your Lordship to pause at this point: to consider whether you are prepared for this result. I entreat you again to pause while in connection with this result I introduce to your notice my second head of observations, viz. the abridgment of *dignity*, *solemnity*, and *publicity* in the performance of the rite of matrimony probably consequent on such a law. If your Lordship's station could admit of your witnessing the worship of all Dissenters in this kingdom, and if you could anticipate the possible event of all Dissenters being allowed to marry in their own places of worship, and according to their own plans, I am pretty clear a word more need not be added, to shew how much of *dignity* and *solemnity* would be sacrificed by this measure and its effects. I will dwell no longer therefore on this point.—With respect to *publicity* and security against clandestine marriages, I hardly think it possible for legislative details to maintain this under such a law as the one now under discussion. This also I will therefore merely content myself with suggesting.

There is however one further consideration, which before I conclude, I cannot help offering to your Lord-

ship's reflection: though in strictness it perhaps belongs to a former part of this letter. It is this—In proportion as the *real* cause of offence to the Unitarians appears to be diminished, in the same proportion must they expect their motives in urging it to be narrowly (not to say jealously) examined: and if we pursue the subject a little farther, it is perhaps no more than the Unitarian himself will allow, to say: that *his* sect more than any other existing piques itself on what it calls enlarged freedom of sentiment on religious subjects: even so, as in the opinion of many to urge the reasoning powers to a length of profane contempt for Revelation. Now if this be the case, and if a triumph on this occasion should tempt them in the fulness of their success to shew the public what a point has been gained by what *they* term freedom of thought, but many other good men would give a different name to, is this a triumph that the friends of religion in general will have on the whole good cause to rejoice in? Will it be a desirable or very honest result, if by a side wind triumph be obtained for free thinkers and latitudinarians in religion? I cannot therefore help briefly throwing out for your Lordship's consideration, whether it will be quite ingenuous to obtain this measure; provided it is capable of being made by designing men a stepping stone to ulterior views, in which neither your Lordship nor a vast majority of your Lordship's House are prepared to concur or rejoice.

Pardon me, my Lord, for these additional observations. I will trespass no longer. Two wishes I cannot forbear from holding on this subject. The first is, that your Lordship could see reason on a balance of benefit and the contrary, to withdraw from your prominent share in the present measure. Next,

if not so, I should rejoice in hearing that you would at least be induced to declare in your place that you have no intention to build on this measure any sanction, directly or indirectly, for the extension of the same relief, or whatever it is to be called, to the great body of Dissenters. Farther than this, weighing the measure itself with all its effects, I cannot but express my sincere hope and trust, that the majority of the august assemblage to which your Lordship belongs will see ample grounds for opposing the pending proposition.

Allow me my Lord, to add in conclusion, that in the foregoing observations I hope not one word has escaped me capable of being construed into any thing other than the sincerest respect. For however my impressions on the subject of these remarks may differ from those of your Lordship, this circumstance, whatever may be its degree, could not blind me to the value of your Lordship's character; or to the manner in which your Lordship fulfils the high duties of your exalted station, by a distinguished exemplification of high talent and principle introduced into the details of social life.

I have the honor to be,
My Lord,
Your Lordship's obedient
humble Servant,
A COUNTRY CLERGYMAN.

To the Editor of the Remembrancer

MR. EDITOR,

I HAVE an observation or two to offer you, on your answer, at page 31, of No. 61, for January last, "to the questions of your Correspondent M. M." though I have not seen those questions.

The 6th Section of the late Marriage Act not only directs that a Register Book for Banns shall be provided in every parish on or before the 1st of November, 1823, but it also directs the form that shall be used.

It runs thus:—"And be it further enacted," &c. "shall provide a book of substantial paper, marked and ruled respectively in manner directed for the Register Book of Marriages, and the Banns shall be published from the said Register Book of Banns by the officiating Minister, and not from loose papers, and after publication shall be signed by the officiating Minister," &c.; and the Form for the Register of Marriages is given in the 28th Section of the same Act: as much of it as can apply to the Register of Banns runs thus,—

Between "A. B. of (the this) Parish, and C. D. of (the this) Parish, were married," &c.

The King's printer provided, accordingly, Register Books in the form directed, one of which I procured for the use of the parish in which I live; and it was the duty, I conceive, of every resident Minister to do the same.

The 7th Section of the Act regards the notice to be given to the Minister, of the names, and of the place and time, of abode of the parties respectively. No specific time of previous residence being prescribed by the Act, you observe that the time is left to the discretion of the

Minister. He cannot, surely, follow a better guide to his discretion, than the actual provision, by the same Act, of fifteen days previous residence before a licence for marriage can be granted. And I consider this as a "fair inference." Your idea, that "*pernoctation* is a sufficient compliance with the Act," is, I think, erroneous. That word Mr. Todd in his Dictionary explains thus: "The act of tarrying and watching all night."

And, Mr. Editor, "whilst my hand is in," I would offer you an answer to the questions of your Correspondent "P. M." at page 142 of No. 63, for March, respecting the "poor rate on tithes."

"The parson," whether he collect the tithes in kind, or take an annual composition for them, from each landholder, is the *occupier*; and is liable by law, *as such*, to be rated for the *bona fide* value of them to let, or for the sum at which they actually are let.

But, if he let the whole of the tithes to a tenant, or joint tenants, the said tenant or tenants become liable, in the same character of *occupier*, to be rated separately for the tithes, in the annual sum actually given for them. And, in case of non-payment by the lessee of the tithes so rated, the overseers of the poor have their remedy by application to the Magistrates in Petty Sessions.

CLER. CANTII.

March 15, 1824.

ECCLESIASTICAL LIVES.

Life of Bishop Hooper.

Ergo Quintilium perpetuus sopor
Urget! Cui pudor, et justitiae soror
Incorrupta fides, nudaque veritas,
Quando ullum invenient parem?

Hor. Carm. Lib. 1, Od. 24.

MR. MIST,

According to the character you have in the world, it might be expected that you should have done justice to the memory of a late prelate, and not barely have told us that Bishop Hooper was dead, without

leading us into some of the most beautiful scenes of his life and actions.

As this prelate was the last of Queen Anne's promotion, and the most remarkable for his affection to the Church of England; so I must tell my friend Mist, that his character would have made a shining figure in his journals, and atoned for the tediousness of twenty little stories concerning the bribery and corruption of a paltry corporation.

What you have omitted, shall be my province to attempt; not at length, but in miniature; with a design only of preserving gratitude in the minds of those he has obliged, and of exciting imitation in such as shall succeed him in the episcopal office.

As the generality of readers are desirous to know something of the birth, life, and preferments of a great man; so I shall briefly inform them, that Dr. Hooper was born in Worcestershire, educated in Westminster school, elected from thence a student of Christ-Church, and proceeded regularly through all his degrees in the university of Oxford. He was successively chaplain to Bishop Morley, and Archbishop Sheldon, and presented by the latter, to the rectory of Lambeth, and the precentorship of Exeter. Upon the marriage of the Princess Mary with the Prince of Orange, he was appointed one of her chaplains, and went with her into Holland; and after the revolution, was promoted by her interest, to the deanery of Canterbury. Whilst he was in this post, he was unanimously chosen prolocutor of the Lower House of Convocation, and became a zealous defender of the rights and privileges of English Presbyterians. Upon the accession of Queen Anne to the throne, he was first advanced to the bishopric of St. Asaph, and afterwards translated to the See of Bath and Wells. Here it was, that he was received with the universal applause both of the clergy and laity, and by the future conduct of his life, verified that saying of his master Busby—that Dr. Hooper was the best scholar, the finest gentleman, and would make the completest bishop, that ever was educated in Westminster school.

Under this threefold notion, I shall beg leave to give you an imperfect draught of this eminent prelate, and to enlarge so far upon his virtues, as the compass of your paper will allow me.

As to his learning, it was not smattering and superficial, but solid, and universal; and no man can doubt of this, who had ever the happiness of his private con-

versation, or the pleasure of perusing his public writings. His talents were so great in every distinct part of knowledge, that the masters of each faculty have thought their profession to be the bishop's peculiar study. The lawyer might suppose him bled to the bar, and conversant in nothing but statutes and reports. The casuist might think his whole time spent in canonists and schoolmen; and the divine, in fathers and councils. The antiquary might tie him down to medals and charters; and the linguist fancy him always poring upon lexicons, or else the several Eastern languages could not be so familiar to him as Latin and Greek. The philosopher found no science out of the reach of his comprehensive genius; nor the masters of polite literature, any graces in the classics which had escaped his observance.

Yet in all these several attainments, his surprizing excellency was, that the variety of learning did not distract his thoughts, nor the intenseness of study sour the facetiousness of his humour. He so tempered the crabbedness of the mathematics with the politeness of the orator, the legends of the rabbins with the fidelity of the fathers, and the occurrences of modern history with the transactions of antiquity, that he was as delightful in his conversation, and as entertaining in his friendships, as he was profound in his knowledge, and ornamental in his life.

The next posture I am to view Bishop Hooper in, is as a gentleman. And here his accomplishments were so great, as not only to excel those of his own profession, but to be a match for such as had made conversation and ceremony their sole and ultimate study. Little would one have thought that the travels of this great man were confined to a clownish part of the Low-Countries, when he knew the manners of the whole world, and had transcribed into his own practice whatever was really valuable in the most polite courts of Europe.

It is observable, that much study makes men pettish and morose; that a recluse life is an impediment to conversation; and that learning itself is imperious and dogmatical; but, in the prelate before us, all these acquisitions had the quite contrary effects. His study was to promote good manners; his retirement, to make a more glorious appearance; and his learning, to propagate affability and condescension.

The private course of his life would force any one to confess, that he was far from affecting popularity, or doing any

thing for noise and ostentation; but his appearance was so venerable, his conversation so endearing, and his demeanour so uncommon, as to render him the most popular and noted prelate of his order.

But in the midst of these civilities and accomplishments, it is still remarkable, that the gravity of the bishop kept the ascendant of the gentleman; and that his principles were too stiff to bend to any company. His zeal and integrity were inviolable, and truth was never lost in a crowd of words: his sincerity was no sufferer by his complaisance; nor was the courtier too hard for the Christian.

Such a learned and accomplished person must be acceptable to any diocese; and we have the less reason to wonder at his growing character, if we consider the wise rules and uncommon maxims by which he conducted his life.

He looked upon himself as married to his diocese; and, notwithstanding his numerous acquaintance, and extended friendships in other parts of the kingdom, he confined his preferments to his own children, the residing Presbyters of his proper district. Nepotism had no share in his favours, and relations were kept at a distance. The laborious clergyman would find himself surprized into preferment, whilst he was sweating at his duty, and combating with schism. The modest and humble man would be dignified in his obscurity, without the fatigue of attendance, or the formality of a petition. The care of his parish was the best recommendation of a pastor to this vigilant prelate, and the continuance in his duty the most obliging requital that could be made him. Where the service was great, and the congregation numerous, some marks of distinction were certainly placed, and the minister was seasonably advanced, to secure a higher reverence to his person, and a kinder acceptance of his labours.

His frequent complaint was, the want of more preferments for a numerous, an indigent, and a deserving clergy: and, instead of stocking his cathedral with relations, and filling the pulpit with party and faction, he broke the neck of the strongest combinations, and left nothing but sound doctrine in his diocese, and the blessing of peace and unanimity amongst the clergy.

Pray God we may always continue in the same posture that he left us, and may have no reason to make that complaint upon the decease of our spiritual father, which Pliny did upon the loss of his friend, *Amisi vita meo rectorum, amisi ducem, et vereor ne posthac ne*

I know (Mr. Mist) the compass of your paper, or else I could add a thousand things about the intellectual capacities of this great prelate, who, like Moses, had no dimness in his understanding, no abatement of his natural force, and youthful wit, at the uncommon period of almost ninety years.

It is probable that some other person, who is under greater obligations to his lordship than myself, and better acquainted with his private and public designs, may, in due time, give a larger account both of his natural and acquired endowments. I have confined my remarks to my own knowledge, and made my observations upon his moral and relative perfections, and looked back with comfort and pleasure upon the fixed and stated rules of his government in his diocese: for here we all partook of his goodness, his clemency, his candour, and paternal indulgence. Every one had the favour of a son, the access of an equal, and the reception of a friend. No angry looks did intimidate the petitioner, no tedious formalities protract business, nor any imperious officers insult the clergy.

Heu pietas! Heu prisca fides!

As long as religion shall lift up her head, and learning retain a sense of gratitude, the memory of this great and good man shall be blessed, and nothing shall be able to hate him, but vice; nothing to traduce his character, but envy; and nothing to insult his ashes, but faction.

This is what I thought fit to communicate to you upon this subject, and if you shall esteem it worthy of the public, and honour it with a place in your paper, you will oblige many of this diocese, and none more than

Your old Friend,

and Correspondent,

ORTHODOXUS.

Somersetshire,
Oct. 11, 1727.

A short Account of the Life of the Right Rev. Father in God, Thomas Ken, D.D. sometime Lord Bishop of Bath and Wells.

THOMAS, youngest son of Thomas Ken, of Furnival's Inn, by Martha his wife, was born at Barkhamstead, in Hertfordshire, in July

1637. His father's family was of great antiquity, and had possessed a very plentiful fortune for many generations, having been known by the name of the Ken's, of Ken Place, an estate now in possession of the Right Hon. Earl Poulett, who descends from an heiress of the Ken's*.

He was sent to school at Winchester college, where he contracted that friendship, so closely at length cemented, between himself and that afterward most truly pious prelate, Dr. Francis Turner, late Bishop of Ely; and where his parts, application, and behaviour, were so well employed and observed, that he was elected to New College, Oxon; where he took his Bachelor of Arts degree, May 3, 1661; and his degree of Master of Arts, Jan. 21, 1664; Bachelor of Divinity, 1678; and Doctor of Divinity, June 30, 1679. But by reason he outlived all or most of his contemporaries, and that therefore little account of his behaviour in that place can be had, I shall not render this whole account suspicious, by inserting surmise, where I intend to advance nothing but what may evidently be made appear. I shall only add this, that, as soon as his circumstances would permit, he gave them upwards of one hundred pounds, as a small acknowledgment for his education, and towards the erecting of their new building.

He was from hence, on December 8, in the year 1666, chosen into the Society of Winchester, where his most exemplary goodness and piety did eminently exert itself; for that college being chiefly designed by its founder for a retired and studious life, what could a great and generous spirit propose, but the good of souls, and the glory of that God, to whom he constantly ascribed it, even in his most familiar letters. And, for this purpose, he kept a constant course of preaching at St. John's church, in the Soak, near Winton, (where there was no preaching minister, and which he therefore called his cure,) and brought many Anabaptists to the Church of England, and baptized them himself. And that neither his study might be the aggressor on his hours of instruction, or what he judged his duty prevent his improvement, or both, his closet addresses to his God, he strictly accustomed himself to but one sleep, which often obliged him to rise at one or two o'clock in the morning, and sometimes sooner. And grew so habitual, that it continued with him almost to his last illness. And so lively and cheerful was his temper, that he would be very facetious and entertaining to his friends in the evening, even when it was perceived

that with difficulty he kept his eyes open; and then seemed to go to rest with no other purpose than the refreshing and enabling him with more vigour and cheerfulness to sing his Morning Hymn, as he then used to do to his lute, before he put on his clothes.

Some time after he was fellow of Winchester college, Dr. George Morley, then Bishop of that diocese, made him his domestic chaplain, and presented him to the parsonage of Woodhay, in Hampshire, vacant by the removal of his tutor, Dr. Sharrock. And it was about this time he composed and published his *Manual of Prayers for the Use of the Winchester Scholars*. That prelate soon after, without any application made in his behalf, preferred him to the dignity of a prebendary in the cathedral Church of Winton; and he was installed accordingly, April 12, 1669. In which post he was taken notice of by King Charles the Second. In the year 1675, the year of jubilee, he travelled through Italy and to Rome; and upon his return within the same year he was often heard to say, that he had great reason to give God thanks for his travels, since, if it were possible, he returned rather more confirmed of the purity of the Protestant religion than he was before. And now that prince made choice of him to go with the Lord Dartmouth to the demolishing of Tangier; and at his return from thence, himself gave order he should be his chaplain.

He was some time after this made chaplain to the Princess of Orange, who was at that time residing in Holland; in which post his most prudent behaviour and strict piety, gained him entire credit and high esteem with that princess: but a consequential act of his singular zeal for the honour of his country, in behalf of a young lady, so far exasperated the prince, that he very warmly threatened to turn him from the service; which the doctor resenting, and begging leave of the princess, (whom to his death he distinguished by the title of his mistress) warned himself from the service, and would not return to that court till, by the entreaty of the prince himself, he was courted to his former post and respect; consenting to continue there for one year longer, (during which time he was taken at least into a shew of great familiarity); and when that year expired, he returned for England. This was not unknown to the king, nor did he shew the least dislike to his behaviour; for when these of Bath and Wells became vacant, by the removal of Dr. Peter Mews to Winton, the king himself stopped all attempts of Dr. Ken's friends, (who would of their own inclinations have applied in his behalf,) with this remarkable saying, that Dr. Ken should succeed, but that he designed it should be from his own peculiar appointment. And accordingly the king him-

* John, Lord Poulett, of Hinton St. George, married Christian, daughter and heir of Christopher Ken, of Ken in Com' Som' Esq. Dugd. Bar.

self gave order for a congedesaire to pass the seals for that purpose; and he was consecrated Bishop of Bath and Wells on St. Paul's day, in the year 1684. And this even just after his opinion, that a woman of ill repute ought not to be endured in the house of a clergyman, especially the king's chaplain, was publicly known. For at that time the king coming to Winton, and his harbinger having marked the doctor's house, which he held in right of his prebend, for the use of Mrs. Gwin, he absolutely refused her admittance, and she was forced to seek other lodgings.

And now at this juncture it was, when that king's period of life drew near, his distemper seizing his head, and our bishop well knowing how much had been put off to that last point, and fearing the strength of his distemper would give him but little time, (as indeed it proved,) his duty urging him, he gave a close attendance by the royal bed, without any intermission, at least for three whole days and nights; watching at proper intervals to suggest pious and proper thoughts, and ejaculations, on so serious an occasion; in which time the Duchess of Portsmouth coming into the room, the bishop prevailed with his Majesty to have her removed, and took that occasion of representing the injury and injustice done to his queen so effectually, that his Majesty was induced to send for the queen, and asking pardon, had the satisfaction of her forgiveness before he died. The bishop having homely urged the necessity of a full, and prevailed, as is hoped, for a sincere repentance, several times proposed the administration of the holy sacrament: but although it was not absolutely rejected, it was yet delayed from time to time, till (I know not by what authority) the bishop, and all others present, were put out from the presence for about the space of half an hour, during which time, it has been suggested, that Father Huddleston was admitted to give extreme unction: and the interval between this and death was so short, that nothing concerning the bishop's behaviour happened, worthy of notice in this account. This close attendance the bishop thought so absolutely necessary, as thereupon to delay his admission to the temporalities of the see of Wells; so that, when King James came to the crown, new instruments were passed for that purpose, and he was accordingly in full possession.

At this time, it was frequently said by many of eminence, who knew him well, that they never knew any person so able, and earnest to do good in such a station, as he was. He had a very happy way of mixing his spiritual with his corporal alms. When any poor person begged of him, he would examine whether he could say the Lord's Prayer, or the Creed; and he found

so much deplorable ignorance among the grown poor people, that he feared little good was to be done upon them: but said, he would try, whether he could not lay a foundation, to make the next generation better. And this put him upon setting up many schools in all the great towns of his diocese, for poor children to be taught to read, and say their Catechism; and about this time, and for this purpose it was, that he wrote, and published, his Exposition on the Church-Catechism. And although it contained nothing, but what was strictly conformable to the doctrine of the Church of England, yet there being an expression in the first edition, which the Papists at that time laid hold of, as if it favoured their doctrine of Transubstantiation; he took particular care in the next edition, even in that reign, by altering the expression, to ascertain the sense. By this method and management he engaged the ministers to be more careful in catechizing the children of their parishes; and they were by him furnished with a stock of necessary books for the use of children. And we may now judge, by the great and good success of the charity-schools, which are now so numerous, what great and good ends he at that time proposed. About this time also, he published his Prayers for the Use of the Bath.

He went often in the summer time to some great parish, where he would preach twice, confirm and catechize; and when he was at home on Sundays, he would have twelve poor men, or women, to dine with him in his hall: always endeavouring, whilst he fed their bodies, to comfort their spirits, by some cheerful discourse, generally mixed with some useful instruction. And when they had dined, the remainder was divided among them, to carry home to their families.

By his instruction and example, he awed men into a sense of religion and duty. He often deplored the condition of the poor at Wells (who were very numerous). And as he was charitably disposed, so he was very earnest in contriving proper expedients of relief; and thought no design could better answer all the ends of charity, than the setting up a work-house in that place. But judging it not practicable without the advice, or at least the assistance, of the gentlemen, he therefore often met, and consulted with them; but not finding any suitable encouragement, he was forced to desist. In this he had a double view; to rescue the idle from vicious practice, and conversation; and the industrious, from the oppression of the tradesmen; who, to use his own expression, *did grind the face of the poor, growing rich by their labour, and making them a very scanty allowance for their work.*

His conduct at the time of the rebellion

under the Duke of Monmouth, had sufficiently confirmed king James in opinion of his duty and allegiance; inasmuch, that although he daily relieved some hundreds of the rebel prisoners, then in Wells, daily praying with them in person; the king judging that it was only out of a principle of duty to distressed brethren, to save them from perishing both in body and soul, never so much as harboured any jealous thought of him: *say*, so far did that king entertain hopes of his absolute obedience to his will and pleasure, that although many of his sermons were framed against the church of Rome, yet it was thought worth while to attempt to gain him over to the interest of that party at court; but so ineffectually, that upon the preaching of one of the two sermons now published, and in the king's own chapel at White-Hall, (which seems wholly intended against both the popish and fanatic factions, then united at court;) and it being misrepresented to the king, (who had not been present at divine service) but sending for the Bishop, and closetting him on the occasion, received nothing in answer, but this fatherly reprimand; *that if his majesty had not neglected his own duty of being present, his enemies had missed this opportunity of accusing him: whereupon he was dismissed.*

But although that prince did not mistake his integrity, yet certainly he was mistaken in him on a much more fatal occasion; for now came the dispensing power in play, and his majesty's declaration of indulgence, was strictly commanded to be read; when this Bishop was one of the seven, who openly opposed the reading it, suppressed those which were sent to him to be read in his diocese, and petitioned the king not to pursue, what was likely to prove so prejudicial both to Church and State: which petition being called treasonable, was made the occasion of committing him to the Tower, in order to a trial: all which being already well known, I shall no longer dwell on so grating a subject. But though he dared to disobey his sovereign, in order to preserve the purity of his religion; and the care of his flock was always nearest his heart; yet rather than violate his conscience by transferring his allegiance, he chose to leave both himself and them, to the protection of the Almighty.

So when the Prince of Orange came over, and the Revolution was grounded on the abdication of king James, the Bishop retired; and as soon as king William was seated on the throne, and the oaths of allegiance were to be taken to him, he, for his refusal being deprived by the State, did relinquish his revenue, (though not his care) with as clear a conscience, and as generous a mind, as that by which it was once bestowed on him.

At the time of his being made Bishop, Mr. Francis Morley, nephew to the mentioned Bishop, knowing how little he had provided for such an expence, as attends the entry and continuance in such a chair, most generously offered, and lent him a considerable sum to defray his expences, and furnish him with an equipage, as his station required: which he would often mention with a grateful acknowledgment, expressing a particular satisfaction, when he found himself in a condition to discharge the debt. And he was often by Dr. Thomas Cheynce (one of his chaplains, to whom I am obliged for many of the particulars which frame his account) observed to complain, that for this very reason no great matter was to be expected from him; as thinking himself obliged to be just, before he could be charitable. But here, if any should expect extravagance, in that having enjoyed such preferments he was still poor, it must be observed, that, if there can be an extravagant in good works, he was such, in that most excellent gift of charity. His whole fortune lying in his preferments, those of his relations who were necessitous, (but whom he could never regard the less for their being so) were a continual drain upon his revenue: and he seemed to joy with those who lived in more plenty, not more for their own well-being, than that thereby he was at liberty to disperse the remainder of his income, to necessitous strangers. Which he always did with so open a bounty, that he became a common father to all the sons and daughters of affliction. His charity was so extensive, that having once, while in the See of Bath and Wells, received a fine of four thousand pounds, great part of it was given to the French Protestants; and so little regard had to future contingencies, that when he was deprived by the State, (which was not long after) all his effects, after the sale of all his goods, excepting his books, (which he never sold) would amount to no more than seven hundred pounds. Which with the ever to be acknowledged generosity of his noble friend, and eminent benefactor, procured him the enjoyment of a clear quarterly payment of twenty pounds, which that noble peer charged on part of his own estate; and which among many other, and greater favours, is thus thankfully acknowledged in the last will and testament of our grateful Bishop: (*viz.*) *I leave and bequeath to the Right Honourable Thomas Lord Viscount Weymouth, in case he outlives me, all my books, of which his Lordship has not the duplicates, as a memorial of my gratitude for his signal and continued favours.* Besides which gift of books, he had in his life-time, both before and after deprivation, given several large catalogues to places that were populous, and had parochial libraries within his own diocese. He had an excellent genius for,

and skill in music; and whenever he had convenient opportunities for it, he performed some of his devotional part of praise with 'is own compositions, which were grave and solemn.

He had always a great relish for divine poesy, and in his retirement under this noble Lord's roof, he composed many excellent, useful, and pious pieces, which (together with one Epic Poem, which was written by him about the time of his Voyage to Tangier, and seems to have had his last hand) may soon be ready for the Press, if this specimen be well accepted. But now his public affairs giving room, and his cholic pains rendering him incapable of more serious study, he applied himself so happily to this favourite entertainment, as thereby in some measure to palliate the acuteness of his pain, and, as is hoped and conceived, may give full satisfaction to his readers, by promoting their chief happiness, to the glory of God the giver. So close was his application to these studies, and so was his mind bent upon quietness, that during all the time of his retirement, and among all the attempts of, and clamours against those called Jacobites, in the reign of King William, he was never once disturbed in that quiet enjoyment of himself, and 'tis presumed, never suspected of any ill design; since never publicly molested, or privately rebuked. 'Tis true, he was once sent for by warrant, to appear before the Privy Council in the year 1696; but having the particular of that matter by me, left under his own hand, I think it best to refer the reader to it, as subjoined to the latter end of this account. That his opinion was not agreeable with such of the nonjurors, who were for continuing a separation, by private consecrations among themselves, may (should there be any good occasion) best be known by his answers to letters, written from men of learning, who conversed with him on that subject; and which he left behind him: and from what I must affirm, that it was on his request the present Bishop of Bath and Wells accepted of that See. And because some have attempted to detract from this good man, as if tainted with errors of popery, and not so stedfast to the doctrine of the Church of England, and perhaps for want of a steady conduct about the time of the revolution; I think myself obliged, not only from his Will, made not long before his last sickness (and which being taken as a death-bed profession of faith, may gain the greater credit) to transcribe the words following: *As for my religion, I die in the Holy Catholic and Apostolic Faith, professed by the whole Church before the disunion of East and West; more particularly I die in the communion of the Church of England, as it stands distinguished from all Papal and Puritan Innovations, and as it adheres to the doctrine of the Cross;*

but likewise to adjoin a letter from the present Bishop of Sarum, written to him just before his deprivation, which together with our Bishop's answer, may not only shew that Bishop's opinion of the honour he had been to, and the service he had done the Church, but likewise the caution our Bishop used towards others, in regard to their taking the oaths, and his good wishes for the prosperity of our Church.

My Lord,

This gentleman who is presented to a living in your Lordship's Diocese came to me to receive institution but I have declined the doing of it and so have sent him over to your Lordship that you being satisfied with relation to him may order your Chancellor to do it I was willing to lay hold on this occasion to let your Lordship know that I intend to make no other use of the commission that was sent me than to obey any orders that you may send me in such things as my hand and seal may be necessary I am extremely concerned to see your Lordship so unhappily possessed with that which is likely to prove so fatal to the Church if we are deprived of one that has served in it with so much honour as you have done especially at such a time when there are fair hopes of the reforming of several abuses I am the more amazed to find your Lordship so positive because some have told myself that you had advised them to take that which you refuse yourself and others have told me that they read a pastoral Letter which you had prepared for your Diocese and were resolved to print it when you went to London, your Lordship it seems changed your mind there which gave great advantages to those who were so severe as to say that there was somewhat else than conscience at the bottom I take the liberty to write this freely to your Lordship for I do not deny that I am in some pain till I know whether it is true or not I pray God prevent a new breach in a church which has suffered so severely under the old one.

My Lord

Your Lordship's most faithful

Servant and Brother,

GI. SARUM.

Sarum, Oct. 1.

All Glory be to God.

My Lord,

I am obliged to your Lordship, for the continued concern you express for me, and for the kind freedom you are pleased to take with me; and though I have already in public, fully declared my mind to my Diocese concerning the oath, to prevent my being misunderstood; yet since you seem to expect it of me, I will give such an account, which if it does not satisfy your Lordship, will at least satisfy myself. I dare assure

yod, I never advised any one to take the oath; though some, who came to talk insidiously with me, may have raised such a report: So far have I been from it, that I never would administer it to any one person whom I was to collate. And therefore, before the act took place, I gave a particular commission to my Chancellor, who himself did not scruple it; so that he was authorized, not only to institute, but also to collate in my stead. If any came to discourse with me about taking the oath, I usually told them, I durst not take it myself. I told them my reasons, if they urged me to it, and were of my own Diocese: and then remitted them to their study and prayers, for further directions. 'Tis true, having been scandalized at many persons of our own coat, who for several years together, preached up passive obedience to a much greater height than ever I did, it being a subject with which I very rarely meddled, and on a sudden, without the least acknowledgment of their past error, preached and acted the quite contrary; I did prepare a pastoral Letter, which, if I had seen reason to alter my judgment, I thought to have published; at least that part of it, on which I laid the greatest stress, to justify my conduct to my flock, and before I went to London, I told some of my friends, that if that proved true, which was affirmed to us with all imaginable assurance, (and which I think more proper for discourse than a letter) it would be an inducement to me to comply; but when I came to town, I found it was false; and without being influenced by any one, or making any words of it, I burnt my paper, and adhered to my former opinion. If this is to be called change of mind, and a change so criminal, that people who are very discerning, and know my own heart better than myself, have pronounced sentence upon me, that there is something else than conscience at the bottom; I am much afraid, that some of these who censure me, may be chargeable with more notorious changes than that; whether more conscientious or no, God only is the judge.

If your Lordship gives credit to the many misrepresentations which are made of me, and which, I being so used to can easily disregard, you may naturally enough be in pain for me; for to see one of your brethren throwing himself headlong into a wilful deprivation, not only of honour and of income, but of a good conscience also, are particulars out of which may be framed an idea very deplorable. But though I do daily in many things betray great infirmity, I thank God I

cannot accuse myself of any insincerity, so that deprivation will not reach my conscience, and I am in no pain at all for myself. I perceive, that after we have been sufficiently ridiculed, the last mortal stab designed to be given us, is to expose us to the world for men of no conscience; and if God is pleased to permit it, his most holy will be done; though what that particular passion of corrupt nature is which lies at the bottom, and which we gratify in losing all we have, will be hard to determine. God grant such reproaches as these may not revert on the authors. I heartily join with your Lordship in your desires for the peace of this Church; and I shall conceive great hopes, that God will have compassion on her, if I see that she compassionate and supports her sister of Scotland. I beseech God to make you an instrument to promote that peace and that charity, I myself can only contribute to, both by my prayers and by my deprecations against schism, and against sacrilege.

My Lord,

Your Lordship's very faithful
Servant and Brother,

THOS. BATH AND WELLS.

Oct. 5. 1689.

And because I have lately seen some reflections in a pamphlet, lately crept into the world under the suspicious title of a *Secret History*, wherein Dr. Ken is by name mentioned to tease the Duke of Monmouth in vain on the scaffold, to profess the doctrine of passive obedience: I think it proper here in this place boldly to affirm, that our Bishop (for such he was at that time, and did attend on the scaffold,) never acted or assisted there, but in the devotional part only. And this though a negative, may be proved to satisfaction.

And as to what is so confidently mentioned a little after, concerning the subscription of the Bishop of Bath and Wells, among many others, to the invitation of the Prince of Orange, was there any such subscription any where to be produced, it must not have been denied; but there are very strong arguments to be urged, that he never had any the least hand in that matter.

And now to close all, I shall set forth one instance of care, that himself might not offend. For whilst he staid in town, and lodged with his old friend Dr. Hooper, now Lord Bishop of Bath and Wells, who had daily and earnestly discoursed with him on the subject of compliance with the oath, he at last used these expressions to him—I question not but that you, and several others, have taken the oaths with as good a conscience as myself shall refuse them; and sometimes you have almost persuaded me to comply, by the arguments you have used; but I beg you to urge them no farther; for should I be persuaded to comply, and after see reason to

* The Bishop was about this time confidently assured, that king James had by some special instrument made over the Kingdom of Ireland to the French King.

repent, you would make me the most miserable man in the world. And lest any hereafter looking into his will, and observing the legacies therein bequeathed, should determine, that either he who left such legacies could not be thus described poor man, or this man of charity to have left more legacies than effects; I think myself obliged to reconcile these seeming contradictions, by a very easy explanation: for so little distrust had our present Princess on the throne, of any ill actions of this just and religious Bishop, so great an opinion of his honesty and quiet temper, that notwithstanding he could not be prevailed with to qualify himself for living under her protection by the now necessary oaths; yet she was glad he would not refuse her yearly favour, which she was graciously pleased to bestow on him to his death, and would often complain it was too little for his thanks, which he dutifully sent her; which, together with a legacy given him a little before his death, by a very valuable friend of his, not only enabled him to do many acts of charity in his life-time (as what he chiefly proposed by accepting it) but his executor likewise, to discharge all such legacies as he thought fit to charge him with. I shall not be so bold as to sum up the character of such a man, I have neither leisure or opportunity to search for particular facts, a large account of his life requiring both a more able and polite genius and pen; my design being only to give some short account to introduce his writings into the world, I shall only add some few matters of fact of my own knowledge concerning his last sickness, and leave the reader to refresh himself with the following specimen.

Making bloody water, which was thought to be occasioned by an ulcer in his kidneys, he went to Bristol, in the beginning of the year 1710, for the benefit of the hot-well, where he spent the summer, and till November following; at which time he removed to Leweston, near Sherborne, in Dorsetshire, a seat belonging to the Honourable Mrs. Thynne, whose good works merited his respect and acknowledgment, as much as her generosity attempted the relief of his distemper. And being there seized with a dead palsy on one side of him, he was confined to his chamber till about the middle of March, when being, as he thought, able to take such a journey, he resolved for the bath, in hopes to find relief from those waters; nor could the persuasions of that good lady or his physician, divert his design, though he laboured under another distemper, viz. the dropsy. So calling at Long-Leate on Saturday, in his way thither, he spent that evening in adjusting some papers; all the next day he confined himself to his chamber, and on Monday he was confined to his bed, till on the Monday following, viz. March 19, 1710, his soul was set free. He was re-

markably patient in his sickness; and when upon his own inquiry of his physician how many days he thought he might probably live, desiring him to speak plainly and freely, and telling him he had no reason to be afraid of dying; and being by him answered about two or three days, his only reply was (his usual expression, and that without the least concern,) *God's will be done*, desiring that no applications might be made to cause him to linger in pain. It can be no wonder he should so little regard the terrors of death, who had for many years travelled with his shroud in his portmanteau, as what he often said, might be as soon wanted as any other of his habiliments; and which was by himself put on, as soon as he came to Long-Leate, giving notice of it the day before his death, by way of prevention, that his body might not be stripped. He dozed much the day or two before he died, and what little he spake was sometimes not coherent, which having been plied with opiates, seemed to be rather the effect of dream than distemper. He was buried at Froome-Selwood, it being the nearest parish within his own diocese to the place where he died, as by his own request, in the churchyard, under the east window of the chancel, just at sun rising, without any manner of pomp or ceremony, besides that of the Order for Burial in the Liturgy of the Church of England, on the 21st day of March, 1710, aged 73.

He left behind him but few relations: Martha the daughter of his brother Mr. John Ken by Rose his wife: which Martha married to the Hon. Christopher Frederick Kreienberg, resident of his Electoral Highness of Hanover in London: John Beacham at this time fellow of Trinity-College, and William Beacham sometime fellow of New-College, Oxon, and since deceased, who were the sons of his sister Martha by her husband Mr. James Beacham: Isaac Walton residentiary of the cathedral church of Sarum, and Anne, son and daughter of his sister Anne by her husband Mr. Isaac Walton of London; which Anne having married to William Hawkins, D.D. sometime prebendary of the cathedral church of Winton, had issue by him William and Anne, both living. Which William begin by will proved in the Prerogative Court of Canterbury, April 24, 1711, appointed executor, and having had opportunities of knowledge and inquiry of him, submits this impartial, and he hopes not unacceptable account to the public.

An Account of his Examination before the Privy Council.

All glory be to God.

After the favourable hearing, which this day the Lords of the most Honourable Privy Council gave me, Mr. Bridgman came out

to me to tell me, that their Lordships expected a copy of my answers; which, as far as I can recollect, I here humbly offer to their Lordships.

The printed paper, subscribed by the deprived Bishops, to beg the alms of charitable people, being shewed me, I was asked,

Did you subscribe this paper?

A. My Kords, I thank God I did, and it had a very happy effect; for the will of my blessed Redeemer was fulfilled by it; and what we were not able to do ourselves, was done by others; the hungry were fed, and the naked were clothed; and to feed the hungry, to clothe the naked, and to visit those who are sick or in prison, is that plea which all your Lordships as well as I, as far as you have had opportunities, must make for yourselves at the great day. And that which you must all plead at God's tribunal for your eternal absolution, shall not, I hope, be made my condemnation here.

It was then said to this purpose; No one here condemns Charity, but the way you have taken to procure it: your paper is illegal.

A. My Lords, I can plead to the Evangelical part: I am no Lawyer, but shall want Lawyers to plead that; and I have been very well assured that it is legal. My Lords, I will sincerely give your Lordships an account of the part I had in it. The first person who proposed it to me, was Mr. Kettlewell, that holy man who is now with God; and after some time it was brought to this form, and I subscribed it, and then went into the country to my retirement in an obscure village, where I live above the suspicion of giving any the least umbrage to the government.

My Lords, I was not active in making collections in the country, where there are but few such objects of charity; but good people of their own accords sent me towards fourscore pounds, of which about one half is still in my hands.

I beg your Lordships to observe this clause in our paper, as far as in law we may: and to receive such charity, is, I presume, which in law I may; and to distribute it, is a thing also, which in law I may.

It was objected to this purpose—This money has been abused and given to very ill and immoral men; and particularly to one who goes in a gown one day, and in a blue silk waistcoat another.

A. My Lords, to give to an ill man may be a mistake, and no crime, unless what was given was given to an ill purpose, nay, to give to an ill man, and knowingly, is our duty, if that ill man wants necessities of life; for as long as God's patience and forbearance indulges that ill man life to lead him to repentance, we ought to support that life God indulges him, hoping for the happy effect of it.

My Lords, in King James's time there

were about a thousand or more imprisoned in my diocese, who were engaged in the rebellion of the Duke of Monmouth, and many of them were such, which I had reason to believe to be ill men, and void of all religion, and yet for all that, I thought it my duty to relieve them. It is well known to the diocese, that I visited them night and day, and I thank God I supplied them with necessities myself, as far as I could, and encouraged others to do the same; and yet King James never found the least fault with me. And if I am now charged with misapplying what was given, I beg of your Lordships, that St. Paul's apostolical rule may be observed, against an elder receive not an accusation, but before two or three witnesses; for I am sure none can testify that against me. What I gave I gave in the country; and I gave to none but those who did both want and deserve it: the last that I gave was to two poor widows of deprived clergymen, one whereof was left with six, the other with seven small children.

It was said to this purpose: You are not charged yourself with giving ill to men, though it has been done by others: but the paper comes out with a pretence of authority, and it is illegal, and in the nature of a brief; and, if such practices are permitted, private men may supersede all the briefs granted by the king.

A. My Lords, I beg your pardon, if I cannot give a full answer to this; I am no lawyer, and am not prepared to argue it in law.

It was farther objected to this purpose: by sending forth this paper, you have usurped ecclesiastical jurisdiction.

A. My Lords, I never heard that begging was a part of ecclesiastical jurisdiction; and in this paper we are only beggars, which privilege I hope may be allowed us.

I make no doubt but your Lordships may have had strange misinformations concerning this paper; but having sincerely told you what part I had in it, I humbly submit myself to your Lordships justice.

I presume your Lordships will come to no immediate resolution concerning me; and having voluntarily surrendered myself, and the warrant having never been served on me till I had twice attended here, this being the third time, and my health being infirm, I beg this favour of your Lordships, that I may return to my sister's house, where I have hitherto lodged, which is a place the messenger knows well; and that I may be no otherwise confined till I have received your Lordships final resolution.

This favour your Lordships were pleased very readily to grant me; for which I return my humble acknowledgments, beseeching God to be gracious to your Lordships.

April 21, 1696.

THOMAS, Bath and Wells,
deprived.

MEDITATIONS.

Continuation from the second Portion of Bishop Henshaw's Meditations.

THE best ornament of the body is the mind, and the best ornament of the mind is honesty; I will care rather how to live well, than how to go fine. I may have an ill garment, and come to heaven; I cannot, and have an ill soul. He who first bids us cast our care upon Him, did not so mean, as if we should take no care ourselves; it will not come to our share, to sit still and cry, God help us: Solomon hath read his fortune, that will not work in summer, therefore shall he starve in winter. It was the destiny sin brought upon the world, *In the sweat of thy brows thou shalt eat thy meat*, and thank God we can have it so: *He that made us without ourselves, will not keep us without ourselves*; it is mercy enough for us, that we eat with sweating. I will never think much of my pains, where it is rewarded with a blessing.

Desperately wicked is that of some, *If I shall be saved, I shall be saved*; as if heaven would come unlooked for, and they should be saved, whether they would or no. God never did, nor will save any man in spite of his teeth, or against his will; as we cannot keep body and soul together without sweating; no more can we bring our soul and God together with sitting still; never any got wealth, by barely wishing for it, and as few come to heaven, by merely desiring it. There's a race to be run, and a battle to be fought; and as well in religion as in any thing, we must work for our living.

This world is oft compared unto a sea, our life is the ship, we are the passengers, the grave is the common haven, Heaven is the shore; and well is the grave commonly compared unto a haven, for there we unload; the things of this world are neither borne with us, nor do die with us: we go out of this world as we came into it, naked: why are we so covetous of those things,

which are so hard to get, and so certain to be lost? If I enjoy them all, I shall not enjoy them long; or if I enjoy but some, I shall shortly have use of none. I will comfort myself against the want of them, with the assurance that I shall one day not have need of them.

This life is a race, and we do not live but travel; but we have another race beside this, of our soul as well as of our body; since both must be run, and the one will not tarry for the other: I will try who can run fastest; if I have finished my life, and not my course, I have made more haste than good speed.

If we look but out into the world, we shall see almost as many miracles as things, that trees and plants should every year die, and recover: that the sun should only lighten and warm the earth, and not burn it; that the heavens should distil its rain in drops, and not in rivers full, and drown us, where they do but wet us; God is not less miraculous in preserving the world, than in making it; and as His mercy, so His glory is over all his works.

God loves timely holiness, *remember thy Creator in the days of thy youth*. Nature ever begins at the wrong end, lays in, and lays up indeed, but for the thief and the moth. With Absalom the first care is taken to leave a monument behind, and when they are settled upon earth, they will see if God have any thing to say to them for heaven: and the best part is the last provided: such shall one day have their heaven to seek, because they will not have it to seek now. *He that will not when he may, &c.* You know the proverb: He that doth not seek the Lord, while he may be found, cannot complain if he do afterward seek, and not find.

A good man, still the longer he lives, the better he dies; men should grow better, as they grow older; not like a dead hedge, the longer it stands the rotter.

To see a man white in his leprosy leaving the world, and not his avarice, and with St. Luke's fool, die thinking of his barns, is horrible ! I had rather have no portion on earth, than buy it with that I shall have in heaven ; I will not (with the cur in the fable) part with my flesh, for its shadow.

The way to sweeten death, is to think of it ; every day I live, I will remember I might die ; and I will not desire to live a day longer, than I grow some drams better : what will it benefit me that I have lived some hours which I cannot answer for ?

Every man would be thought to be in lovewith heaven, and yet most men are loth to shake hands with earth ; here is the difference between the heavenly language and ours ; they cry, *how long, Lord, how long ?* and we cry, *how soon ?* they think he stays too long, and we think he comes too fast. I will labour to be a follower of those, with whom I would be partner ; he hath not yet enough conned heaven, that is loth to go to it ; that voice only is worthy an Apostle, *I desire to be dissolved, and to be with Christ.*

The just man shall live by his faith, and others live by his charity : true faith is seen in its works ; he that says he believes and doth not shew it, believe him not. To make shew of believing, and not in thy works, is to shew thy hypocrisy, but not thy faith.

Those that honour me, will I honour, is a bargain of God's own making : God's honour is the way to our's, we cannot but be blest, if we will but be observant. I will care only to serve him, and I am sure I shall serve myself. Never any man lost in God's service.

Of idleness comes no goodness ; doing nothing will in time come to doing ill, and from being idle, to be ill occupied ; the labour that is imposed upon the soul is not to sit still, but to run. Good men must not be like David's images that have feet, and walk not ; then only have we hope to come to our journey's end, when we keep going.

God, as He loves young holiness, so He loves it old ; *ye are those that have continued with me, &c.* was the praise of the Apostles ; perseverance is the pillar of our salvation, if that fail, all goes to the ground. What commendation is it to have done well, if thou hast forsaken thy first love, if thou hast lost thy first hopes ? He must carry his goodness to his grave, that will have it carry him to heaven.

It is a great way, and requires a long time to come to heaven ; I admire their strength, or rather weakness, that talk of getting it at the last gasp, as if it could be had with a wet finger : I know those that have lived some years, and taken some pains too, to set themselves forward, and if they come thither at last, will think they have done well too ; for my own part, I neither desire, nor hope to enjoy it without a great deal of difficulty, anguish, and agony ; and shall think it labour well bestowed, that I have it upon any terms.

Blessed are they which die in the Lord, for they rest from their labours : In this world, there is nothing but dangers and discontents, vanity and vexation ; then only shall we be at rest, when we cease to be : If we thought more of this, we would not think much of our affliction. If I am never so beleaguered with sickness, or want, or famine, or all at once ; I will remember I came not into this world to take my rest, but to prepare for it.

Our Saviour knew what He did, when He taught us to pray, *Our Father, which art in heaven, &c.* To give, and to forgive, for He only can do both ; none can forgive sins, or give grace, but God alone : yet doth He not always give with His own hand, but reacheth grace and salvation in His word and sacraments, by the hands of his ministers ; and because no man can hear His voice and live, He speaks in them ; it is the wonder of His goodness, that he respects not only our wants, but our infirmities, and would so appear to us, as He might teach us, but not fright us : thus we see Him speaking to Moses himself, to Israel by Moses : He proportions the means answerable to our strength ; we are not like our Maker, if we think scorn to stoop to the weakness of our brethren. I will be all things to all, that by any means I may win some.

REVIEW OF NEW PUBLICATIONS.

The Evidence of Christianity derived from its Nature and Reception. By J. B. Sumner, M.A., Prebendary of Durham, Vicar of Mepledurham, Oxon; and late Fellow of Eton College. 8vo. pp. 439. 10s. 6d. Hatchard and Son. 1824.

THE design of this book is to shew "that a Religion like the Christian could never have existed, unless it had been introduced by divine authority. It could not have been invented; it would not have been received."

"I am by no means confident, (adds the author) that the field into which I have been led in pursuit of the idea above mentioned, is sufficiently unoccupied to justify this addition of another volume to the numberless treatises already existing on the evidences of Christianity. But I am disposed to imagine, that an attack upon unbelief, or a confirmation of faith, can never be superfluous. Many books are in constant circulation, and almost universally read, in which the Scriptures are passed by as if they had no existence, or tacitly assumed to be an invention of priest-craft, supported by state policy. The most popular historian of our own country is not likely to produce a different impression; and a very important portion of ancient history is still chiefly known through the medium of a writer who professedly treats the origin and progress of Christianity as an event which need excite no more wonder than the rise of Mohammedanism. Not to mention, that the rude and direct assaults upon Revelation, which, for some years past, have been constantly issuing from the press, can hardly fail to have some effect in keeping the minds unsettled, even of a class above that for which they are avowedly written and designed." *Preface*, p. iii.

From this passage the intention of the author may be sufficiently
REMEMBRANCE, No. 65.

understood; and we must confess that he has executed his design with great ability. To all readers of education this book may be safely recommended: but it is particularly adapted to those who have had the misfortune to acquire their notions of Christianity in the school of Hume and Gibbon. These popular and ingenious writers have done more injury to Religion by sarcasm and insinuation, by false assumptions, and by a semblance of philosophical candour, than was ever effected by open violence; and as their works are still familiar to the whole nation, any judicious effort to counteract their influence must be received with gratitude and applause.

In the first chapter Mr. Sumner fairly argues, that we have *some* ground for believing Christianity to be true, because it is the established religion of the country in which we live; but as the same fact may be alleged in behalf of other religions, we must discover some surer foundation for our faith. We must trace the Gospel to its origin. We must inquire at what time it superseded Judaism and Paganism, in those countries where it was first promulgated: and whether it was noticed by Heathen writers soon after its introduction.

Now it appears, upon the clearest evidence, that Christianity did actually supersede religions which had been long established, and by means the most improbable to human apprehension. It was preached by ignorant men in a learned age, and in the most polished cities of the world. The character of its founder was the most unpopular that can be imagined, and was directly opposed

to the expected character of the Messiah. The Jews

"Looked for a conqueror, a temporal king; and had been accustomed to interpret in this sense all the prophecies which foretold his coming. And whether we suppose Jews to have been an impostor or enthusiast, this is the character which he would naturally assume. If he were an enthusiast, his mind would have been filled with the popular belief, and his imagination fired with the national ideas of victory and glory. If he were an impostor, the general expectation would coincide with the only motive to which his conduct can be attributed, ambition, and the desire of personal aggrandizement.

"How, then, can we explain his rejecting from the first, and throughout his whole career, all the advantage which he might have derived from the previous expectation of the people, and even his turning it against himself and his cause? Why should he, as a Jew, have interpreted the prophetic Scriptures differently from all other Jews? Why should he, as an impostor, have deprived himself of all personal benefit from his design?" P. 26.

In other respects, also, our Lord's character and pretensions were peculiarly offensive to the Jews. He plainly intimated that the reign of the ceremonial law was at an end. He assumed an authority over the law itself, and its interpreters. All his doctrines were opposed to the temper of the Jews, and to their most rooted prejudices. He foretold the destruction of their city, and the degradation of their whole race. His Apostles followed their Master's example, and faithfully maintained his doctrines. All this, argues Mr. Sumner, is utterly incredible, on the supposition that the authors of Christianity were impostors; but it becomes highly probable, if we admit them to be the instruments of God.

We next come to the *originality of the Christian doctrines*. The success of Mahommed's imposture may be mainly ascribed to the simplicity of what he taught, and its

agreement with the previous belief of many of his disciples. The case of Christianity, is widely different. We cannot account for its fundamental doctrines. They are agreeable, indeed, to reason, and suit the character of man: but they are so far from being "as old as the creation," that a moment's reflection will prove them to be *original* in the strictest sense.—See page 64

The proof of this proposition is clearly and skilfully drawn out in the remainder of cap. iii. p. 64—102. It is shewn that neither Jew nor Gentile was in a state, from their previous habits of thinking, to invent or receive a religion like the Christian. The high doctrine of redemption by the blood of Christ was far beyond their reach. It is still a mystery, "into which the angels may desire to look," and although clearly preached by our Lord, and recorded in Scripture for the perpetual instruction of mankind, it is still rejected by that class of persons who call themselves *rational Christians*. So "little likely are the doctrines of the Gospel to have been fabricated in order to deceive; and if invented, either by fraud or enthusiasm, very little likely to have obtained attention and credit, without overpowering evidence."

The object of the 4th cap. is to shew, that although Christianity is indeed connected with the Jewish history and Scriptures, yet this connexion was not available to the purposes of imposture. The authors of Christianity, had they been impostors, could not have inserted the types and prophecies of Christ into the Jewish Scriptures; nor, supposing such types and prophecies to exist, could they have contrived their accomplishment.

"To ascribe coincidences like these to chance; to allege that all these passages were thrown out at random in the Jewish Scriptures, and that the circumstances of

the birth, and life, and character, and death of Jesus turned out so as to agree with them; is to attribute to chance what never did or could take place by chance; and in itself far more improbable than the event which such a solution is intended to disprove. For, allow to Jesus the authority which he claims, and every difficulty vanishes. We should then expect to find prophetic intimations of his great purpose, and of the way in which it was to be effected. We should expect to find them, too, just what they are; not united and brought together in a way of formal description, which could only be a provision for imposture, but such scattered hints and allusions as after the event has occurred serve to shew that it was predicted, by a comparison of the event and the prophecy.

"It ought to be observed, in addition, that if the disciples of Jesus had framed their story and their representation of facts, with a view of obtaining this collateral support, they would have been more diligent and ostentatious in pointing out the circumstances of resemblance. They would have anticipated the labours of those writers who have made it their business to show the completion of prophecy in the events related in the Gospels. But, on the contrary, they bring these things forward in an historical, rather than an argumentative way; and commonly leave the deductions which may be drawn from them to the discernment of after times.

"On these grounds I think myself justified in concluding, that the divine mission of Jesus receives a strong confirmation from the historical facts, the ceremonial rites, and the ancient prophecies which corresponded with the circumstances of his life, and the alleged object of his ministry and sufferings." P. 127.

The next grand argument is derived from the phraseology of the New Testament. The peculiar terms of Christianity (such as Gospel, grace, righteousness, flesh, faith,) are familiar to our ears, but they derive their meaning entirely from the religion which they were employed to communicate and explain.

"This is exactly what we should expect if the religion were divine. It was an original revelation of the purpose of God; therefore it required fresh phrases

to convey it, for words follow ideas. If the ideas were new, they could not be expressed without some innovation in language. But can we be contented with believing, that such an innovation was attempted and effected by such persons as the first Christian teachers were, if they were not what they professed to be; *i. e.* if they had no authority to warrant them, and procure them attention? Did such men give a new turn to language, and strike out notions which they could not even express in terms hitherto employed?" P. 144.

Mr. Sumner next considers the agreement of the Christian Scriptures with subsequent experience, as a proof of their divine origin. Many valuable remarks and convincing arguments occur in this division of his work. We select, as a specimen, his observations on the parable of the sower.

"It describes, with a sort of graphical illustration, the different reception which was to be expected for the 'Word of God.' The Gospel claimed this title; and there are four distinct ways, and no more, in which a doctrine professing this claim may be treated.

"It may be at once rejected. It may be admitted for a while into the heart, and be afterwards excluded by rival interests. It may be admitted and retained there, but exercise no active influence over the conduct; or it may be made the ruling principle of a man's sentiments, desires, pursuits, and actions.

"Every modification of faith and of unbelief falls naturally into one of these four classes; and all these classes have existed wherever the Gospel has been generally made known. None of them, however, had existed at the time when the parable was uttered. The Jewish law was so different in its nature, and so differently taught, that it produced none of those marked effects which have always attended the promulgation of the Gospel. Therefore the parable was at the time unintelligible to those who heard it. The characters which should hereafter appear, existed only in the mind of the Author of the religion under which they were to spring: as the forms and lineaments of the future world are supposed by the philosopher to have been present in the mind of its divine Architect, though the lapse of time was

required to unfold and exhibit them. The parable, when first pronounced, was as much a *prophecy* as the declaration which foretold the destruction of Jerusalem." P. 174.

The author then proceeds to compare the parable more minutely with the characters of professed Christians, and concludes his remarks in these impressive terms.

"Such is the actual state of the Christian world, and such is the description which was drawn of it before Christianity was in existence. The description agrees with the experience of every minister who has observed the workings of human nature under the operation of the Gospel. He can distinguish characters like these among a very hundred persons that may be under his charge, he can perceive none who do not fall naturally and easily within some one of these classes. And this I must consider strong evidence of divine authority in him who delivered such a parable: a parable which comprehensively describes the whole of mankind, in a country where the Gospel is preached; so as to mark out by a masterly touch the different shades and variations of character, which should be hereafter produced by a cause not then in operation. That this foreknowledge of character should have been found in men who were no more than Jesus and his followers appeared to be, is as difficult to believe, as that one uneducated in anatomy should be able to delineate the internal conformation of the human body." P. 180.

As the doctrines of the Gospel are, strictly speaking, *original*, so also is the character inculcated by our Lord and his Apostles.

"Now this character is evidently an important test of the truth of the religion. Does it agree with the natural bias of the human mind? If so, we need seek no farther for its origin. Was it copied from any pattern already in existence? If so, it carries no proof of divinity. Is it unsuitable to the object which it was professedly intended to promote? If so, we have a strong argument against its authority. On the other hand, if it is such a character as had no existing original, when it was first proposed in the Gospel; such a character as men are naturally inclined to hold in low esteem, yet admirably suit-

ed to the end for which it was designed; then fresh probability will be added to the arguments in favour of the religion." P. 219.

In order to shew the reasonableness of the Christian doctrines, Mr. Sumner selects two leading principles of Christianity, the doctrine of a future judgment, and of redemption by the blood of Christ; and maintains, with great ability, that they do not contradict our natural sentiments.

"The Scriptures declare, that God is offended. Reason and conscience confirm the fact; and point out the difference between the character of man and the commands of God. He, then, against whom we have transgressed, is our Creator, who by the same power which gave us being, has power also to destroy: to 'destroy both body and soul.' The first thing we might desire to our comfort and confidence is, that one who should undertake to deliver us from this danger, and avert the wrath of Almighty God, should also be himself God: also be Almighty, that without hesitation we might trust our cause in his hands. And this is declared to us in the Gospel. We are there assured, that he who undertook the redemption of man, is indeed God; was 'with God from the beginning;' and claimed to himself nothing to which he was not entitled, and took away from God nothing of his dignity and majesty, when he affirmed himself to be 'equal with God.' This gives to the Christian a sure ground of reliance, to believe that he who made propitiation for us, is equal to him whom we have offended: that he and the Father are one." P. 266.

The three next chapters exhibit the evidence which is derived from the promulgation, the reception, and the effects of Christianity in the world.

"He must have unusual confidence in the inventive powers of the early Christians, who can look upon these narratives, and the many others which are contained in the 'Acts of the Apostles,' as a mere fabrication: remembering, at the same time, the age to which the book indisputably belongs, and the persons by whom it must have been composed. When we consider the immense quantity of matter,

and the great variety of facts contained in it; the minute circumstances detailed; when we compare the speeches of Peter with those of Paul; and those of Paul to the Ephesians with those which he addressed to an unconverted audience: when we examine the conduct attributed to the Jews: their open persecution at Jerusalem, and their indirect accusation at Thessalonica; the ingenuity with which the adversaries of the apostles address themselves to the passions and interests of men in the different cities: the characters of Gallio, of Felix, of Lysias, of Agrippa: it seems impossible to suppose this an invented narrative of things which never took place, or of persons who never had a real existence. This argument, indeed, can have no weight with a person who is not sensible of the air of truth and reality which pervades the whole history. But whoever is alive to this, whoever does perceive in almost every page the marks of a writer detailing the account of actual transactions and circumstances, should observe that the proof which arises from evidence of this kind, is not to be deemed far-fetched or imaginary, because it is incapable of being drawn out in words, or of being presented to the mind of the sceptic in any other way than by sending him to the books themselves *," P. 312.

And again,

"We can easily conceive fanatic persons claiming credit for a power of working miracles, to whom no such power belonged; but we cannot conceive such persons being generally attended to and credited, unless their claim were supported by facts too plain to be denied. If no supernatural power accompanied them, the pretence to it would only sink them lower in public estimation; instead of deluded enthusiasts, they would be treated as designing impostors; and the idea of their establishing a new religion on the ruins of the old, would become more visionary than ever. In a very few days the attempt itself, and the party which had undertaken it, would be numbered among things forgotten. Give them rank; give them authority; give them education; advantages which were entirely wanting to the teachers of Christianity; still the barrier opposed by national belief, prescriptive customs, and personal habits, is so

strong, that it has never been overcome without some commensurate power, civil or military. And I have taken more pains than might appear necessary, to show the difficulties encountered by the apostles; because if these difficulties were more justly appreciated, the consequence proved by their success would be more generally admitted. I have supposed nothing greater than they attempted; nothing greater than they achieved, and not in a single city, but over half the world; the same scheme which we at once declare to be impracticable as to our own age or country, was tried within the first century throughout the most civilized parts of the world then known, and succeeded; succeeded too by means which we are aware must now be ineffectual, unless they were supported as the apostles profess to have been supported; succeeded too in spite of opposition, not for want of it; for there is no proof that either Jews or heathens were less attached to the religion, the traditions, or the worship of their ancestors, than ourselves *," P. 319.

In that chapter which treats of the effects of Christianity, as proving its divine authority, the following, perhaps, is the most striking passage:

"Christianity, on the other hand, by means of its accredited agents, is constantly making an aggressive movement against that indolence and indifference respecting all things not immediately present and visible, in which the minds of the generality are sure to repose when left to themselves. And the effect of this excitement is wonderfully powerful, notwithstanding the imperfect degree in which it necessarily acts from the nature of those who are the objects of its operation, and of those who are concerned in carrying it

* "See Paley's *Horæ Paulinæ*, conclusion, p. 359."

* "The cases of successful imposture or enthusiasm which sometimes astonish us, are no exception to this argument. Such persons as Swedenborg and Southcote do not introduce a new religion, but stand forward as interpreters of a religion before established on very different grounds; and because that is believed, they are listened to. If the religion were not already believed, these persons would gain no attention. The apostles raised Christianity out of nothing, and against every thing." P. 319.

on. 'We can form a judgment of its power, and of the dependance of mankind upon it, from the ignorance and barbarism which prevailed throughout Europe during that long and dark period, when the Scriptures were virtually sealed up, and the priests deserted their duty of instruction, at least of useful and evangelical instruction. No sooner was the book of revelation again unlocked, and education promoted, and inquiry stimulated, and divine philosophy laid open to the people, than the faculties of mankind were sharpened, and their views enlarged, and a new order of things began which has changed the face of Protestant Europe. On the same extensive scale we still discern the effect of this energy, in the difference between those countries where religion, instruction is effectually afforded, and the Scriptures actually understood, and those which possess these advantages in an inferior degree, or in no degree at all. If a map could trace the real influence of the Gospel, it would also delineate the proportion of intelligence and active virtue. The measure of spiritual ignorance and of spiritual knowledge, is also the measure of barbarism and of civilization, of mental stupidity or mental illumination." P. 410.

Having made such copious extracts from this interesting book, we shall hardly be expected to enter into critical discussion. We entertain an high opinion of Mr. Sumner's piety and talents; and we really think he has rendered good service to the Christian cause. We must remark, however, in conclusion, that the work before us contains some few sentences and expressions which are liable to objection. In the Sixth Chapter we read—"Mischief may have been done by false views and impressions of religion. But if the whole of this mischief could be brought before us, it would not amount to a thousandth part of that which has arisen from the want of any religion." This is a point which neither Mr. Sumner, nor his reviewers, can decide; but of this we are sure, that false views and impressions of religion have produced most tremendous evils, moral, spiritual, political and social; and that

no good purpose can be answered by lessening the force of this truth on the public mind. Again, in page 383, it is affirmed, that. "No small portion of the difficulties which have always beset Christians, arises from the general discountenance which earnest piety and Christian circumspection meet with." This surely is not the fact in the present age. Mr. Sumner himself affords a decisive proof, that piety is not generally discountenanced. His piety and talents have attracted the notice of the wise and good, and have been the means of procuring splendid preferment for him. The world, indeed, is wicked; but the true Christian, God be praised, is not an object of ridicule and contempt.

We were also surprised to find, that so grave and sensible a writer as Mr. Sumner should quote Cecil's Remains as a book of authority: and still more, that he should recommend the passage he has produced "to the consideration of those who object to the employment of missionaries in countries yet uncivilized." These words are not sufficiently definite. There is no object, in which we feel a deeper interest than the propagation of Christian truth; but the most zealous friends of Christianity may well "object to the employment of missionaries," who are not duly qualified and ordained; who subscribe to no creed, and are amenable to no authority. Before we approve or disapprove of the employment of missionaries, we must know who they are, and on what principles they act. This is a maxim of common sense as well as of religious wisdom. Earnestly do we wish that it were more justly appreciated by the whole community; and that every effort to propagate the Gospel were regulated, as far as possible, by the example and instructions of our blessed Saviour and his inspired Apostles.

A Letter to the Marquis of Lansdowne, on the Policy of his proposed Bill relative to the Marriage of Dissenters; grounded on a View of the dangerous Inroads of Dissent, from Concessions already granted. With Notes. By a Member of the Church of England. 8vo. pp. 95. Rivingtons. 1823.

THE Bill now pending in Parliament to enable Unitarians to solemnize marriage in their own meeting-houses, has excited unusual attention among the members of the Church. There is, indeed, in our opinion, much ground for serious alarm. We do not conceive that any sufficient reasons have been adduced for the measure which is now contemplated; and we are sure that if Lord Lansdowne's propositions were to pass in their present form, the consequences would be disastrous. It was not our intention to have touched upon this subject, until the Bill had been revised by the Committee; but a "Letter to the Marquis of Lansdowne" has appeared, which deserves immediate attention. This pamphlet is written in a spirit of affectionate attachment to the Church, and will be found to contain some facts, which in these days of spurious liberality ought not to be forgotten. The author complains in the early part of his letter, that there seems to be a disposition in the Legislature not only to remove the safeguards of the Church, but "even to give a preference to dissent."

"If a congregation is disturbed in the church, all the redress which the minister can obtain upon application to a magistrate, is, to have the offender put in the stocks for a short time*, or fined a few

shillings. If the same thing happens to a dissenting congregation, the fine may be TWENTY POUNDS. If a Clergyman has occasion to do duty on a Sunday out of his own parish, the law requires him to pay DOUBLE TOLL at the turnpike-gate; if the dissenter passes through the same gate to his meeting-house, HE IS PERMITTED TO GO FREE†. If one of our national schoolmasters applies to the magistrates for exemption from serving in the militia, on the ground of his employment as teacher, his application is unsuccessful. If a dissenting schoolmaster claims the same privilege, HIS CLAIM IS ALLOWED, on the ground that he is a DISSENTING MINISTER, as their schoolmasters generally are ‡. These are some of the many instances which might be adduced, to shew what a preference is now given to dissent, and that 'it is, in fact, encouraged to the prejudice of the Established Church.' P. 15.

The author then proceeds to prove, from the recorded language of Dissenters, that many of them regard the Church with feelings of hostility. Some curious passages are here introduced from Rowland Hill's "Sale of Curates," one of the most vulgar and scurrilous productions of the fanatical press. The argument is then pursued in the following terms.

"Now, my Lord, imagine all the dissenting bodies acting together for the attainment of some great object, and suppose that object to be the downfall of the Church Establishment; is it likely, that with the feelings and opinions already described, they would not, if they had the power, press on to the attainment of their object, and subject the country to the same bloody scenes as were acted by the

the fine, or stocks, was the only punishment he could award; and he remarked, that the '*Church in the present state of the law was neglected, and the Dissenters favoured to her prejudice.*'"

* "See CHRISTIAN REMEMBRANCER for April 1821, page 224."

† "What is here asserted, happened in the parish where I reside—I speak of the fact; and as the Magistrates are all honourable men, I am bound to believe, that they acted as the law directed them."

* "I speak from what happened under my own eye. A Clergyman, on applying to a neighbouring Magistrate on an occasion similar to this, was informed, that

Presbyterians, Independents, and Round-heads*?

"And it is a fact, worthy to be noted by every friend of the Church, that, widely as the dissenting bodies differ from each other in religious belief, there is one point upon which they are all agreed: and that is, in hostility to the Church; witness the establishment of 'the RELIGIOUS LIBERTY SOCIETY.' That society is the representative of the whole dissenting interest in the kingdom. It is the agent and watchful guardian of Presbyterians, Baptists, Independents, and Methodists; and one of its avowed objects is, to obtain a repeal of every statute by which the Church is protected. I am aware that the Dissenters disclaim such intention. They pretend that their object will be answered, when they shall have secured the same civil privileges as those possessed by Churchmen. But, who that looks back upon the past history of either Protestant or Popish dissentients, will be weak enough to believe such assertions? *'Sic notus Ulysses?'*

"Did they not both, when they had the power, persecute the Protestant Established Church to her entire subversion? And after her ascendancy was happily re-established, and she consented, with her wonted mildness and charity, to the removal of those restrictions which their former violence had rendered necessary, how have they since acted? Have they shewn any gratitude or contentment for past favours? On the contrary, have not their demands increased with every increased indulgence? Is not the maxim 'Give, Give,' so kindly attributed to the Church by a Northern Reviewer†, much more applicable to them? And can any one doubt for a moment, who pays the least regard either to the nature of the thing, or to their own declarations, that they consider nothing granted so long as there remains any thing to grant?

'Actum, inquit, NIHIL EST, ni Pæno milite portas'

'Frangimus, et media vexillum pono suburra‡.'

* "Τίτος ἐν ἑκκα ταῦτα λεγῶ; ἵνα εἰδῆτε, ὡ ἀνδρες Βαλῆφοροι, καὶ φρασῆσθε, οὐκ ἔστιν ὅτε φιλαττομένοις ὑμῖν, ἐν φόβῳ ἐστὶν ἡν ὀλιγωρῆτε, τοιαύτων, οἷον ἀν-ὀμεις Βαλῆσθε."—*DEMOSTHENES.*

† "Edinburgh Review, No. 75, page 130."

‡ "Juvenal."

"Nothing satisfactory done, till with a Presbyterian force, they can break down the barriers of the Church, and raise the standard of dissent upon its ruins.

"Perhaps your Lordship may say, 'Give them what they ask, and they will be satisfied.' But how, in the nature of things, is this likely to be the case? Suppose them possessed of equal privileges with Churchmen, how may we expect they would use those privileges? How would they act upon any question in which the interests of the Church and those of Dissenters came in conflict? Having broken down the fences of the Establishment, and brought her to an equality with sectarism, would they not endeavour to obtain a share, at least, in her revenues? And deeming her (as they say she is) corrupt in doctrine, and superstitious in ceremonies, would they not plead scruples of conscience, and assert, as did their forefathers, that they should think it contrary to their duty to permit such a system of things any longer to remain? Your Lordship, I am persuaded, thinks the Dissenters of the present day incapable of such conduct, or you would not favour their cause by the sanction of your name, and the exertion of your great talents. You are not, perhaps, aware of the assumed importance with which they now act. They look upon the people in our parishes who have not the happiness to be guided by them, as almost in a state of heathenism*. They honour the Clergy

* "There is not, I believe, any town or city in England where the labours of the Clergy, for the welfare and happiness of their people, have been more zealous or successful than those of the Clergy in YORK. From the amiable and exemplary Archbishop, at their head, down through all the different orders, this may be truly said: and yet, notwithstanding these exemplary and useful labours, the Independents had the modesty to proclaim to the world, in one of their periodical prints, that there was no city in England where so little had been done for Christ as in York; and they, in consequence, appealed to the liberality of their friends and the religious public, to contribute towards the expence of erecting a large new Independent Chapel, which might be the means of bestowing the benefits of the Gospel upon the inhabitants of that benighted city. This appeal, unhandsome and un-

with the courteous appellation of 'dumb dogs,' 'wolves in sheep's clothing,' and 'blind leaders of the blind.*' They divide the country into sections and districts, with a view, as they say, to bestow upon the benighted inhabitants the benefits of the Gospel. They assume all the marks of an established Clergy; erect meeting-houses and Sunday schools in our parishes, where none are wanted; and make use of every art to decoy the people into them: they bury, and administer the sacraments of baptism and the Lord's supper; and carry themselves with such loftiness and disdain towards the parochial Clergy, and especially towards those who endeavour to guard their people from the influence of their doctrines, that we can easily see what sort of treatment the Clergy must expect, whenever the sects shall possess the power to carry their designs fully into execution." P. 41.

"In order to it to attack in parliament might be made with the greater probability of success, much time had been spent, and much pains taken, to render the Church and her Clergy odious to the people. Such of the public prints as would lend themselves to so unworthy a purpose, and numbers did so lend themselves")

true as it was, completely succeeded; they have now erected a chapel, and put into it a preacher, who, according to the enlarged and charitable notions of his supporters, is to do more for Christ than has hitherto been done by the laborious exertions of the Diocesan and District Committees for the Promotion of Christian Knowledge, and National Schools; by the ministrations of the Grahams and Richardsons, and all the rest of the parochial Clergy put together.

"I trust, however, that the good people of York are too well taught in the doctrines and discipline of the Established Church, and too much upon their guard against the dangerous errors of the Independents, to be induced to leave the wholesome instructions of their parochial Clergy, for the turgid declamation and fierce verbosity of Lendal Chapel."

* "The very same epithets were given to the Clergy by the Presbyterians in 1637. — See Hume's History, Vol. VI. page 308."

† "Since writing the above, I find the able Editor of the QUARTERLY REVIEW has noticed this subject in the following words:—'MORE THAN ELEVEN MILLIONS OF NEWSPAPERS are annually circu-

REMEMBRANCER, No. 65.

were constantly employed in circulating the most impudent falsehoods against both. The Bishops and dignified Clergy were represented as base hirelings and time servers, as intent only upon their own aggrandizement, and as possessing no moral fitness for their situations*; as wallowing in wealth wrung from the distresses of the people; as 'waging a ceaseless strife with those whom they ought to comfort, to cherish, and to teach†'; nay, as beetles and vermin creeping about in the holes and crevices of the Church, and as certainly working her ruin."

"The revenue of the Church, too, were exaggerated in the most shameless manner; statements, the most improbable were put forth, and with a degree of confidence that, at first, staggered the minds of the most thoughtful and reflective. A leading paper of opposition, which was

lated among us. And, at last, thousands of the members, aim at the destruction of those principles, which our forefathers held sacred, and upon which public prosperity and private happiness are founded. Whatever difference may exist among these papers, on other points, they agree in their enmity to religion, and their hostility to the Establishment, which our forefathers in their wisdom and piety, instituted for its maintenance and preservation."—July, 1823, page 523."

"Our bench never contained so few men distinguished for learning or gravity, as at this moment, and never was there so much dissipation and neglect of duty in the clergy generally." Morning Chronicle for Sept. 1822.—'The Bishops never oppose the Minister but when he wishes to do an act of justice.' Eclectic Review."

† "Edinburgh Review, No. 71, page 367."

‡ "Sunday Times."

"In the midst of these torrents of slander and abuse heaped upon the Clergy by the Jacobinical Prints, there is one newspaper, I am happy to say, THE JOHN BULL, which has made a firm and powerful resistance to all their violence, and had it not been for such resistance, they would have produced much more mischief than they have hitherto been able to do."

§ "The Morning Chronicle. — This paper since it changed its Editor, seems given up to the circulation of every thing that is injurious to morals and religion, and especially the Established Religion of the Country."

P p

followed by all the inferior fry of opposition papers*, described the income of the Church as amounting to the enormous sum of seven millions six hundred thousand pounds, a sum more than five times the real income of the Church, according to the calculation of BISHOP WATSON. And, as this Prelate was no way prejudiced in favour of the Establishment, but, on the contrary, was very friendly to the Dissenters, and is by them frequently appealed to as very high authority on Church matters, I hope, I may be excused, for quoting at length his Lordship's opinion on this subject.

"The revenue of the Church of England," says the Bishop, "is not, I think, well understood in general, at least, I have met with a great many very sensible men of all professions and ranks, who did not understand it. They have expressed a surprise bordering on disbelief, when I have ventured to assure them, that the whole income of the Church, including Bishoprics, Deans and Chapters, Rectories, Vicarages, Dignities and Benefices of all kinds, and even the two Universities and their respective Colleges, (which, being lay Corporations, ought not to be taken into the account) did not amount, upon the most liberal calculation, to ONE MILLION, FIVE HUNDRED THOUSAND POUNDS; and that, if we had no Bishops to inspect the Church, no Deaneries, Prebends, or Canonries, to stimulate the Clergy in literary attainments, no Universities; no Colleges, (which, with all their faults, are the best seminaries of education in Europe) to instruct our youth; nothing but parochial

Clergy, and all these to be provided for by an equal partition (notwithstanding the great inequality of their merits) of the present ecclesiastical revenues, there would not be, (estimating the number of Clergy at ten thousand,) one hundred and fifty pounds per annum for each individual. Had the adversaries of our Church paid any regard to truth or candour, they would have been deterred by so high an authority as DR. WATSON, from uttering the numerous slanders in which they have indulged. They had, however, a purpose to serve; and with a view to effect that purpose, they made use of every means, however dishonourable, which they thought likely to contribute to their success.

"The Edinburgh Review, with its wonted accuracy, informs* us, that '*Pluralities and non-residence in the Church of England, are carried to a degree of extravagance beyond what was ever known in the Church of Rome*.'—In Parliament, Mr. Hume is reported to have said, '*It is a curious fact, that during the sway of the Popish Religion, (in this country) NO MAN WAS PERMITTED TO HOLD A BENEFICE, WHO DID NOT PERFORM THE DUTIES ON THE SPOT; and that it was left to the Reformation, (which was said to have established religion in its purity,) to entitle a man to a large income for the cure of souls, in a district which he never visits*.'—Now to me it appears quite impossible, that either the Reviewer or the Member of Parliament, could be so utterly ignorant of the history of this country, as not to know, that *both these assertions are entirely without foundation*. Let them consult any history whatever of the times referred to, and they will find it so far from being true, that under the sway of the Romish Church, no individual was permitted to hold a living, who did not do the duties on the spot; that numerous Italians and other foreigners were allowed to hold dignities and benefices in England, who never once set their feet in this country. Strype mentions several, who, at so late a period as Mary's reign, when these abuses were in some measure corrected, held five or six in as many different counties†. And in former reigns, when the system of pluralities was carried to its utmost extent,

* "*Cobbett's Register*, the *Sunday Times*, the *York Herald*, and the *Radical papers* in Liverpool, Leeds, Durham, Manchester, &c. The *Edinburgh Review*, also, is guilty of the same unfair and false statements; 'when to all this, says the Editor, (No. 74, page 364,) we add the exorbitant wealth, the political functions, and connexions of the Church; ITS PLURALITIES AND NON-RESIDENCE IN A DEGREE UNKNOWN TO THE ROMISH SCHEME; the unequal distribution of its endowments, exhibited in the poverty of the labourer, and the luxury of the sinner; we shall probably see reason to hold, that its approach towards the *Church of Rome*, is far too close to justify that repugnance with which it regards the parent Establishment."

* "No. 74, page 364."

† "See also Gilpin's *Lives of the Reformers*, Vol. II. page 162."

instances of far greater enormity are to be found. A list of some of these pluralities is now before me, from which I beg to make two extracts, as a set off against the assertions of these two gentlemen:—
‘Henry Sampson held SIX BENEFICES in so many several dioceses of the Province’—
‘Bogo de Clare held THIRTEEN BENEFICES WITH CURE OF SOULS, IN THE PROVINCE OF CANTERBURY, BESIDES SEVERAL PREBENDS: BUT ALL THIS WAS INCONSIDERABLE TO WHAT HE HELD IN THE PROVINCE OF YORK.’
 So much, then, for the accuracy of the Reviewer’s assertions, and the truth of Mr. Hume’s ‘curious fact.’ And, because the Clergy, in the midst of all this hostility and menace, deemed it proper to petition Parliament against the threatened invasion of their rights;—they were severely lectured for their presumption, and held up to public obloquy, as having impertinently interfered in matters, which lay entirely beyond the line of their province*. But, can it justly be said, that the Clergy have no concern in propositions, which aim directly at the spoliation of the Church? As well might it be said, that the Corporation of York, for instance, would be guilty of impertinent interference in petitioning Parliament against a measure, which had directly for its object the confiscation of their property. Nor would one have thought, that persons of liberal principles† could have felt the least objection to a temperate exercise of that privilege, (the right of petition) which they profess to guard with their utmost vigilance, and to hold in the most solemn veneration: One would have supposed, that, when they themselves thought it not inconsistent with their duty to present petitions from such men as MUNT and CARLILE; men convicted of sedition and blasphemy; they would be the last persons to object to petitions coming from any quarter whatever. But the petition in question was from the Clergy; and the Clergy are not men, they are wretches‡ worthy of no consideration; undeserving of the rights of citizens; to be

put after BLASPHEMERS and INFIDELS: their order is execrated: ‘*Hic niger est, Hunc tu Romane caveto.*’ And who, my Lord, does not see, in this fierce and incessant attack upon the Church and her Clergy, the same course adopted as that, which formerly led to her subversion? In the present times, the rights of the Clergy are attempted to be taken away:—themselves are insulted; their characters scandalized; and the revenues of the Church threatened with confiscation.* What was

* “The propositions lately submitted to parliament, by MR. HUME, relative to the property of the Church in Ireland, are of a nature so very similar to the resolutions passed by the House of Commons in the beginning of that revolution which overturned the Church, and shed the blood of one of the best of Kings, that I am induced to put down a few of the most striking, and leave it to the reader to say, whether the propositions of the Revolutionary Parliament and those of Mr. Hume were not all intended to answer the same end.”

“*Revolutionary Parliament.*—Whereas the government of the Church of England, by Archbishops and Bishops, and their Chancellors and Commissaries, Deans, Deans and Chapters, Archdeacons, &c. hath been found, by long experience, a great impediment to the perfect reformation and growth of religion, and very prejudicial to the state and government of this kingdom;—resolved that the same be taken away.”

“*Mr. Hume.*—Whereas the miseries and tumults with which Ireland has long been afflicted, arise chiefly from the indolence, extravagance, and neglect of the Clergy, and especially of the dignified Clergy, proposed, that all Deans and Chapters, Bishops and Archbishops, (except five) be taken away.”

“*Revolutionary Parliament.*—Resolved, that the lands, fines, rents, and profits, of all Archbishops, Bishops, Deans, Deans and Chapters, &c. be forfeited to the state.”

“*Mr. Hume.*—Resolved, that the property of the Church, at present in the possession of Bishops, Deans and Chapters, &c. is public property, under the control of parliament, and as the disposal of the legislature, for such purposes as parliament thinks proper.”

“*Revolutionary Parliament.*—Resolved, that a certain sum be issued to Commissioners to be appointed for that

* “See Mr. Hume’s speech on the subject of the Established Church.”

† “Such as Mr. Western, Mr. Hume, and the late Mr. Ricardo.”

‡ “See Rowland Hill’s ‘Sale of Curates,’ the *Morning Chronicle*, the *Sunday Times*, and all the Radical Newspapers published in 1822, and the beginning of the year 1823.”

done by the *Presbyterians* about one hundred and eighty years ago? The historian

purpose, out of the treasury of the state, for the purpose of supporting a sufficient number of **PREACHING MINISTERS**, and for the due support of the Church."

"Mr. Hume proposed, that the income arising from the property of Bishops, Deans and Chapters, &c. do go to form a public fund; that the money also arising from the sale of tithes be put into the same fund; and that a committee be appointed to manage the same, who shall not be empowered to make any issues from it but to such as are **WORKING CLERGY**."

"The Revolutionary Parliament also professed to remunerate some of the Bishops whom they thus despoiled of their property; and the following is a specimen of their remunerating spirit:—Resolved, that the Archbishop of York have £100 *per annum* for his life."

"Mr. Hume also proposed, to permit the present possessors of Church property to hold their preferments for life, after which, the property to be confiscated."

"Such is the substance of Mr. Hume's resolutions, as explained by himself in the House of Commons, on the question of the Church Establishment in Ireland."

"They are of a nature to excite alarm in the mind of every well wisher to the Union of Church and State, especially when it is considered, that notwithstanding their striking similarity to those of the Revolutionary Parliament, they were adopted by no fewer than seventy-two members. And still, that feeling were they viewed by the *Edinburgh* Turn to the *Edinburgh Review* for October, 1823, which notices them in the following words:—

"Mr. Hume and the *Edinburgh Reviewers* have come down with an impeachment of the Church of England for high crimes and misdemeanours, including charges of embezzlement and extortion, and humbly praying for a Parliamentary investigation;"—and then remarks, "Mr. Hume with his figures, really is not like a ghost that will yield to holy water, nor a polemic that can be extinguished by authorities, &c.; not Mr. Peel, with all his constituents, can do any thing more than out-vote him; and, month after month, the northern Hydra breathes forth more facts, and figures and facetiousness, than the Rev. Mr. Philpott* can any wise dispose

shall speak*:—"In 1640, a resolution was passed in the House of Commons, prohibiting all Clergymen the exercise of any civil office; and in the same year, a Committee was formed in the same house, to act as a *Court of Inquisition upon the Clergy*, and was commonly denominated the *Committee of Scandalous Ministers*. The politicians among the Commons (says the historian) were apprized of the great importance of the pulpit, for guiding the people: the bigots were enraged against the *Prelatical Clergy*, and both of them knew, that no established government could be overthrown, by strictly observing the rules of justice, equity, and clemency. The proceedings, therefore, of this famous Committee, were cruel, and arbitrary, and made great havoc both on the Church and the Universities: they began with HARASSING, IMPRISONING, AND MOLESTING THE CLERGY, AND ENDED WITH SEQUESTERING AND REJECTING THEM. In order to join continually with cruelty, they gave the sufferers the epithet of SCANDALOUS, and endeavoured to render them as odious, as they were MISERABLE." P. 48.

For what purpose, it is asked, do the Unitarians desire this measure to be passed? Is it that by the omission of the whole, or certain parts of the marriage service, they may be relieved from scruples of conscience? •

"This is the alleged reason; but, if so, if they really seek to be relieved from scruples of conscience, why is it that these scruples were not made matter of complaint before? Why did the reigns of

of." Is not this, in effect, saying, that Mr. Peel and Dr. Philipotts, two of the ablest defenders of the Church, together with the united learning and talents of the whole University of Oxford, can neither confute the arguments, nor disprove the assertions of Mr. Hume and the *Edinburgh Reviewer*? or could this *Sectarian Reviewer* have expressed his approbation of the measures and conduct of Mr. Hume in stronger terms, or have evinced a clearer proof of the readiness with which Dissenters will co-operate with any party in attempts to overturn the Established Church?"

* "See Clarendon, Vol. 1, page 237, and 199. Hume, Vol. 6, page 387."

Meaning Dr. Philipotts."

George the Second and George the Third pass away without leaving any record of this supposed grievance? Why did the fathers and grandfathers of the present Unitarians submit to be married by the existing laws, without a murmur? Or if they felt the scruples now complained of, why did they not state their grievances, and petition for relief? FOR THE VERY BEST OF ALL REASONS; BECAUSE THEY NEVER FELT ANY."

Nor should we have been annoyed with the grumbings and protestations of their descendants, had not the Legislature, with a facility ever to be deplored, consented to repeal the statute against blasphemy. Encouraged and emboldened by that repeal, they immediately fell to work to find out new grievances: and at length came forward with a complaint, that their forefathers had been asleep, as to their real interests, for more than half a century; but that, as for themselves, they had determined to be awake; and upon looking about, had discovered that the marriage service of the Church imposes upon them a form of words, with which the tenderness of their conscience will not permit them to comply; and they, therefore, beg to be excused from compliance with that service. The first notice that we have of these scruples breaking out into any thing like a formal complaint, was in the case of one FEALON, who, on presenting himself to be married, put into the hands of the officiating minister, what he called *his protest against the doctrines contained in the service*.—This was soon followed by a similar protest from a Unitarian preacher, named DILLON, whose conduct, on the occasion of his own marriage, was marked with a degree of rudeness and insult to the minister, the church and its services, which ought to have consigned him to the hands of a constable; to teach him that, at least, *braiding in the Church can still be punished in some small degree*, even if BLASPHEMY CANNOT. Mr. Dillon's account of his own conduct is to the following effect; and I insert it for the sake of a few remarks, which I wish to make upon it. When he entered the Church, he informs us, he delivered his protest, signed by his intended wife and himself, to the Clergyman, which was received with a request that no farther interruption might be given. When they came to the part in which Mr. D. was bid to repeat these words—*'In the name of the Father, and of the Son, and of the Holy Ghost,'* he paused; and told the minister, that disbe-

lieving in the doctrine of the Trinity, he could not conscientiously repeat the words; upon which a debate ensued; and Mr. D. says, 'I then appealed to the Clergyman, as a man of religion, and standing in what he thought a sacred place, whether he ought to call upon us to join in what to us was FALSEHOOD OR BLASPHEMY? At length,' he continues, '*finding all resistance vain, I spoke to the following effect: In the name of the Father, and (BUT PROTESTING AGAINST IT) of the Son, and (BUT PROTESTING AGAINST IT) of the Holy Ghost,*—and thus got married. And when the Clergyman repeated the same words from the altar, we are told, that the whole Unitarian party turned away in disgust. This account, disgraceful as it is to the person whose conduct it records, was published, to serve as a model on which all other Unitarians might form their own, when they appeared in our Churches to be married."

"But will any man of sense or feeling believe that such conduct as this could proceed from any thing like tenderness of conscience? I always thought, that persons of a highly conscientious feeling were wont to respect the same feelings in others. Would a British officer, for instance, possessing a high sense of honour, (as I believe all British officers do) endeavour by every means in his power, to induce another officer to commit a breach of honour? Or, would a person possessing a nice sense of the rights of conscience, try by argument and entreaty, by threats and intimations, to force another to do that which, he knew at the time, he was solemnly pledged not to do? I think not.—But thus did Mr. Dillon to the officiating Clergyman. He endeavoured to force the Clergyman to marry him contrary to the Service, which he had solemnly, at his ordination, engaged to observe; and because he could not succeed, he insulted the Minister, the Church, and the Service; calling the Altar idolatrous, and the Service blasphemy."

"Not scruples of conscience, therefore, but some other motive, must have induced the Unitarians to put forward Mr. Dillon, to act in the way here described,—and, I am much mistaken, if the following was not their real motive. The Unitarians, presuming upon the easy and compliant disposition of the Legislature, recently experienced in the repeal of the statute already mentioned,* and having no just

* "The statute against blasphemy."

grounds on which to ask the exemption in question, determined to make the solemnization of their marriages such a scene of altercation and tumult, as might, by shocking every feeling of piety in Churchmen, induce parliament to accede to their request, as the best means of putting a stop to scenes, at once so tumultuous and disgraceful. And in strict accordance with this design, the Edinburgh Reviewer treated the subject. He affected to feel vast respect for the Church of England, lamented the shocking and tumultuous scenes by which she had been disgraced; and, as the best mode of consulting her dignity and perpetuity, and, at the same time, of satisfying the wishes of the Dissenters, recommended a ready compliance with their demands. The remedy which he proposes for the safety of the Church is, in his own words, 'The diminution of needless hostility; a display of good humour, liberality and condescension; and an habit of giving way in trifles, in order to preserve essentials.'—Edinburgh Review, No. 69.—Had this writer been able to offer any solid argument in favour of the scheme of his Unitarian friends, he would never have committed such an act of violence upon his nature, as to become the advocate of the Church of England, but in utter destitution of every reasonable ground of argument, he finds it convenient, Proteus like *, to assume a new character, and in that character, to offer our Established Church (if she would take it) the benefit of his friendly counsel." P. 62.

Most cordially do we agree in the sentiments expressed in a subsequent passage of this Letter.

"Every new act of concession only begets a new demand; every recent boon is made the ground for asking another:—Thus the repeal of the act against blasphemy, was the motive with the Unitarians for seeking an exemption from the marriage ceremony—and their petition to Parliament was actually founded upon that repeal. In the same way, let the present Bill be passed, and they will then come forward with a petition, thanking you,

perhaps, for what you have already done; but, at the same time, assuring your Right Honourable House, that your past favours are incomplete, unless you also repeal the Test and Corporation Acts; and admit them to all the rights and privileges enjoyed by members of the Establishment: i. e. unless you consent tamely and quietly to the subversion of the Established religion. This, as we have already shewn, is their ultimate object, and unless you are prepared to grant this, you must make up your minds immediately to stop, ere you shall have advanced to a point, from which all attempts at retreat will be ineffectual." P. 73.

This pamphlet must at least be considered as an useful and seasonable publication; although, perhaps, the writer has not done full justice to his own sentiments. His notes are too long and numerous, and not in all cases perfectly judicious. Nor do we think that he is always fortunate in the selection of authorities. Neither the British Review nor the Velvet Cushion seem well adapted to his purpose. Many good sentiments and sound positions may indeed be found in both; and the passage quoted from the former, in page 47, is certainly of this description. But the general tendency of these works is of such a nature, that they can never be admitted as authority on the side of the Church. We have not forgotten some articles in the British Review, which contained quite as much calumny and defamation, quite as much bitterness against the sounder portion of the Clergy, as any which have been more recently imported from the North.

With these exceptions, which do not affect the validity of a single argument, we may safely recommend this letter to the attention of our readers. The subject, indeed, is one, which must be regarded with an anxious eye by every sincere friend of the Church of England. We lament that the Bill has been committed, because we fear that

* "*Piet enim subito sus horridus, utraque tigris.
Synamosusque draco, et fulva cervice latens.*

it will be extremely difficult, if not impossible, so to guard and limit its operation, as to prevent Dissenters of every description from adapting it to their own use. Nor is this the only ground of apprehension. The success of this Bill, however modified and restrained, would be a signal for similar attempts. The whole body of Dissenters would be encouraged to approach Parliament from year to year, assuming an higher tone, and demanding larger concessions. We confidently hope, however, that the wisdom of the Legislature, and the firmness and vigilance of the Episcopal Bench, will be conspicuous on this occasion; and that the Church will still be protected from this, and similar encroachments, which are only intended as a prelude to her destruction.



The Book of the Church. By Robert Southey, Esq. LL.D. Doct Laureate, Honorary Member of the Royal Spanish Academy, of the Royal Spanish Academy of History, of the Royal Institute of the Netherlands, of the Cymmrodorion, of the Massachusetts Historical Society, of the American Antiquarian Society, of the Royal Irish Academy, of the Bristol Philosophical and Literary Society, &c. In Two Volumes. 8vo. 1l. 4s. Murray. 1824.

(Concluded.)

WE are now to accompany Mr. Southey in his delineation of the most eventful times of the English Church. We shall see her purified "through much tribulation," gradually and considerably laying aside the errors and vanities of popery, and taking her station at the head and in the front of the reformed platform. It is a common objec-

tion in the mouth of her adversaries, that the reformation of the English Church was occasioned by the violent passions, and sordid cupidity, of princes and powerful men, and not by the energy of a purifying principle within herself. Every reader of English history is aware, that such a principle was actually existing, and in operation, long before the era of Henry the Eighth. The leaven was infused into the mass, and was constantly, though almost imperceptibly, at work, from the days of Wicliffe, Sautre and Thorpe; and it ought never to be forgotten, that the earliest enemies of the papal system, the first maintainers of the authority and sufficiency of Scripture, were clergymen of the English Church.

The spirit of inquiry and independent judgment which had taken such firm root in this country, as to make it expedient, for the maintenance of the Romish religion, that all civil officers should take an oath to do their utmost to destroy Lollardry, was, for a time, oppressed and smothered by the power of the dominant belief; but it was never extinguished. The cruelties which were exercised by the rulers of the Church were sufficient to excite in the people a just suspicion of the system which they were intended to uphold; and the wealth of the establishment became an object of cupidity to the government. It is surely rather a topic of commendation than of reproof, that those pious men, who conducted the reformation of our Church, were wise and sagacious enough to take advantage of the secular policy of an ambitious, intemperate monarch, and to convert the evil passions of men to the ends of God's honour, and to the purification of the national faith.

The martyrdoms of Bilney and Bainham, men who suffered when the fire of persecution was blown

into unusual fierceness, by the suspicion of an approaching change, are related by Mr. Southey with much feeling and eloquence. The following character of Sir Thomas More, deserves to be given at length.

"Sir Thomas More is represented, by the Protestant Martyrologists, as a cruel persecutor; by Catholics, as a blessed martyr. Like some of his contemporaries, he was both. But the character of this illustrious man deserves a fairer estimate than has been given it, either by his adorners or his enemies. It behoves us ever to bear in mind, that while actions are always to be judged by the immutable standard of right and wrong, the judgment which we pass upon men must be qualified by considerations of age, country, situation, and other incidental circumstances; and it will then be found, that he who is most charitable in his judgment, is generally the least unjust. Sir Thomas More would, in any age of the world, have ranked among the wisest and best of men. One generation earlier, he would have appeared as a precursor of the Reformation, and perhaps have delayed it by procuring the correction of grosser abuses, and thereby rendering its necessity less urgent. One generation later, and his natural place would have been in Elizabeth's Council, among the pillars of the state, and the founders of the Church of England. But the circumstances wherein he was placed, were peculiarly unpropitious to his disposition, his happiness, and even his character in after times. His high station (for he had been made Chancellor upon Wolsey's disgrace,) compelled him to take an active part in public affairs; in forwarding the work of persecution, he believed that he was discharging not only a legal, but a religious, duty: and it is but too certain, that he performed it with activity and zeal. 'The Lord forgive Sir Thomas More,' were among the last words which Beinhart uttered amid the flames. The Protestants who, by his orders, and some of them actually in his sight, were flogged and racked, to make them declare with whom they were connected, and where was the secret deposit of their forbidden books, imputed the cruelty of the laws to his personal inhumanity. In this they were as unjust to him, as he was in imputing moral criminality to them; for he was one of those unworldly dispositions which are ever more willing to endure evil than

to inflict it. It is because this was so certainly his temper and his principle, that his decided intolerance has left a stain upon his memory: what in his contemporaries was only consistent with themselves and with the times, appearing monstrous in him, who in other points was advanced so far beyond his age. But by this very superiority it may partly be explained. He perceived, in some of the crude and perilous opinions which were now promulgated, consequences to which the Reformers, in the ardour and impatience of their sincerity, were blind; he saw that they tended to the subversion, not of existing institutions alone, but of civil society itself: the atrocious frenzy of the Anabaptists in Germany, confirmed him in this apprehension; and the possibility of re-edifying the Church upon its old foundations, and giving it a moral strength which should resist all danger, entered not into his mind, because he was contented with it as it stood, and in the strength of his attachment to its better principles, loved some of its errors and excused others. Herein he was unlike his friend Erasmus, whom he resembled equally in extent of erudition and in spontiveness of wit. But More was characteristically devout: the imaginative part of Catholicism had its full effect upon him; its splendid ceremonials, its magnificent edifices, its alliance with music, painting, and sculpture, (the latter arts then rapidly advancing to their highest point of excellence,) its observances, so skillfully interwoven with the business, the festivities, and the ordinary economy of life, in these things he delighted, and all these the Reformers were for sweeping away. But the impelling motive for his conduct was, his assent to the tenet, that belief in the doctrines of the Church was essential to salvation. For upon that tenet, whether it be held by Papist or Protestant, toleration becomes, what it has so often been called, ... soul-murder: persecution is, in the strictest sense, a duty; and it is an act of religious charity to burn heretics alive, for the purpose of deterring others from damnation. The tenet is proved to be false by its intolerable consequences, ... and no stronger example can be given of its injurious effect upon the heart, than that it should have made Sir Thomas More a persecutor." Vol. II. P. 24.

The dissolution of the religious houses was advised by Cranmer, as

a measure necessary to the stability of the Reformation; but he advised that out of their revenues bishoprics should be founded, so that the compass of the existing dioceses might be reduced; and to every cathedral he would have annexed a divinity college for the diocese.

Mr. Southey suggests that reformed convents, for single women, or as seats of literature and religious retirement, would have been a great blessing to the country. The Church had then a deplorable specimen of the way in which she may expect to be treated, whensoever the secular power shall take into its own hands the business of reformation: purification of doctrine is the quail-pipe, by which worldlings are lured into the work of sacrilegious spoliation.

The abuses of monastic establishments were indeed enormous; and not any of those abuses was more injurious to the Church, than the system of appropriations, as it was made a source of revenue, without any respect to the spiritual duties of the parochial charge. But a surer method could not have been taken, of perpetuating the evils of that system, and at the same time of doing away its only advantage, than the transferring of impropriations (or appropriations) to powerful laymen. William Thomas declared that there were discovered amongst the friars, monks, and nuns, "not seven, but more than seven hundred thousand deadly sins." He has himself given a pretty large catalogue; but it is obvious that the grossest exaggeration was practised by their accusers, and encouraged by the King's friends. One pleasing exception deserves to be remembered; that of Wolstrobe—"in behalf of which," says honest Strype, "one Gifford, a visitor, writ after this manner: The governor thereof is a very good husband for the house, and well beloved of all the inhabitants thereunto

adjoining: a right honest man; having right religious persons, being priests of right good conversation and living; having such qualities of virtue as we have not found the like in no place. For there is not one religious person there, but that he can and doth use, either embrothering, writing books with very fair hand, making their own garments, carving, painting, or grafting. The house without any slander or ill fame; and standing in a wet ground, very solitary; keeping such hospitality, that except singular good provision, it could not be maintained with half so much land more as they may spend. Such a number of the poor inhabitants nigh thereunto daily relieved, that we have not seen the like, having no more lands than they have."

One of the most lamentable results of the destruction of the monasteries, was the dispersion and loss of their libraries.

"The destruction of manuscripts was such, that Bale, who hated the monasteries, groaned over it as a shame and reproach to the nation. Addressing King Edward upon the subject, he says, 'I judge this to be true, and utter it with heaviness, that neither the Britons, under the Romans and Saxons, nor yet the English people, under the Danes and Normans, had ever such damage of their learned monuments, as we have seen in our times. Our posterity may well curse this wicked fact of our age, this unreasonable spoil of England's most noble antiquities.' As brokers in Long-lane," says Fuller, "when they buy an old suit, buy the linings together with the outside; so it was conceived meet, that such as purchased the buildings of monasteries, should in the same grant have the libraries (the stuffing thereof) conveyed unto them: and these ignorant owners, so long as they might keep a *Liegen-book*, or *Terrier*, by direction thereof to find such straggling acres as belonged to them, they cared not to preserve any other monuments. They were sold to grocers and chandlers; whole ship-loads were sent abroad to the bookbinders, that the vellum or parchment might be cut up in their

trade. Covers were torn off for their brass bosses and clasps; and their contents served the ignorant and careless for waste paper. In this manner English history sustained irreparable losses, and it is more than probable that some of the works of the ancients perished in the indiscriminate and extensive destruction." Vol. II. p. 185.

The following incident in the life of Edward the Sixth, gives us a high idea of the piety and humility of that excellent Prince.

"Ridley had preached before him, and with that faithfulness, which his preachers were encouraged to use, dwelt upon the pitiable condition of the poor, and the duty of those who were in authority to provide effectual means for their relief. As soon as the service was over, the King sent him a message, desiring him not to depart till he had spoken with him: and calling for him into a gallery where no other person was present, made him there sit down, and be covered, and gave him hearty thanks for his sermon and his exhortation concerning the poor. 'My Lord,' said he, 'ye willed such as are in authority to be careful thereof, and to devise some good order for their relief; wherein I think you mean me, for I am in highest place, and therefore am the first that must make answer unto God for my negligence, if I should not be careful therein.' Declaring then that he was before all things most willing to travail that way, he asked Ridley to direct him as to what measures might best be taken. Ridley, though well acquainted with the King's virtuous disposition, was nevertheless surprised, as well as affected, by the earnestness and sincere desire of doing his duty, which he now expressed. He advised him to direct letters to the Lord Mayor, requiring him, with such assistants as he should think meet, to consult upon the matter. Edward would not let him depart till the letter was written, and then charged him to deliver it himself, and signify his special request and express commandment, that no time might be lost in proposing what was convenient, and carrying him of their proceedings. The work was seasonably undertaken, Ridley himself engaging in it; and the result was, that, by their advice, he founded Christ's Hospital for the education of poor children; St. Thomas's and St. Bartholomew's, for the relief of the sick; and

Bridewell, for the correction and amendment of the vagabond and lewd; provision also being made, that the decayed house-keeper should receive weekly parochial relief. The King endowed these hospitals, and moreover granted a license, that they might take in mortmain lands, to the yearly value of 400 marks, fixing that sum himself, and inserting it with his own hand when he signed the patent, at a time when he had scarcely strength to guide the pen. 'Lord God,' said he, 'I yield thee most hearty thanks, that thou hast given me life thus long, to finish this work to the glory of thy name!' That innocent and most exemplary life was drawing rapidly to its close, and in a few days he rendered up his spirit to his Creator, praying God to defend the realm from Papistry." Vol. II. p. 188.

We cannot avoid remarking by the way, that one mark of the present work's having been somewhat hastily composed, is an occasional inconsistency in the orthography of proper names. For instance, in Chapter xii. the running title is "Anne Askew;" but in Chapter xiii. she is called "Anne Ascue." We doubt whether any Englishman in the reign of Edward VI. held opinions which can with strict propriety be called "Socinian." (p. 137.)

Amongst the martyrs who suffered in the reign of Mary, Ridley and Latimer stand conspicuous in Mr. Southey's pages. He repeats the well known story of Gardiner's cruelty.

"On the day when Ridley and Latimer suffered at Oxford, the Duke of Norfolk dined with Gardiner, and the dinner was delayed some hours till the Bishop's servant arrived from Oxford post-haste, with tidings that he had seen first set to them. Gardiner went exultingly to the Duke with the news, and said, Now let us go to dinner! Before he rose from table he was stricken with a painful disease; and being carried to his bed, lay there in intolerable torment seven days. His faculties remained unimpaired, for when the Bishop of Chichester spoke to him of free justification through the merits of our Saviour, he exclaimed, 'What, my Lord, will you open that gap? To me, and such as are in my case, you may speak it; but open

this window to the people, and farewell altogether !' Some of his last words were, 'I have sinned with Peter, but I have not wept with Peter.' The Romanists say that he died in sentiments of great repentance—no man had more to repent of, nor has any man left a name more deservedly odious in English history." P. 209.

Now if Mr. Southey had looked into Strype, he would have found, that the old Duke of Norfolk, (who was the person spoken of,) was buried October 2, 1554; and that Latimer and Ridley were burnt, October 16, 1555; and further, that Gardiner died not fifteen days afterwards, but twenty-eight days, viz. on the 13th of November. If Mr. Southey thought it right to adopt a controverted story, he should have given his reasons for doing so.

The following observations are made upon the death of Cranmer :

"Of all the martyrdoms during this great persecution, this was in all its circumstances the most injurious to the Roman cause. It was a manifestation of inveterate and deadly malice toward one who had borne his elevation with almost unexampled meekness. It effectually disproved the argument on which the Romanists rested, that the constancy of our martyrs proceeded not from confidence in their faith, and the strength which they derived therefrom; but from vain glory, the pride of consistency, and the shame of retracting what they had so long professed. Such deceitful reasoning could have no place here: Cranmer had retracted; and the sincerity of his contrition for that sin was too plain to be denied, too public to be concealed, too memorable ever to be forgotten. The agony of his repentance had been seen by thousands; and tens of thousands had witnessed how, when that agony was past, he stood calm and immovable amid the flames; a patient and willing holocaust; triumphant, not even his persecutors alone, but over himself, over the mind, as well as the body, over fear, and weakness, and death.

"The persecution continued with unabating rigour during the whole of this abominable reign; and the consequence was, that as the havoc which had been committed under pretext of the Reformation, made the people rejoice in the

re-establishment of Popery. Popery was by these cruelties rendered an object of horror and hatred to the nation. Persons, whom neither books nor sermons would have reached, were converted to the Protestant faith by the constancy with which the martyrs suffered:—a subject to which they would otherwise have remained indifferent, was forced upon their thoughts, and they felt that the principle could be of no light importance, for which so many laid down their lives." P. 241.

The following summary of popish cruelties inflicted upon the English martyrs, every Protestant father will do well to read to his children; and if we are told that the spirit of papalism is now mitigated and subdued, we have only to say, God preserve us from the experiment !*

"The constancy of the martyrs, and the manifest sympathy of the people, provoked the persecutors to farther cruelty. What they could not effect by the fear of death, they hoped to accomplish by torments in prison: their victims were fastened by the feet, hands, and neck, in the most painful postures; they were scourged and beaten, tortured with fire, and deprived of food. When Gardiner sent his alms-basket to the prison, he sent with it strict charge that not a scrap should be given to the heretics. The Catholic Princes had determined to root out what they called heresy by fire and sword. England and Spain were the only countries where they could as yet act upon this determination, and they pursued it in both to the uttermost. Cardinal Pole ordered registers to be kept of all persons who were reconciled to the Romish Church in every place and parish, that proceedings might be instituted against all whose names were not entered there. Commissioners for Inquisition were appointed, with power to summon and examine any persons upon oath touching their faith, and to seize upon the property of all who did not appear to an-

* We suspect that the following words of Hall, a conforming papist, under Elizabeth, quoted by Mr. Southey, at p. 295, would not exactly describe the secret wishes of some of the Irish papists at least. "*Frigent apud nos heretici; sed spero eos aliquando fervescere, sicut olim vidimus archihæreticos in fossa illa submersam, ubi Vulcano tragici fuerunt.*"

answer their interrogatories. The only measure wanting to perpetuate the spiritual bondage of the nation, was the establishment of one of those accursed tribunals which were at that time in full operation under the Spanish government; and this, in all likelihood, would have been done, if Mary's unhappy life had been prolonged. The same temper which encouraged the Inquisition in Spain, and introduced it into the Netherlands, would have attempted its introduction here. The spirit of its laws had already been introduced; but the feelings of the country were opposed to this atrocious system. The secrets of the prison-house could not be concealed; every where the victims found some who commiserated them, and assisted them in communicating with their friends, even when they were fain to write their mournful letters with their own blood. And when the bodies of those who died in prison, either of natural disease, or in consequence of hunger and the torments inflicted on them, were cast out as carrion in the fields, all persons being forbidden to bury them; as soon as evening closed, they were interred by pious hands, not without some form of devotion, the archers frequently standing by, and singing psalms.

"During the four years that this persecution continued, it appears, by authentic records, that two hundred and eighty-eight persons were burnt alive: the number of those who perished in prison is unknown. The loss of property in London alone, consequent upon the arrest or flight of so many substantial citizens, and the general insecurity, was estimated at 300,000*l.*; nor was it in wealth alone that the kingdom suffered; the spirit of the nation sunk, and the character, and with it the prosperity, of the English would have been irrecoverably lost, if God in his mercy had not cut short this abominable tyranny. Vol. II. p. 246.

Mr. Southey's account of the Jesuits is worthy of serious attention even in these days.

"The Jesuits had risen up in the sixteenth century to perform for the Papal Church the same service which the Mendicant Orders had rendered in the twelfth. Their founder, like St. Francis, was in a state of religious insanity when he began his career; but he possessed, above all other men, the rare talent of detecting his own deficiencies, and remedying them by the most patient diligence. More politic heads aided him in the construction of his

system: and they succeeded in forming a scheme perfectly adapted to the purpose for which it was designed. Under the appearance, and with the efficient unity and strength of an absolute monarchy, the company was in reality always directed by a few of its ablest members. The most vigilant superintendence was exercised over all its parts; and yet, in acting for the general service, entire liberty was allowed to individual talents. For this reason, the Jesuits were exempted from all the stale and burthensome observances, wherein the other religioners consumed so large a portion of their time. They admitted no person into the society, unless they perceived in him some qualities which might be advantageously employed, and in their admirable economy every one found his appropriate place, except the refractory and the vicious. Such members were immediately expelled, ... the Company would not be disturbed with the trouble of punishing, or endeavouring to correct them. But where they found that devoted obedience, which was the prime qualification of a Jesuit, there was no variety of human character, from the lowest to the loftiest intellect, which they did not know how to employ, and to the best advantage. They had domestic offices for the ignorant and lowly; the task of education was committed to expert and patient scholars; men of learning and research and genius were left to follow the bent of their own happy inclinations; eloquent members were destined for the pulpit; and while their politicians managed the affairs of the society, and by directing the consciences of kings and queens, and statesmen, directed, in fact, the government of Catholic kingdoms, enthusiasts and fanatics were despatched to preach the Gospel among the heathen, or to pervert the Protestants. Some went to reclaim the savages of America, others, with less success, to civilize the barbarous Abyssinians, by reducing them to the Romish Church. And they who were ambitious of martyrdom, were ordered to Japan, where the slow fire, and the more lingering death of the pit, were to be endured; or they went to England, which they called the European Japan, because, going thither as missionaries of a church which had pronounced the Queen an heretic and an usurper, and forbidden all her Catholic subjects to obey her, on pain of excommunication, they went to form conspiracies, and concert plans of rebellion, and therefore exposed themselves to death as traitors.

"The founders of this famous society adapted their institution with excellent wisdom to the circumstances of their age; but they took the principles of the Romish Church as they found them, and thus engaged in the support and furtherance of a bad cause by wicked means. The whole odium of those means fell upon the Jesuits, not because they were the more guilty, but because they were the most conspicuous, ... the Protestants, and especially the English, looking only at that order which produced their busiest and ablest enemies; and the Romanists dexterously shifting upon an envied, and therefore a hated, community, the reproach which properly belongs to their Popes, their Councils, and their universal Church. In England, indeed, no other religioners were so active; and this was because the celebrity of the order, as had been the case with every monastic order in its first age, attracted to it the most ardent and ambitious spirits. Young English Catholics of this temper eagerly took the fourth and peculiar vow, which placed them as Missionaries, at the absolute disposal of their Old Man of the Mountain. The Popes, at that time, had richly merited this title. For the principle of assassination was sanctioned by the two most powerful of the Catholic Kings, and by the head of the Catholic Church. It was acted upon in France and in Holland: rewards were publicly offered for the murder of the Prince of Orange; and the fanatics, who undertook to murder Elizabeth, were encouraged by a plenary remission of sins, granted for this special service." Vol. II. p. 283.

The Roman Catholics (we wish Mr. Southey would not call them Catholics) are accustomed to retort upon the Protestant English Church the charge of persecution; but,

"That Church, and the Queen, its founder, are clear of persecution, as regards the Catholics. No Church, no sect, no individual, even, had yet professed the principle of toleration; inasmuch that when the English Bishops proposed that certain incorrigible Arians and Pelagians should be confined in some castle in North Wales, where they were to be secluded from all intercourse with others, and to live by their own labour, till they should be found to repent their errors, this was an approach to it which the age was not prepared to bear." Vol. II. p. 296.

Against the conciliatory system which Elizabeth herself, and the rulers of the church, were disposed to adopt towards those who held erroneous doctrines, "a fiercer opposition was made by fanatical Protestants, than by the Papists themselves." The rise of Puritanism is ably and impressively described.

"The founders of the English Church were not hasty reformers who did their work in the heat of enthusiasm; they were men of mature judgment and consummate prudence, as well as of sound learning, and sincere piety; their aim was in the form and constitution of the Church never to depart unnecessarily from what had been long established; that thus the great body of the Romanists might more easily be reconciled to the transition: and in their articles to use such comprehensive words, as might leave a latitude for different opinions upon contentious points. There had been a dispute among the emigrants at Frankfort, during Mary's reign; it had been mischievously begun, and unwarrantably prosecuted, and its consequences were lamentably felt in England; whither some of the parties brought back with them a predilection for the discipline of the Calvinists, and a rooted aversion for whatever Catholic forms were retained in the English Church. In this, indeed, they went beyond Calvin himself; refusing to tolerate what he had pronounced to be 'tolerable fooleries.' The objects of their abhorrence were the square cap, the tippet, and the surplice, which they called conjuring garments of popery.

"Great forbearance was shewn toward the first generation of men, who were disquieted with these pitiful scruples. Regard was had to their otherwise exemplary lives, to their former sufferings, and to the signal services which some of them had rendered to the Protestant cause, for Coverdale, Lever, and Father Fox, were among them. These, who neither sought to disturb the order, nor insult the practice of the Church, were connived at for inobservances, which in them were harmless, because they did not proceed from a principle of insubordination. It was not till several years had elapsed, and strong provocation had repeatedly been given, that any person was silenced for nonconformity. Bishop Grindal entreated Sampson, the Dean of Christ Church, even with tears, that he would only so far conform

as sometimes to wear the cap at public meetings in the University; and the Dean refused as determinately, as if he had been called upon to bow the knee to Baal. He was encouraged in this, by Leicester's protection. That unprincipled minion favoured the Puritans, because he was desirous of stripping the bishops, and securing to himself a portion of the spoils; a design, which he could hope to accomplish by no other means, than by the triumph of this levelling faction. Even a spherer motive may be suspected. At one time, he entertained a project of marrying the Queen of Scots; and afterwards was in hope of obtaining the hand of Elizabeth herself. This latter hope, he communicated to the Spanish Ambassador, requesting that the King of Spain would use his influence to promote the match; and pledging himself, if it were effected, to restore the Catholic religion in this kingdom. If he seriously entertained this project, no better course of preparation could be followed, than that of weakening and distracting the Church of England.

"The proceedings of Elizabeth's government, both toward Papists and Puritans, were grounded upon these principles, that opaqueness is not to be constrained, but won by force of truth, with the aid of time, and use of all good means of persuasion; and that cases of conscience, when they exceed their bounds, and grow to be matter of faction, lose their nature: and, however, they may be coloured with the pretence of religion, are then to be restrained and punished. When the Puritans inveighed against pluralities and non-residence, though the circumstances of the church, and its extreme impoverishment, rendered inevitable what would otherwise have been an abuse, their zeal was not condemned; and they were long tolerated in their refusal of the habits, and some of the ceremonies, with an indulgence, which, if the personal qualities of the first Non-conformists had not been considered, would appear to have been carried too far, and need too long. "There are some sins," says Jeremy Taylor, 'whose malignity is accidentally increased by the lightness of the subject matter; to despise authority, when the obedience is so easy as the wearing of a garment, or doing of a posture, is a greater and more impudent contempt, than to despise authority imposing a great burden of a more considerable pressure, which upon humanity may tempt to a disobedience, and hence the crime.' The men for whose sake this indulgence was allow-

ed, deserved, and were contented with it. But there were others in whom the spirit of insubordination was at work; and who, if their first demands had been conceded, would then have protested against the weathercock, made war upon steeples, and required that all churches should be built north and south, in opposition to the superstitious usage of placing them east and west. The habits at first had been the only, or chief, matter of contention, all the rites of the Church were soon attacked; and, finally, its whole form and structure. The first questions were, as Hooker excellently said, 'such silly things, that very easiness made them hard to be disputed of in serious manner;' but he added, with his admirable and characteristic wisdom, 'if any marvelled how a thing in itself so weak, could import any great danger, they must consider not so much how small the spark is that lieth up, as how apt things about it are to take fire.'" Vol. II. p. 299.

"The tyrannical disposition of these people, who demanded to be set free from all restraint themselves, was even more intolerable than their presumption. As far as was in their power they separated themselves from the members of the Church, and refused to hold any communion with them. Instances occurred, where they were strong enough, of their thrusting the Clergy out of their own churches, if they wore the surplice, and taking away the bread from the communion-table, because it was in the wafer form. Some fanatics spit in the face of their old acquaintance, to testify their utter abhorrence of conformity. There were refractory Clergy who refused to baptize by any names which were not to be found in the Scriptures; and as one folly leads to another, the scriptural names themselves were laid aside, for such significant appellations as Deliverance, Discipline, From above, More trial, More fruit, Joy again, Earth, Dust, Ashes, Kill sin, and Fight the good fight of faith. But it is not in such follies that the spirit of fanaticism rests contented. They boasted in the division which they occasioned, and said it was an especial token, that the work came from God, because Christ had declared he came not to send peace into the world, but a sword. That sword, it was their evident belief, was to be intrusted to their hands. Their first prayer had been, that the Church might be swept clean; this was sufficiently significant; but when they found that they were not

allowed to perform the task of sweeping, they prayed that God would strike through the sides of all who went about to deprive his ministers of the liberty which He granted them." Vol. II. p. 306.

"The Church was right in exacting conformity from its ministers; its error was in not permitting men of narrow minds and rickety consciences to associate and worship after their own way. But the malcontents would not have been satisfied with this. It was not for toleration that they contended, but for the establishment of their own system, under which no toleration would have been allowed. Their demands were founded upon the assumption that they themselves were infallible, and that the system of the established Church was intolerable." Vol. II. p. 310.

"Some of the men concerned in the libels against the Church, suffered under this statute. More truculent libels never issued from the press: but the punishment exceeded the offence, and therefore inflamed in others the spirit which it was intended to abate. The error of understanding, the presumptuousness of youth, the heat of mind in which such writings originated, time would have corrected; and, where there was any generosity of heart, merciful usage would have produced contrition. This effect was, in fact, produced upon Cartwright, who, more than any other individual, had contributed to excite and diffuse the spirit of resistance and dissension. Age sobered him, clemency softened him, experience made him wise, and his latter days were passed in dutiful and peaceful conformity. 'In controversies of this kind,' says Fuller, 'men, when they consult with their gray hairs, begin to abate of their dolence.' At his death he lamented the troubles which he had raised in the Church, by promoting an unnecessary schism, and wished he could begin his life again, that he might testify how deeply he disapproved his former ways." Vol. II. p. 312.

The Conference at Hampton Court, of which Mr. Southey gives a good account in Chapter XVI. afforded a striking proof of the insincerity of the Puritans, and of the captious nature of their objections to the doctrines of the English church which were only a cover to hide their dislike of her discipline. Some remarks which were made at that Conference deserve to be remembered.

"Reynolds desired that learned-ministers might be planted in every parish," (in the several parishes.) The Bishop of Winchester remarked, that lay patrons were a great cause of the evil complained of; for if the Bishop refused to admit incompetent clerks, presented by them, he was presently served with a *Quare impedit*.

"Bancroft then knelt, and begged that as it was a time of moving petitions he might move two or three to his Majesty: and first he requested that there might be a praying ministry, it being now come to pass, that men thought it was the only duty of ministers to spend their time in the pulpit. I like your motion exceeding well, replied the King, and dislike the hypocrisy of our times, who place all their religion in the ear, while prayer (so requisite and acceptable if duly performed,) is accounted as the least part of religion." Vol. II. p. 324.

"The Chancellor, Lord Ellesmere, objected to pluralities, saying he wished some might have single coats, before others had doublets. Bancroft admitted the general principle, but said a doublet was necessary in cold weather." Vol. II. p. 325.

"Reynolds then desired that the clergy might have meetings every three weeks, first in rural deaneries, where he wished to have those discussions of scriptural and theological questions by way of exercise, called prophesyings, which Elizabeth had wisely suppressed, as being schools of disputation, and seminaries of schism: such things as could not be resolved there, he proposed should be referred to the Archdeacon's visitations, and so by a farther appeal, if needed, to the Episcopal Synod." Vol. II. p. 329.

When Mr. Knewstubs desired that "some honest ministers in Suffolk might be excused from wearing the surplice, and using the cross in baptism", the King replied very truly,

"Sir, you shew yourself an uncharitable man! We have here taken pains, and in the end, have concluded on unity and uniformity: and you, forsooth, must prefer the credits of a few private men before the peace of the church. This is just the Scotch argument when any thing was concluded which disliked some humours." Vol. II. p. 335.

One good result of this celebrated Conference was

"A new translation of the Bible, upon which seven and forty of the most learned men in England were employed, Reynolds and one of his colleagues being of the number. They were instructed to keep as close to the version then in use, as was consistent with fidelity to the original. A truly admirable translation was thus completed, wherein, after the great advances which have been made in oriental and biblical learning, no error of main importance has been discovered. Minor ones inevitably there are; and whenever it may be deemed expedient, after this example, to correct them, we may trust that the diction will be preserved in all other parts with scrupulous veneration, and that no attempt will be made to alter what it is impossible to improve." Vol. II. p. 337.

The following judicious account of James, and of the leading controversy of the Protestant Church in his time, deserves to be extracted.

"James was, indeed, sincerely desirous of promoting the welfare of the Church. Through his means F. Paolo Sarpi's admirable History of the Council of Trent was composed and given to the world; in which the intrigues and secret springs of that assembly were laid open by one of the best and wisest members of the Roman communion. And when the first general synod of the Protestants was held at Dort, it was owing to the influence of the English divines, that its sanction was not given to the monstrous doctrine of the Supralapsarians. The proceedings of the synod were sufficiently disgraceful without coming to such a conclusion; nevertheless the abominable doctrine that the Almighty has placed the greater part of mankind under a fatal necessity of committing the offences, for which he has pre-determined eternally to punish them, from that time lost ground. But it became the distinguishing tenet of the non-conformists; it increased their strength, because those clergy who agreed with them at first in this point alone, gradually became political, as well as doctrinal, puritans; and it exasperated the implacable spirit of dissent, by filling them with a spiritual pride as intolerant as it was intolerable; for fancying that they were the favourites and elect of the Almighty, they looked

upon all who were not with them, as the reprobate; and presuming that heaven was theirs by sure inheritance, they were ready on the first opportunity to claim the earth also by the same title.

"If few men have been betrayed into greater faults than James by mere facility of temper, there are few whom posterity has so unjustly depreciated. His talents were quick and lively, his understanding sound, and his acquirements such as fairly entitled him to a place among the learned men of his age. As he grew older he perceived wherein his opinions had been erroneous, and he was not ashamed to acknowledge and act upon the conviction of his maturer mind. He had written a treatise upon demonology; and yet in consequence of what he afterwards observed, and the discovery of many impostures which were detected by his sagacity, he was perhaps the first person who shook off the superstitious belief of witchcraft, and openly proclaimed its falsehood. He had been bred up in Calvinism, and therefore at one time, regarded the Arminian opinions with abhorrence: upon this point also, his mind underwent a salutary change: and perceiving that the discussion tended to promote any thing, rather than devotion and charity, he enjoined all preachers to abstain from such perilous and unprofitable questions; but in this instance his authority proved as inefficient as that of the Papacy, when it was exerted afterwards with the same intent. He had been taught, like all his contemporaries, to believe that heresy was high treason against the Almighty, and therefore to be punished with death. But when a Socinian had suffered martyrdom in Smithfield, and one, who seems rather to have been crazed than heretical, at Lichfield, James perceived that such executions were impolitic, and though his abhorrence of the offence was not abated, felt also that they outraged the heart of man. A Spanish Arian, therefore, who had been condemned to the same dreadful death, was left in prison as long as he lived; and if other cases of the like kind had occurred, it was the King's intention never to make another martyr." Vol. II. p. 337.

The injudicious rigour of Bancroft, and the counter policy of his successor Abbot, were equally injurious to the cause of conformity. Lord Keeper Williams, Bishop of

Lincoln, who was certainly a very acute man, although a very secular churchman, pursued a much wiser course towards the Puritans; he laboured to convince them, and if in vain "he protracted the hearing of their causes," says Bishop Hacket, "*de die in diem*, that he might mollify their refractory apprehensions." "They were not imperiously commanded to be silent; but enough was spoken wisely to their faces, to put their folly to silence. Men that are sound in their morals, and in minutes imperfect in their intellects, are best reclaimed when they are mignarized, and stroked gently*."

The artful and mischievous proceedings of the Puritans during the reign of the unfortunate Charles, are delineated in a rapid but masterly sketch:

"During this contention the Puritans had greatly increased in numbers and in audacity. Under Abbot's fatal protection they had got possession of too many churches both in town and country; and the preachers who had thus entered the church with the desire, if not the design, of betraying it, were powerfully aided by lecturers in London and most other popular places. Because of the superstition connected with the mass, the Puritans, falling into an opposite extreme, disparaged social prayer and thanksgiving, and attached as much importance to sermons as the Romanists to what they deemed the sacrifice of the altar. They maintained the extravagant and pernicious opinion that the scripture had no efficacy unless it were expounded in sermons, the word no vital operation, unless it were preached from the pulpit; that prayers and sacraments without sermons, were not merely unprofitable, but tended to farther condemnation, and that sermons themselves must be heard, not read, for it was through the ear only that they could reach the heart. There was some reason for this assertion; the heavy hand of power might have reached the preacher, if he printed his inflammatory harangues, and the empty oratory by which itching ears were tickled

would not have imposed upon men of honest minds and sober understanding, when they examined it at leisure by the test of common sense. The nature of public worship was better understood by the founders of the English Church. They knew that public instruction is only a part of it, and not the most important; and if in the morning, there was a sermon or homily for the education of the elder, they thought that in the afternoon the minister was not less usefully employed in catechizing and examining the younger members of his flock.

"In maintaining that preaching was the first duty of the clergy, the Puritans followed the Lollards; it was one of those errors which Bishop Pecock withstood. But it accorded with the temper of the people. Crowds were attracted not less surely by a sermon than by a pageant, and they listened to long discourses with a delight which would be unaccountable, did we not know that the pulpit possessed over the public mind in those days, the influence which in these is exercised by the press. When Elizabeth wished to prepare the nation for any of her measures, she began by what she called tuning the pulpits. The enemies of the monarchy and of the church had learnt this policy too; and they perverted to the furtherance of their purpose, what in its origin had been an excellent design." Vol. II. p. 350.

"At length an association was formed for the purpose of purchasing lay impropriations, and re-annexing them to the impoverished livings from which they had been severed. Large sums were raised by voluntary contributions, and intrusted to a self-constituted corporation of feoffees, consisting of four clergymen, four lawyers, and four citizens, with a treasurer, who, if the others should be balanced in opinion, possessed the casting voice. The persons who bestowed themselves with most activity in the object, and obtained the management of it, were leading men among the Puritans; and it soon appeared what insidious intentions were covered under this specious pretext. Instead of restoring to the parish church the impropriations which they purchased, they employed the revenue in establishing lecturers, (removable at pleasure, and therefore dependent on them,) in market towns and especially in such as sent members to Parliament: in supporting school-masters to train up youth in puritanical opinions, granting exhibitions at the University to the pupils thus trained, pensioning mini-

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* Life of Archbishop Williams, p. 95.

tert who had been silenced for nonconformity, and assisting the families of such as had thus suffered in their cause. The course which the feoffees pursued, made their intention evident; they were manifestly the main instruments for the Puritans faction to undo the Church; they were, therefore, called, into the Court of Exchequer, the feoffment condemned as being illegal, and the appropriations which they had acquired were confiscated to the King's use.

"The ostensible purport of this feoffment was so unexceptionably good, that the multitude who were incapable of understanding the dangerous end to which it was directed, joined with the enemies of the Church in lamenting its suppression; and this measure increased the animosity with which Laud, the new Primate, was assailed. His love of learning, his liberal temper, his munificence, and his magnanimity would have made him an honour and a blessing to the Church in its happiest ages; his ardent, incautious, sincere, uncompromising spirit, were ill-adapted to that in which his lot had fallen. But the circumstances which brought on together with his destruction, the overthrow of the Church and State, the murder of the King, and the long miseries of the nation, were many and widely various; some of remote and foreign origin, others recent and of home growth." Vol. II. p. 353.

Mr. Southey describes the combination which existed between the Puritans, the republican faction, the sincere and honest opposers of arbitrary power, the crafty watchers of opportunity, and the timid.

"While these persons swam with the stream, they whose determination it was to shake the throne and to subvert the altar, practised without scruple any means whereby their design might be promoted. One of their most effectual arts was to possess the people with an opinion that the King in his heart favoured popery, and that Laud was seeking to re-establish it. In both cases the imputation was nefariously false." Vol. II. p. 357.

"The zealots of faction are neither capable of shame nor of remorse. For never were two men more conscientiously attached to the Church of England, more devoutly convinced of its doctrines, more deeply sensible of its inestimable value to the nation, than this King and this Pri-

mate, who, in their lives, were the most steadfast of its defenders, and the most munificent of its benefactors, and in their deaths the most illustrious of its martyrs." Vol. II. p. 358.

"Laud's first act upon being made Dean of the Chapel, displayed the sense of duty with which he entered upon his functions. It had been the ill custom of the Court, during the preceding reign, that whenever the King came into his closet, which looked into the Chapel, the prayers were immediately broken off, and the anthem begun, that the preacher might without delay ascend the pulpit. Justly disliking this, Laud requested his Majesty that he would be present every Sunday at the liturgy as well as the sermon, and that at whatsoever part of the service he might enter, the minister should regularly proceed with it; Charles not only assented to his request, but thanked him for the admonition. And he met with the same good intentions and sense of duty in the whole of his Clergy, which he found in his Sovereign, the task of restoring discipline would have been easy. But Abbot had been so wilfully remiss, that every pragmatical or discontented Clergyman did with the service as he thought fit; till inconformity had become well nigh general. It was difficult to curb the license which had thus begun to plead privilege in its defence; still more so to correct the sour spirit of Calvinism with which the Clergy were now leavened. The zeal with which he attempted this necessary reform, was not always accompanied with discretion; and such is always the malignity of faction, that while his virtues, his learning, and his splendid liberality were overlooked, his errors and weaknesses were exaggerated, his intentions traduced, and even his best actions represented as crimes." Vol. II. p. 359.

We do not quite understand, or if we understand, we certainly do not agree with Mr. Southey, when he defends the "Book of Sports," and maintains that "the sabbath was intended to be not less a day of recreation than of rest. We are quite satisfied, that if the sabbath be made a day of recreation, it will cease to be a day of holy rest. With regard to the higher orders, who have plenty of recreation during the week, there can be no question; and nothing can persuade us that the full effect

of the religious services of the day will be produced on the mind of the labourer or the mechanic, who goes from church to the tea-garden or the skittle-ground.

That Laud was deficient in judgment, is too apparent to be denied; and Mr. Southey would not have injured the effect of a very striking portrait of that great prelate, had he thrown in this shade in somewhat darker tints. More too might be said of his ambition; which prompted him to persecute a man not less ambitious than himself, Bishop Williams, whom he looked upon as his competitor for the primacy: "it was a great provocation," says Bishop Hacket, "to the ambitious spirit of Bishop Laud, a man of many good works, to blow out *his* light, that in common opinion did outshine him." His sincerity cannot be questioned; his munificence was of the noblest kind; his courageous perseverance in the execution of his duty must be admitted even by his enemies. He was bent upon effecting measures, which, if the government had been undisturbed, would probably have succeeded,

"for improving the condition of the inferior Clergy; one means and not the least effectual of removing the reproach which unworthy ministers brought upon the establishment. It was well said by Sir Benjamin Rudyard, one of the most upright and able men of that age, that scandalous livings cannot but have scandalous ministers: that poverty must needs bring contempt upon the Clergy among those who measure men by the acre and weigh them by the pound, which indeed is the greatest part of men; that to plant good ministers in good livings, was the strongest and purest means to establish true religion; that the example of Germany ought to be a warning to us, where the reformed ministers, though grave and learned men, were neglected and despised by reason of their poverty; and that it is comely and decent that the outward splendour of the Church should hold a proportion, and participate with the prosperity of the temporal estate." Vol. II. p. 369.

The speech of Sir Edward Dering, when the puritan Members of the House of Commons passed a resolution which Mr. Southey justly terms infamous, "that no man should presume to bow at the name of Jesus," is very striking; and is one of the best specimens of the style of oratory, which was then going out of fashion. He concludes thus;

"Was it ever heard before, that any men of any religion, in any age, did ever cut short or abridge any worship, upon any occasion to their God? Take heed, Sir, and let us all take heed whither we are going! If Christ be Jesus, if Jesus be God, all reverence, exterior as well as interior, is too little for him. I hope we are not going up the back stairs to Socinianism!

"In a word, certainly, Sir, I shall never obey your order, so long as I have a head to lift up to Heaven, so long as I have an eye to lift up to Heaven. For these are corporal bowings, and my Saviour shall have them at his name JESUS!" Vol. II. p. 386.

The Bishops having been deprived of their seats in Parliament, by an act which the king passed contrary to his judgment and conscience; the assembly of divines was convoked; and a pretty assembly it was.

"One of the Assembly's first public acts was to petition Parliament, that a general fast might be appointed. This was afterwards enjoined monthly, and the sermons which on these occasions were delivered before both Houses, were published by authority: They were thus presented to a deluded people, with all the authority of a Parliament, which was exercising a more despotic power than any King of England had ever pretended to claim; and of the Gospel itself, which was now perverted to encourage plunder, persecution and rebellion. "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty!" "Turn your plough shares into swords to fight the Lord's battles?" "Cursed be he that keepeth back his sword from blood"—was the language of these incendiary preachers.—"Vex the Midianites? Abolish

the Amalekites! Leave not a rag that belongs to Popery! Away with it, head and tail, hip and thigh! Up with it from the bottom, root and branch! Down with Baal's altars; down with Baal's priests!" "It is better to see people lie wallowing in their blood, rather than embracing idolatry and superstition?" The effect of such language, upon a people already possessed with the darkest spirit of sectarian bigotry, was to produce a temper as ferocious as that of the crusaders, without any generous or exalted sentiment to ennoble it. There were those among them, who according to their own avowal, "went to that execrable war, with such a controlling horror upon their spirits from these sermons, that they verily believed they should have been accursed from God for ever, if they had not acted their part in that dismal tragedy, and heartily done the Devil's work, being so effectually called and commanded to it in God's name." Vol. II. p. 397.

"This vineyard," said another belabourer of rebellion, to the House of Commons, "whereof God hath made you keepers, cannot but see that nothing is wanting on your part, for you have endeavoured to fence it by a settled militia; to gather out malignants as stones; to plant it with men of piety as choice vines; to build the tower of a powerful ministry in the midst of it; and also to make a winepress therein for the squeezing of delinquents." Vol. II. p. 399.

"By one of their laws the theatres were suppressed, and the players to be fined for the first offence, whipped for the second. By another, maypoles were to be taken down as a heathenish vanity, abused to superstition and wickedness. Some zealots having voluntarily agreed to fast one day in the week, for the purpose of contributing the value of the meal, to what they called the good cause, an ordinance was past, that all within the bills of mortality should pay upon every Tuesday, for three months, the value of an ordinary meal for themselves and families; and in case of non-payment, distress was to be made for double the amount, the intent of this being, that the burden might not rest alone upon the willing party." Vol. II. p. 402.

"In some churches they baptized horses or swine, in profane mockery of baptism: in others, they broke open the tombs, and scattered about the bones of the dead, or, if the bodies were entire, they defaced and dismembered them. At

Sudley they made a slaughter-house of the chancel, cut up the carcases upon the communion table, and threw the garbage into the vault of the Chandoses, insulting thus the remains of some of the most heroic men, who, in their day, defended, and did honour to their country. At Westminster, the soldiers sat smoking and drinking at the altar, and lived in the abbey, committing every kind of indecency there, which the Parliament saw and permitted. No Cathedral escaped without some injury; painted windows were broken, statues pulled down or mutilated, carvings demolished; the organs sold piecemeal, for the value of the materials, or set up in taverns. At Lambeth, Parker's monument was thrown down, that Scott, to whom the Palace had been allotted for his portion of the spoils, might convert the Chapel into a hall; the Archbishop's body was taken, not out of his grave alone, but out of its coffin; the lead in which it had been enclosed was sold, and the remains were buried in a dunghill." Vol. II. p. 404.

"Such of the loyal Clergy, as were only plundered and turned out to find subsistence for their wives and families as they could, or to starve, were fortunate when compared with many of their brethren. Some were actually murdered, others perished in consequence of brutal usage, or of confinement in close unwholesome prisons, or on shipboard, where they were crowded together under hatches, day and night, without even straw to lie on. An intention was avowed of selling them as slaves to the Plantations, or to the Turks and Algerines; and though this was not carried into effect, it seems to have been more than a threat for the purpose of extorting large ransoms from those who could raise money, because after the battle of Worcester many of the prisoners were actually shipt for Barbadoes and sold there." Vol. II. p. 408.

Laud, from his prison-window in the Tower, beheld Strafford go forth to execution.

"The next morning," says Laud, "as he past by, he turned towards me and took the solemnest leave that I think was ever, by any at distance, taken one of another." Solemn indeed it was, beyond all example; for Strafford halted before the window, and when his old and venerable friend came to it, bowed himself to the ground and said, My Lord, your prayers and your blessing! Laud lifted up his hands and bestowed both, and then

overcome with grief, fell to the ground senseless; while Strafford bowing himself a second time, said, Farewell, my Lord. God protect your innocence! When the Primate recovered his senses, he said, as if fearing that what had passed might be deemed an unmanly and unbecoming weakness, he trusted by God's assistance, that when he should come to his own execution, the world would perceive he had been more sensible of Lord Strafford's fate, than of his own." Vol. II. p. 418.

The whole of Laud's sufferings are admirably related. The concluding words of his defence were these, and they were true words.

"Mr. Speaker, I am very aged, considering the turmoils of my life, and I daily find in myself more decays than I awake shew of; and the period of my life, in the course of nature, cannot be far off. It cannot but be a great grief unto me to stand at these years thus charged before ye. Yet give me leave to say thus much without offence; whatsoever errors or faults I may have committed by the way, in any my proceedings, through human infirmity, (as who is he that hath not offended, and broken some statute-laws too, by ignorance, or misapprehension, or forgetfulness, at some sudden time of action?) Yet, if God bless me with so much memory, I will die with these words in my mouth, that I never intended, much less endeavoured, the subversion of the laws of this kingdom; nor the bringing in of Popish superstition upon the true Protestant religion, established by law in this kingdom." Vol. II. p. 436.

"At length when only fourteen Lords were present, they voted him guilty of endeavouring to subvert the laws and the Protestant religion, and of being an enemy to Parliaments; but left it for the judges to pronounce whether this were treason; and the judges, to their lasting honour, unanimously declared that nothing which was charged against the Archbishop, was treason, by any known and established law of the land. In the face of this determination, the Commons persisted in their murderous purpose; the Peers, who shrunk from a more active participation in the crime, shrunk from their duty also, absenting themselves from the House, and six were found thorough-paced enough to concur in the sentence of condemnation." Vol. II. p. 438.

Mr. Southey quotes the first part

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of Laud's address to the people at his execution, and says,

"Thus he began his dying address, in that state of calm, but deepest, feeling, when the mind seeks for fancies and types and dim similitudes, and extracts from them consolation and strength. What he said was delivered with a grave composure, so that 'he appeared,' says Sir Philip Warwick, 'to make his own funeral sermon with less passion, than he had in former times made the like for a friend.' The hope which he had expressed at his last awful-parting with Strafford, was now nobly justified; it was not possible for man, in those fearful circumstances, to have given proof of a surer courage, or of a more constant and well-founded faith." Vol. II. p. 413.

"He had prepared a prayer for the occasion, and never was there a more solemn and impressive form of words; it is alike remarkable for the state of mind in which it was composed and uttered; the deep and passionate devotion which it breathes, and the last firm fervent avowal of that religious loyalty, for which he was at that instant about to die a martyr. To abridge it even of a word would be injurious, for if any human composition may be called sacred, this surely deserves to be so qualified." Vol. II. p. 447.

For the prayer itself we must refer our readers to Mr. Southey's book.

"A baser triumph never was obtained by faction, nor was any triumph ever more basely celebrated. Even after this murder had been committed with all the mockery of law, his memory was assailed in libels of blacker virulence, (if that be possible,) than those by which the deluded populace had been instigated to cry out for his blood; and to this day, those who have inherited the opinions of the Puritans, repeat with unabashed effrontery the imputations against him, as if they had succeeded to their implacable temper*, and their hardihood of slander also." Vol. II. p. 451.

Mr. Southey compares our noble and sublime Liturgy with that miserable and meagre tract, called the "Directory for Public Worship." He gives a rapid sketch of the suc-

* For proof of this, the reader is referred to the *Quarterly Review*, Vol. X. pp. 99—101."

cessive and increasing oppressions of the presbyterians and independents, who made in turn their own rod of iron to be felt. Toleration was stigmatized as intolerable; the power of the keys was claimed in its highest sense; divine right, denied to the monarch, was asserted by the presbtery.

"The Puritans meddled with every thing. They abolished maypoles, and they prohibited servants and children from walking in the fields on the Sabbath day. They appointed the second Tuesday in every month, for reasonable recreation, all holidays having been suppressed; and they passed an ordinance, by which eight heresies were made punishable with death upon the first offence, unless the offender abjured his errors, and irremissibly if he relapsed. Sixteen other opinions were to be punished with imprisonment, till the offender should find sureties that he would maintain them no more. Among these were the belief in Purgatory; the opinion that God might be worshipped in pictures or images, free will, universal restitution, and the sleep of the soul. Their laws also for the suppression of immorality were written in blood." Vol. II. p. 464.

The last chapter comprises the ecclesiastical transactions of the reigns of Charles II. and James II.—The ejectment of the 2,000 non-conformist ministers is fitly consi-

dered to have a set off in the 8,000 loyal clergy, who were deprived of their benefices for their loyalty to Charles I. The injudicious proceedings of James; the firmness of the bishops, and the mistaken conscientiousness of the non-jurors are the concluding heads; and Mr. Southey takes leave of his subject in the following words.

"From the time of the Revolution the Church of England has partaken of the stability and security of the State. Here therefore I terminate this compendious, but faithful, view of its rise, progress, and political struggles. It has rescued us, first from heathenism, then from papal idolatry and superstition: it has saved us from temporal as well as spiritual despotism. We owe to it our moral and intellectual character as a nation; much of our private happiness, much of our public strength. Whatever should weaken it, would in the same degree injure the common weal; whatever should overthrow it, would in sure and immediate consequence bring down the goodly fabric of that Constitution, whereof it is a constituent and necessary part. If the friends of the Constitution understand this as clearly as its enemies, and act upon it as consistently and as actively, then will the Church and State be safe, and with them the liberty and the prosperity of our country." Vol. II. p. 528.

ECCLESIASTICAL PREFERMENTS.

Ashbridge, J. to the rectory of *Everley*. Patron, Sir JOAN COPE, Bart.

Bathurst, R. M. A. to the rectory of *Bealough*, with the vicarage of *Scotow* annexed, in *Norfolk*; Patron, the BISHOP of *Norwich*.

Brown, Edward, M. A. of *Christ Church, Oxford*, to the rectory of *Sheering, Essex*; Patrons, the DEAN and CHAPTER.

Carr, Charles, M. A. fellow of *University College, Oxford*, to the rectory of *Hendbourne, Woking, in Hampshire*; Patrons, the MASTERS and FELLOWS of the above Society.

Carruthers, David, to the church and

parish of *Kirkden, county of Forfar*; Patron, the KING.

Cotterill, Joseph, M. A. to the rectory of *Blakeney*, with *Cokethorp* and *Langham Parva, Norfolk*; Patron, LORD CALTHORPE.

Cotton, Lynch, M. A. fellow of *Worcester college, Oxford*, and vicar of *Denckworth, Berks*, to be one of the domestic chaplains, to the Earl of *St. Germain's*.

Dodson, Nathaniel, M. A. of *St. John's college, Oxford*, to the vicarage of *St. Helen, in Abingdon*, and the chapels of *Radley and Drayton, Berks*; Patron, the KING.

Dryden, Rev. Sir Henry, vicar of *Am-brosden*, *Oxfordshire*, to the vicarage of *Leke Wootton*, *Warwickshire*; Patron, **CHANDOS LEIGH**, Esq. of *Stoney Abbey*.

Foster, Thos. chaplain of *Christ church*, *Oxford*, to the vicarage of *Kassington*; Patrons, the DEAN and CHAPTER OF *CHRIST CHURCH*.

Gordon, David William, to the church and parish of *Earlston*, in the presbytery of *Lauder*, and county of *Berwick*; Patron, the KING.

Grant, James, to the church and parish of *South Leith*, in the presbytery of *Edinburgh*; Patron, the KING.

Harkness, Robert, B.A. of *St. John's college*, *Cambridge*, to the perpetual curacy of *Brampton*, *Derby*; Patron, the DEAN OF *LINCOLN*.

Harvey, John, B.C.L. incumbent of *Caddicott*, *Herts*, to the rectory of *Finningley*, *Nottinghamshire*.

Houshaw, R. J. B. of *Queen's college*, *Oxford*, to be domestic chaplain to the Dowager Marchioness of *Hertford*.

Keate, John, D.D. to the rectory of *Hartley Wespall*, *Hants*; Patrons, the DEAN and CANONS OF *WINDSOR*.

Lea, Thomas, M.A. of *Trinity college*, *Oxford*, and rector of *Bishop's Itchington*, *Warwick*, to the rectory of *Tadmarton*, *Oxfordshire*; Patron, **THOMAS LEA**, Esq. of *Henley-in-Arden*, *Warwickshire*.

Lutwidge, H. B.A. of *St. John's college*, *Cambridge*, to the vicarage of *Ottery*, *Somersetshire*; Patron, the LORD BISHOP OF *BATH AND WELLS*.

Mildmay, Walter St. John, fellow commoner and B.A. of *St. John's college*, *Cambridge*, to the rectory of *Mottistone*, with the vicarage of *Shorwell* annexed, and also to the rectory of *Shorwell*, in the *Isle of Wight*; Patroness to the whole, **LADY MILD MAY**, of *Dogmersfield Park*.

Newby, Joshua Holmes, M. A. to the rectory of *Haseley*, *Worcestershire*; Patron, **SIR EDMUND ANTHONY**, Bart. of *Eton Hall*, *Cheshire*.

Newby, J. B. B.A. of *St. John's college*, *Cambridge*, to the consolidated livings of *Enderby cum Whetstone*, *Leicestershire*; Patron, **C. LOBAIN SMITH**, Esq. of *Enderby*.

Newcome, W. to the rectory of *Langford with Ickburgh*, *Norfolk*; Patron, **ALEXANDER BARING**, Esq.

Peterson, Jas. to the church and parish of *Gordon*, in the presbytery of *Lauder*, and county of *Berwick*; Patron, the KING.

Ridding, Charles Henry, B.C.L. fellow of *New college*, *Oxford*, and second master of *Winchester college*, to the rectory of

Rowlston, otherwise *Rolston*, *Wilts*; Patron, the LORD CHANCELLOR.

West, G. M.A. rector of *Stoke*, next *Guildford*, *Surrey*, and chaplain to the right hon. the earl of *Orford*, to hold the augmented perpetual curacy of *Seale*, near *Farnham*, in the same county, by dispensation; Patron, the ARCHDEACON OF *SURREY*.

Wheeler, C. M.A. of *Christ church*, to be chaplain of *Merton college*, *Oxford*.

Whiteford, G. B.A. to the rectory of *Westfield*, *Suffolk*; Patron, the BISHOP OF *ELY*.

Wilson, E. B.A. of *Catherino hall*, *Cambridge*, to the rectory of *Topcraft*, *Norfolk*; Patron, the BISHOP OF *NORWICH*.

UNIVERSITY OF OXFORD.

Degrees conferred, March 30.

MASTERS OF ARTS.—A. Hellicar, *Trinity college*, and C. W. Dodd, *Christ church*.

April 2.

BACHELOR IN DIVINITY.—C. Lipscomb, *New college*.

MASTER OF ARTS.—C. N. Innes, *Baliol college*.

April 10.

The last day of Lent Term.

DOCTOR IN DIVINITY.—C. Lipscomb, *New college*.

DOCTOR IN CIVIL LAW.—G. Chandler, *New college*, grand compounder.

MASTER OF ARTS.—J. H. Seymour, *Exeter college*; F. Lipscomb, *University college*; J. Fisher, *Pembroke college*, and T. J. Powell, *St. Alban hall*.

BACHELORS OF ARTS.—R. R. Hughes and D. Williams, *Jesus college*.

The number of determining Bachelors in Lent, was two hundred and forty-seven.

The whole number of Degrees in Lent Term was—D.D. two; D.C.L. two; B.D. five; M.A. thirty-five; B.A. forty-nine; Matriculations, one hundred and twelve.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred, April 3.

BACHELORS IN CIVIL LAW.—B. Clarke, *Trinity Hall*, and G. Sivewright, *Trinity college*.

The following is a list of Inceptors to the degree of Master of Arts.

T. K. Arnold and J. C. Erobey, *Trinity college*; W. P. Spencer, A. Browne, R. R. Knott, L. Peel, C. Craven, T. Clarke, and J. P. Newby, *St. John's college*; H. Melville, A. Veasey, and H. Perkins, *St. Peter's college*; J. Power, *Clare Hall*; C. H. Townsend, *Trinity hall*; S. Fenell, *Queen's college*; C. Green, *Jesus college*, and J. Cantis, *Christ college*.

April 8.

BACHELOR OF ARTS.—J. D. Hurst, *Catus college*.

April 9.

DOCTOR IN DIVINITY.—J. S. Hewett, *Downing college.*

April 2.

The following Gentlemen were elected *University Scholars*, on Dr. Bell's Foundation.

S. Rees, *St. John's college*, and J. Venn, *Queen's college, ex aequo.*

April 3.

The following Gentlemen of *St. John's college*, were elected *Foundation Fellows* of that Society.

T. Tylecoate, B.A. H. J. Rose, B.A. J. Birkett, B.A. C. E. Kennaway, B.A. J. Taylor, B.A. C. Jeffroys, B.A. and J. Cowling, B.A.

JUNIOR SOPHS' EXAMINATION.

LENT TERM, 1824.

Examiners, { T. S. Hughes, B.D. *Emm.*
J. Scholfield, M.A. *Trin.*
E. Bushby, M.A. *St. John's*
W. Greenwood, M.A. *Cor. Ch.*

The Names are arranged alphabetically.

FIRST CLASS.—Anderlton, *Joh.*; Appleyard, *Caius*; Apthorpe, *Emman.*; C. Atkinson, *Trin.*; R. Atkinson, *Trin.*; Bagnall, *Down*; Baker, *Trin.*; Baker, *Sid.*; Barnard, *Trin.*; Barnard, *Joh.*; Barrow, *Joh.*; Bayford, *Trin. H.*; Beeson, *Joh.*; Belcher, *Trin.*; Benson, *Trin.*; Bland, *Trin.*; Bland, *Joh.*; Blissard, *Joh.*; Bluett, *Queen's*; Booth, C. C. C.; Bovill, *Trin.*; Brocas, *Emman.*; Browne, C. C. C.; Buckby, *Trin.*; Budd, *Pemb.*; Burnaby, *Emman.*; Burne, *Trin. H.*; Byron, *Emman.*; Callow, *Queen's*; Cankriem, *Trin.*; Chalklen, *Trin.*; Chapman, *Joh.*; Chave, *Sid.*; Chichester, *Down*; Clark, *Queen's*; Clutton, *Emman.*; Cockburn, *Trin. H.*; Cocker, *Trin.*; Cole, *Joh.*; Cory, *Caius*; Crick, *Jesus*; Cricklow, *Trin.*; Crosby, *Trin.*; Darnell, *Trin.*; D'Agville, *Christ*; Darwall, *Trin.*; Darwin, *Christ*; Dawes, *Trin.*; De Brett, *Down*; Delnar, C.C.C.; Desbrisay, *Jesus*; Dickens, *Jesus*; Dockker, *Pemb.*; Domeier, *Trin.*; Duckle, *Queen's*; Dunn, *Joh.*; Edmonds, *Trin.*; Eyre, *Pemb.*; Eyre, *Joh.*; Farish, C. C. C.; Fearpley, *Trin.*; Fearon, *Joh.*; Feilden, *Magd.*; Fisher, *Pemb.*; Fitzgerald, *Trin.*; Flavell, *Joh.*; Ford, *Trin.*; Foster, *Joh.*; Fox, *Joh.*; Fox, C.C.C.; Frampton, *Joh.*; Gageoyne, *Queen's*; Gibson, *Sid.*; Gibson, *Joh.*; Goodhart, *Trin.*; Green, *Pemb.*; Greensale, *Joh.*; Gregg, *Joh.*; Gretton, *Joh.*; Grove, *Joh.*; Gurdon, *Down*; Gurney, *Trin.*; Hales, *Trin.*; Hall, *Joh.*; Hanson, *Clare*; Hardy, *Christ*; Harridge, *Queen's*; Harrison, *Christ*;

Harrison, *Sid.*; Heald, *Trin.*; Hodgson, *Trin.*; Holloway, *Queen's*; Hughes, C.C.C.; Husband, *Magd.*; Hymer, *Joh.*; Ingram, *Trin.*; Jacob, *Joh.*; Jollands, *Trin.*; Jones, *Emman.*; Julian, *Queen's*; Keeling, *Joh.*; Kenion, *Christ*; Keppel, *Trin.*; Kinglake, *Trin.*; Larken, *Jesus*; Latham, *Joh.*; Leatherdale, *Joh.*; Leeson, *Caius*; Litchfield, *Trin.*; Litt, *Joh.*; Long, *Emman.*; Losh, *Trin.*; Lucas, *Trin. H.*; Mackie, *Joh.*; Maltby, *Emman.*; Marsden, *Joh.*; May, *Trin.*; Meakin, *Joh.*; Metcalfe, *Joh.*; Minithorpe, *Christ*; Molyneux, *Christ*; Moor, *Joh.*; Moore, *Christ*; Moseley, *Joh.*; Neale, *Magd.*; Neate, *Trin.*; Nowbery, *Queen's*; Noble, *Sid.*; Otter, G. *Jesus*; Otter, E. *Jesus*; Panton, *Pet.*; Patton, *Trin.*; Paul, *Caius*; Pedder, *Joh.*; Penneck, *Pet.*; Pinder, *Trin.*; Pitt, *Joh.*; Power, *Clare*; Price, *Joh.*; Prickett, *Trin.*; Procter, *Christ*; Purton, *Trin.*; Ranking, *Christ*; Rawlings, *Queen's*; Reade, *Caius*; Reynolds, *Cath.*; Roberts, *Trin.*; Rowe, *Jesus*; Rowlatt, *Joh.*; Russell, *Pet.*; Sulkeld, *Trin.*; Say, *Joh.*; Scarlett, *Trin.*; Scott, *Joh.*; Shaw, *Joh.*; Simons, *Queen's*; Sims, *Trin.*; Smedley, *Trin.*; Smith, *Caius*; Smith, *Christ*; Smith, S. *Trin.*; Smith, *Joh.*; Sneyd, *Trin.*; Sneyd, *Christ*; Soames, C. C. C. South, *Pemb.*; Sparke, *Pemb.*; Stansfield, *Trin.*; Steggall, *Jesus*; Stevens, T. *Joh.*; Stone, *Caius*; Stonhouse, *Joh.*; Stratton, *Trin.*; Suttahy, *Joh.*; Taylor, *Down*; Thompson, *Joh.*; Thompson, *Trin.*; Thornhill, *Trin.*; Trotter, *Christ*; Truell, *Joh.*; Twigg, *Pet.*; Tjner, *Joh.*; Tyrrel, *Emman.*; Wace, *Trin.*; Warner, *Joh.*; Webb, *Trin.*; Welch, *Pemb.*; Welch, *Caius*; Wells, C. C. C.; White, *Down*; Williams, *Trin. H.*; Willan, *Pet.*; Willis, *Caius*; Woodhouse, *Sid.*; Wright, *Cath.*

SECOND CLASS.—Alvis, *Christ*; Armstrong, *Trin.*; Bacon, *Trin.*; Badham, *Emman.*; Bird, *Christ*; Bond, *Queen's*; Boylau, *Trin.*; Bragg, C. C. C.; Brooks, *Queen's*; Bridges, *Trin.*; Clinton, *Caius*; Collingridge, *Trin.*; Cooke, *Clare*; Creswell, *Joh.*; Currey, *Trin.*; Currie, *Emman.*; Davies, *Queen's*; Dawos, *Caius*; Desbrisay, *Caius*; Dunnage, *Down*; Durrell, *Trin.*; Errington, *Pet.*; Filtness, *Queen's*; Fuller, *Trin.*; Furlong, *Queen's*; Gibbes, *Down*; Gibbons, *Sid.*; Grange, *Joh.*; Hess, *Trin. H.*; Heywood, *Christ*; Holland, *Christ*; Holt, *Joh.*; Horndon, *Queen's*; Horrox, *Trin.*; Hubbersly, *Joh.*; Hunter, *Trin.*; Isbell, *Joh.*; Jones, *Trin.*; Kerr, *Sid.*; Kinechant, *Joh.*; Landon, *Clare*; Langford, *Trin.*; Le Lievre, *Joh.*; Lloyd, *Jesus*; Manners, *Christ*; Marriott, *Joh.*; Miller, *Caius*; Milne, *Pet.*; Nevill, *Magd.*; North, *Clare*; Nutall, *Joh.*; Paris, *Down*; Pat-

tison, *Queen's*; Philipps, *C.C.C.*; Poore, *Pet.*; Raymond, *Cath.*; Revell, *Joh.*; Rideout, *Joh.*; Roberts, *Magd.*; Roberts, *Jesus*; Robinson, *Joh.*; Ross, *Trin.*; Sill, *Christ*; Simpson, *Caius*; Smith, *Magd.*; Stevens, *W. Joh.*; Sympton, *Trin.*; Tennison, *E. K. Trin.*; Terrott, *Trin.*; Todd, *Joh.*; Warren, *Jesus*; Williams, *Trin.*; Wilkinson, *Clare*; Wrench, *Christ.*

ORDINATIONS.

March 21.

By the Lord Bishop of Lincoln.

PRIEST.—T. Furneaux, *B.A. Magdalene College, Oxford.*

March 25.

At the General Ordination in St. Margaret's church, Westminster.

PRIEST.—J. Robinson, *B.A. St. Alban Hall, Oxford.*

April 11.

By the Lord Bishop of Ely, at St. George's church, Hanover-square.

DEACONS.—H. Howarth, *B.A.* and R. Twopeny, *M.A. St. John's college*; A. Olivant, *B.A. W. Whewell, M.A.* and T. K. Arnold, *M.A. Trinity college*; G. J. Dupuis, *M.A.* and J. Chapman, *B.A. King's college*; W. Waring, *B.A. Magdalen college*; M. Peacock, *B.A. Corpus Christi college*; J. S. Henslow, *M.A.* and C. M. R. Norman, *M.A. St. John's college*; and G. Alder, *S. C. L. Trinity hall, Cambridge*; J. J. Goodall, *B.A. Pembroke college*; W. Ives, *B.A. Baliol college*; and (from the Bishop of St. Asaph) J. Williams, *B.A. Jesus college, Oxford.*

PRIESTS.—G. Stevenson, *M.A.* and F. Goode, *M.A. Trinity college*; J. Tomkyns, *M.A. King's college*; and H. Melvill, *B.A. St. Peter's college, Cambridge.*

By the Lord Bishop of Chester, in St. James's church, Piccadilly.

DEACONS.—J. Armitstead, *B.A. Trinity college, Oxford*; T. Boulton, *Literate*; F. Whalley, *Lit.*; J. Richardson, *Lit.*; T. Smyth, *Lit.*; F. Shaw, *Lit.*; J. Clayton, *Lit.*; R. Milner, *B.A. St. John's college, Camb.*; W. H. Prescott, *M.A. Brazenose college, Oxon.*; J. Sewell, *Lit.*; T. Clowes, *B.A. Queen's college, Camb.*; E. N. Dean, *B.A. Pembroke college, Oxon.*; W. Sweto, *B.A. Oriel college, Oxon.*; J. F. Howard, *B.A. Trinity college, Oxon.*; D. Laing, *St. Peter's college, Camb.*; E. Neale, *Magdalene college, Camb.*; J. A. Savage, *B.A. Trinity college, Oxon.*; W. Williams, *Lit.*; J. West, *M.A. Exeter college, Oxon.*; W. R. Leach, *B.A. Wadham college, Oxon.*; R. G. Rogers, *B.A. Oriel college, Oxon.*; W. Brownlow, *B.A. Pembroke college, Oxon.*; H. Holloway, *St.*

John's college, Camb.; E. Manners, *Christ college, Camb.*; R. Clarborne, *B.A. St. Mary hall, Oxon.*; C. W. J. Kerr, *M.A. Trinity college, Camb.*; E. Wilson, *B.A. Catherine hall, Camb.*; T. C. Cane, *B.A. St. John's college, Camb.*; F. Mules, *Lit.*; J. Skelton, *Lit.*; E. H. Younghusband, *Lit.*; J. R. Unwin, *Lit.*; E. Houlditch, *B.A. St. John's college, Camb.*; R. Brickdale, *B.A. Christ church, Oxon.*; C. J. Paterson, *B.A. Jesus college, Camb.*; G. Dixon, *B.A. St. John's college, Oxon.*

PRIESTS.—G. Dodsworth, *Catherine hall, Camb.*; R. C. W. Wilkinson, *B.A. Trinity college, Camb.*; J. Johnson, *Lit.*; J. Savrey, *Lit.*; D. Whittle, *B.A. St. Mary hall, Oxon.*; R. Harkness, *B.A. St. John's college, Camb.*; J. W. Worthington, *Trinity college, Camb.*; W. Wood, *S.C.L. Magdalene college, Oxon.*; E. Frowd, *B.A. Exeter college, Oxon.*; J. Goode-nough, *S.C.L. Baliol college, Oxon.*; J. H. Seymour, *M.A. Exeter college, Oxon.*; R. Witherly, *B.A. St. John's college, Camb.*; W. Raynes, *B.A. Jesus college, J. T. P. Coffin, B.A. Caius college, Camb.*; W. J. Goodden, *B.A. Oriel college, Oxon.*; O. Jenkins, *B.A. Jesus college Oxon.*; C. S. Roys, *B.A. Christ college, Camb.*; C. H. Lutwidge, *B.A. St. John's college, Camb.*; J. Badcock, *S.C.L. St. Peter's college, Camb.*; C. J. F. Clinton, *B.A. Oriel college, Oxon.*; J. Chapman, *Lit.*; J. Nus-ley, *B.A. Catherine hall, Camb.*

MISCELLANEOUS INTELLIGENCE.

CAMBRIDGESHIRE.

Married.—The rev. David Laing, of *St. Peter's college*, to Mary Elizabeth, second daughter of J. West, Esq. of Jamaica.

DEVONSHIRE.

Married.—At Littleham, the rev. Whitworth Russell, *M.A. of St. John's college, Cambridge*, and son of the right hon. sir Henry Russell, Bart. to Frances, daughter of vice-admiral Carpenter.

ESSEX.

Died.—Aged 90, the rev. Thomas Carwardine, *M.A.* prebendary of *St. Paul's*, and vicar of *Earl's Colne*.

HEREFORDSHIRE.

Died.—In his 87th year, the rev. Thos. Jennings, vicar of *St. Peter's* and *St. Owen's, Hereford*, and of *Dormington*, in that county.

KENT.

Died.—At Bromley, the rev. John Baker, *M.A.* many years Lecturer of that place, and formerly a Member of *Lincoln college, Oxford*.

LINCOLNSHIRE.

Died.—At *West Ashby*, near *Horncastle*, aged 64, the rev. Francis Rockliffe, perpetual curate of *West Ashby*, and rector of *Fullerby* and *Martin*.

At *Trusthorpe*, near *Alford*, the rev. Jonathan Keightley, many years rector of that place.

MIDDLESEX.

Married.—At *St. George's, Hanover-square*, the rev. John Marchant, of *St. Helen's*, in the *Isle of Wight*, to *Emily*, youngest daughter of the late *John Utterson, Esq. of Maxwell Hall*, in the county of *Southampton*.

At *Hackney Church*, the rev. Robert Davis, M.A. of *Kilburn*, to *Jane*, eldest daughter of the late *James Weston, Esq. of Fenchurch-street and Upper Homerton*.

At *St. James's Church*, the rev. Henry Gippes, M.A. and fellow of *Worcester college, Oxford*, to *Maria*, youngest daughter of *lieut.-general Bentham, Royal Artillery*.

Died.—At the *British Museum*, in his 70th year, the rev. Thomas Maurice, the author of "*Indian Antiquities*," the "*Ancient and Modern History of Hindostan*," and other celebrated Works.

In *Bridge-street, Blackfriars*, aged 53, the rev. R. Clarke, M.A. of *Hexham, Northumberland*.

On the 25th inst. at his brother's house, in *Keppel-street*, the rev. C. C. Chambers, aged 41, rector of *Holmpton and Welwick*, son of the late Sir Robert Chambers, chief justice of *Bengal*.

NORFOLK.

Married.—The rev. B. Moore, of *Edwardstone Cottage, Norfolk*, to *Elizabeth*, second daughter of the rev. C. Hyatt, *Commercial Road, London*.

NOTTINGHAMSHIRE.

Married.—At *East Retford*, the rev. P. Jackson, of *St. Olave's, York*, to *Miss H. S. Firth*, of the former place.

OXFORDSHIRE.

Married.—At *Lower Wotton*, the rev. Thomas Boddington, of *Thorp Arch, Yorkshire*, to *Francis*, youngest daughter of *Mr. Boddington*, of the former place.

At *St. Peter's-in-the-East Church*, by the rev. T. Grettou, M.A. the rev. John Hanbury, M.A. of *Christ Church*, and one of the vicars choral of the cathedral of *Hareford*, to *Sarah*, the eldest daughter of *Tillemann Hodgkinson Bohart, Esquire*, *Bodel of Law* in the University.

SHROPSHIRE.

Died.—The rev. C. Peters, M.A. rector of *Pontesbury*. The living belongs to the *New Foundation, Queen's college, Oxford*.

In the 83d year of his age, the rev.

Francis Henchman, M.A. rector of *Beckbury, Salop*, and vicar of *North Moreton, Berks*.

SOMERSETSHIRE.

Died.—On the 21st inst. at his house in the *Circus, Bath*, the right rev. father in God, *Richard, Lord Bishop of Bath and Wells*, aged 87 years. The venerable prelate was a native of *Somerset*, and was educated at *Tiverton*, whence he removed to *St. John's college, Cambridge*. In 1758, he stood high among the wranglers for his degree; and was also a successful candidate for one of the prizes for the best dissertation in Latin prose. About this time he became a fellow of *Jesus college*, and was subsequently raised to be its master, in which capacity he was universally respected. He had the honour of educating the present Duke of Gloucester. His first dignity was that of archdeacon of *London*. He was afterwards installed in the see of *Gloucester*, and in 1802, translated to the bishopric of *Bath and Wells*.

STAFFORDSHIRE.

Died.—At *Enville*, of which parish he had been 24 years rector, the rev. *Richd. Wilkes*, formerly of *Christ Church, Oxford*.

The rev. John Dunderdale, perpetual curate of *Fulford*.

WORCESTERSHIRE.

Died.—The rev. Isaac Johnson, curate of *Oldswinford*.

YORKSHIRE.

Died.—The Rev. J. Ellis, M.A. probandary of *Barnby on the Moor*, and of *Ripon*, and vicar of *Strensall and Osbaldrick*.

The rev. John Fox, rector of *Sigston*.

IRELAND.

Died.—At *Nenagh*, in the county of *Tipperary*, the rev. Thomas O'Meara, who had for several years been chaplain to his present Majesty.

WALES.

Married.—The rev. Mr. Jones, of *Carnarvon*, to *Mrs. Jane Davies*, relict of the late captain Davies, of the brig *Menai*, of *Carnarvon*.

At *St. Woollas, Newport*, by the rev. A. Isaacson, the rev. Miles Cooper Bolton, of *Queen's college, Oxford*, to *Miss Bridget Monkhouse*, daughter of the late *Matthew Monkhouse, Esq. of Sirhowy Iron-works, Monmouthshire*.

Died, aged 37, the rev. Thos. Hancock, M.A. of *Pembroke college, Oxford*, and head master of the *Carmarthen Grammar School*.

At *Llanorth*, the rev. John Evans, vicar of *Cardigan and Llansilio*, in the county of *Pembroke*, in his 100th year.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Observations on the Religious Peculiarities of the Society of Friends. By J. J. Gurney. 8vo. 9s.

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THE
CHRISTIAN
REMEMBRANCER.

No. 66.]

JUNE, 1824.

[VOL. VI.]

RELIGION AND MORALS.

ON THE CHRISTIAN SACRAMENTS.

Addressed to those designed for Confirmation.

LUKE xxii. 19.

“ This do in remembrance of me.”

It must be reckoned among the peculiar mercies of God in providing for the redemption of mankind through Jesus Christ, that he has set forth the method of salvation in a manner so easy, natural, and simple, with respect to what is necessary to be known and believed, and what is to be done, by men of all ranks and ages. It is no hard thing or difficult endeavour for all who wish to become acquainted with their duty, to obtain the needful information for this purpose. They who seek the knowledge of God's holy will sincerely, and set themselves in earnest to comply with it, will soon find that ignorance belongs to those only who want the inclination to improve.

It has pleased God therefore in his mercy, to provide so for the wants of men, that each one may find what is sufficient for his need, if he will apply himself to seek it. That the task may not be too hard for any of the number, the most needful things are such as are most easy to be known, and such as with as little difficulty may be put in practice.

REMEMBRANCER, No. 66.

These remarks may be applied with full force to the plain and simple, although most salutary and most efficacious, ordinances which Christ the merciful Redeemer hath established in his Church; and I am led to these topics of consideration at this moment more especially, because we stand on the eve of an approaching day of Confirmation for the young among us, and it is my duty and my earnest wish to lead their notice, with that of others of maturer years, to some of the first foundations of our common faith. Among these, as our Lord's own words declare, and those of his Apostle testify most plainly, the Sacraments of his Church hold a chief rank and possess a most distinguished place. Foundations they are justly called in the Epistle to the Hebrews, for they form the grounds of that life which begins under the healing influence of one of them, and is renewed, and nourished, and supported by the other; and they who impeach the value of these means of grace, or who neglect them, must be blind to the plainest testimonies of the sacred Scripture, and regardless of their own best interests.

The Jewish sacrifices and observances of many kinds had served the ends for which they were appointed. They had represented

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some particulars concerning Christ their final object, and the substance of them was completed and exhibited in him. The prophets had borne witness of the same Redeemer. The figures of the old law were made good in his person, in his life, death, resurrection, and ascension. Accordingly, when all these ends were accomplished, when the Church of God was no longer to be confined to Jerusalem and its sacred temple, or restrained to one peculiar nation, when all men every where were to be called and invited to take part in the covenant of salvation, the Mediator of that salutary covenant, the Lord and Saviour of mankind, proceeded to appoint two easy rites in order to set forward the great work of bringing men to a reconciled and loving Father by the means of grace.

Christ appointed the waters of baptism that they might serve through the Holy Spirit's promised influence, to cleanse and sanctify the candidates for pardon and eternal life, who were thus to be admitted to the privileges of the covenant of Christ, and the fellowship of his acknowledged household.

The rite of baptism has its special marks of typical resemblance to which our Lord and his apostles have alluded, and of which the Church in all ages has preserved the memory. Thus the being baptized into the death of Christ, is the phrase employed by the Apostle to imply the benefits resulting from his death, among which the death unto sin, and the new birth unto righteousness, are distinctly set forth, and have never failed to be regarded as the fruits of baptism in the Christian Church.

The "being buried with Christ in his baptism," alludes to the going down into the waters, a practice used in warmer climates than our own; and the rising again from the salutary flood, is as distinctly viewed in its relation to the resurrection of our Lord.

"Buried with him in baptism,

wherein ye are also risen with him;" such is the language of St. Paul, and it denotes that interest in the death and resurrection of our blessed Lord which was thus signified and thus to be obtained. Baptism became accordingly the seal of that saving covenant which was founded in the death and resurrection, the cleansing blood, and the prevailing merits of an all sufficient Mediator. The ministration of this sacrament becomes therefore the first provision made, in ordinary course, for the earnest and beginning of that spiritual life, and of those spiritual privileges to which believers, and the children also of believing parents, are admitted.

"Arise and be baptized, and wash away thy sins," were the words of Ananias. And it was concerning baptism that St. Paul spake, when he said to others, "but ye are washed, but ye are sanctified;" and again as many as are baptized have put on Christ, or been united to him as members to their head.

They who would leave the bare rite of baptism, without the benefit intended, the sign without the substance, the ordinance of Christ without the spiritual influences and effects of which it is the settled and appointed channel of conveyance, must lose sight of scripture language altogether.

The pouring out of the Spirit, is frequently compared in the phrase of Scripture to the pouring out of waters, and our Lord hath coupled these together in his conference with Nicodemus. He reproved the Jewish ruler, at the same time, for his inattention, as well to the known allusions of the Prophets, as to the common acceptation and acknowledged usage of the Jewish Church.

"This day have I begotten thee," were the solemn words applied to the baptism of our Lord himself, when the Holy Ghost descended visibly upon him. It was then that his Heavenly Father, for the first time, openly, in this scene of our Redeemer's

earthly sojourn, owned him for his Son who indeed was the onlybegotten and eternal Son, the partner of his glory from before all worlds.

Great then are their misconceptions, who either strip this sacrament of its spiritual efficacy where no impediment is put, (and the child of the believer can put none to hinder that which is transacted for his benefit by those who have the best right to act in his behalf,) or who, on the other hand, suppose that these first earnestness of divine grace will, of themselves, effect all that is intended or required without the timely resolutions by which the day of trial must be met, and without the fit discharge of every branch of the first vow, as that must be reduced to practice in all parts of the Christian life.

It is one thing to be baptized, and another to perfect holiness in the fear of God; but the one is in order to the other. The truth is, that the supposition, that baptism of itself can make men good and holy, is called in for no other purpose than to discredit it, and to strip it altogether of its spiritual influence; for they who value it most highly have never entertained that strange conceit, that it must do all things or nothing: they distinguish always between what is promised and bestowed on God's part, and what is required on ours.

If the first step in the Christian course is made for us by others, who bear us in their arms when we cannot otherwise make good our advances, the steps which are to follow in due season must be made, under the guidance and the promised influences of God's Holy Spirit, by ourselves. If baptism then, admit us to the privileges of the Covenant of Grace, who can doubt that the benefit which is sufficient from the first, will be increased to us when we take up the terms of our engagement in any moment of restipulation; when the covenant is renewed, and when its benefits are sealed to us again.

If then, we are so plainly told that by "one spirit" are we all baptized into one body," and entered thereby into the fellowship and communion, of one holy Head, how shall we not look back upon our baptism, with its seal and pledge of covenanted hope, with every grateful sense and welcome recollection of the mind and heart.

We may now pass on to remark, that our blessed Lord appointed also the sacramental use of bread and wine at his table of Communion, for the perpetual bond of fellowship, for the remembrance of his saving death, for the setting forth his body broken and his blood shed for us, and for the pledges of his everlasting favor. With reference therefore to this sacrament, which succeeded as next in order to that of baptism, and regarding it as that to which the views of those who now come forward to renew their covenant with God first pledged in their baptism, I shall now direct my thoughts and observations, I shall endeavour to pursue the same line which is so well adapted to the common profit of mankind, and shall strive to set before you plain and simple illustrations of what is so simple and so plain in this institution of our Lord, and yet so transcendent in its efficacy, and so full of benefit to those for whose sake it was ordained.

When our Lord before his crucifixion met his Apostles for the last time at the table which was spread for the celebration of the Jewish Passover, a feast which was observed in remembrance of the rescue of the twelve tribes from a cruel state of bondage in the land of Egypt, at that hour, Christ, who was the true Passover, the Lamb slain for deliverance, the great propitiation, the sole sufficient sacrifice of rescue and atonement, signified, that from thenceforth the figurative rite and ceremonial feast should pass away. It was fulfilled, indeed, in

that redemption which he came to accomplish, and in that salvation which was so promised and tendered to mankind. The precious benefits of pardon and eternal life were purchased for us with his own blood, and won for others by his death upon the cross, and by his triumph over death: he therefore took an easy and familiar method for impressing this upon the minds of his disciples by an ordinance at once most salutary and significant. Thus he appointed that the bread and wine of the paschal supper, which he celebrated with his disciples, should be the perpetual memorials in his Church of his body broken and blood shed for us, commanding his disciples to do that which he then did, to break the bread and to pour out the wine, to eat the one and drink the other in remembrance of him.

The precept therefore binds through every age, in all which the same reasons and the same necessity subsist for keeping his death in remembrance with the liveliest sense of gratitude and love. Such then was his express injunction, "this do in remembrance of me."

The whole, then, of that religious rite which we celebrate as Christians, and in which we may be partakers when we draw near to the table of the Lord, the whole of what is there set forth and represented to us, and of what is thus communicated and received, is done in remembrance of Christ Jesus, and in participation of the benefits which he promised. It is no hard thing, therefore, to know and understand that we are invited to that table of communion, and should meet there to remember Christ, to call to mind expressly what he suffered for our sakes, to commemorate his death, by which he purchased life for us, and to receive again the pledges of his grace.

To remember Christ is indeed the perpetual duty of the Christian

throughout every portion of his life; but the cares of life are many, and demand so large a share of our consideration, the pursuits of life are also pressing, and tend to fix the mind to such long and close attention to things present, that it is most needful that fit times should be set apart, and proper opportunities provided for better recollections. Nor is this all. The Christian has a public part to act. It is not enough for him to remember his Redeemer; it is his duty to show by some public tokens that he does remember him. It is his duty to make known by some plain and open testimony that he is thankful for the benefits which he hath received through the death of his Redeemer, and for the blessings which are furnished to him through his saving merits. He is bound to glorify God in this behalf. Religion is a public duty in which God requires the homage of his creatures.

We may remark now to the same effect, that our Redeemer, both in that exercise of religion which he made good in his own person, and in that method of it which he prescribed to his disciples, paid a due regard to the nature of man. As that nature consists of soul and body, each of which should be employed in the service of the Lord, so did the great Author of Salvation couple the improvement of the heart in inward dispositions with the performance and discharge of outward offices. Thus he prescribed, as we have seen, the outward form of that dedication to himself at baptism which is accompanied with such measures of forgiveness and renewal as are needful to admit the candidates for future glory to a state of grace, and to begin the spiritual life. Thus also he ordained the outward means for the memorial of his death, as the main seal of the covenant, and for the increase and furtherance in grace. He appointed that holy rite for which the table of the Lord

is spread, to serve these ends, and to be a bond of fellowship or communion with him and with each other, as members of one body.

Such then are the rites which he ordained, and such the ends to which they serve. They are few and simple, because they are adapted to a service in which though the body has its part, yet the mind and spirit have the chief part. But since they are so few and so simple, the stronger no doubt must be the obligation which binds us to a punctual regard of such injunctions. They who fail in easy measures of obedience, and fall short under the best motives of encouragement, will find all their difficulties yet to come—for it will be hard for them to take up long neglected duties at a later period of their lives, and harder still to offer any fit excuse at the great day of account, if the neglect shall be prolonged.

Christ then hath set the form of his own gracious institution: he drew the method; he prescribed the manner; he gave the rule; he uttered the commandment. "Go" said he, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Do this," said he, when he had broken bread and distributed the wine to his disciples, "in remembrance of me:" "this is my body, which is given for you; this is my blood of the new testament, which is shed for you and for many, for the remission of sins:" "take, eat; drink ye all of it:" such were the clear injunctions of our Lord concerning the two great institutions and perpetual ordinances of his Church and household. We call them Sacraments. That word was formerly employed to signify the bond of allegiance and fidelity between sovereigns and their subjects, between soldiers and their leaders, and therefore it is very applicable to the bond of obligation between Christ the Lord and leader

of a rescued people, and his followers.

But the text confines our notice more especially to that ordinance of our Lord which was instituted in remembrance of his death, to which exercise of their religion the young are now invited to look forward as the next advance to that for which they are now prepared.

That the characters of a commemorative rite belong with entire propriety to the supper of our Lord, is clear from the text itself, "this do in remembrance of me."

Other circumstances of consideration are not excluded, but the field which is opened to us by the terms of this commandment of our Lord, is so large and so extensive, that we cannot desire to turn our thoughts at this time to other points, though belonging to the same important subject, and connected also with our duty. It is no hard thing to be bid to remember those benefits and blessings which should form the hope and treasure of our hearts: and to call to mind that Benefactor to whom we are indebted for the saving interest which we are permitted to hold in the favour of God, the sole source of all lasting peace or true contentment in this life, and of all happiness in that which is to come.

When we speak of peace in this life, what is it but peace of conscience, with a grateful trust in the good providence of God, and a glad assurance of his blessing; and how can these subsist for a moment when God and his word are not willingly remembered?

Again, when we speak of happiness in the life to come, what is it that we mean, but the sum of every benefit to the prospect and the hope of which we have been raised by Jesus Christ, who brought that future life and those everlasting benefits to light, and who joined the promise of them to the glad discovery? And how shall they

take comfort in the promise or look to be partakers of the bliss, who use no pains and employ no method for cherishing in their hearts that remembrance of their Lord; who shun the ready opportunities for testifying before God and men that they do remember what they owe to their Redeemer? Such men may take up the work of recollection when remembrance may be found to be too tardy or too fearful. God indeed will not be forgotten, though we should be desirous to forget him, and to blight the dictates of his will. The difference only lies in this, whether we will entertain a willing recollection, or a fearful one; one which we may cherish as the treasure of the heart, or one which must press inevitably as its burden? With this alternative before us, we must make our choice.

They who profess to distrust themselves, and to deem themselves unmeet to testify their remembrance of our Lord by this open tribute of compliance with their duty, such men may seem perhaps to act with some discretion and humility; they will appear to remember their own weakness which requires indeed the constant exercise of needful caution. But the question is, if this plea be fairly made; for if it be, we shall soon find what ought to be the fruits of it; we shall soon perceive that it is a plea which will lose its force if men continue to persist in it against repeated calls to better resolutions. Is there no reserve then, on the part of those who employ it, for the future indulgence of some evil practice which they care not to forsake? If there shall be that secret reservation, the case admits of no delay. The remedy must be quickly sought. If the search be not sufficiently advanced already to warrant a present compliance with so high an act of faith and duty, yet should that search be taken up and prosecuted even from the very

moment when we know and feel the nature of the case.

Is it pretended that the want of present preparation may well excuse us from a present performance of our duty? This plea deserves attention: and the first fruit of such consideration should be this,—that the next and most immediate steps which lead to preparation must be taken. If succeeding opportunities find us still unaltered, and our case the same, then it will become plain that it is not the want of preparation, at this season or another, which hinders our compliance with our duty, but it is a resolute, or a careless negligence which keeps us unprepared; and most evident it is, that no plea for such neglects can be justly made.

In order then that we may choose aright, and may perform the timely exercises of religious recollection in a regular and punctual manner, I shall once more invite you to consider for a moment, who it is that is to be remembered in this ordinance; what the duty of remembrance in its whole extent implies, and what the particulars are concerning Christ which we are more especially commanded to remember.

We have then to consider who it is that is to be remembered. It is the Lord Christ Jesus; the only begotten and eternal Son of God; who came down from heaven, and took our nature, that in him it might be purified, rescued from the bands of sin, and delivered from the tyranny of death; and that in him it might be redeemed, recovered, raised, and glorified. It is the Lord that bought us, whose name and merits form the ground and true support of all our hope. It is Jesus the Mediator of the covenant of grace and pardon; the Saviour of the soul and body; the Author of eternal life to us; the giver of a recompense which he only could procure. He it is that is to be re-

membered when we draw near to the table of communion. His name is given to us as a name of trust and expectation. It is soon pronounced; but to dwell upon it with reverence and affection, and to endeavour more and more to understand its whole importance, should be the careful study of our lives. In order that these things should be more easily remembered by those whose station in the world may leave but little leisure for increasing knowledge, they are comprehended in the sentences of the Christian creed, in which all hearts should be united and in which every tongue should join. That joint confession of our common faith supplies us with the main heads for our reflections; and here again we may observe the loving kindness of the Lord, since what is necessary to be learned, is summed up in so few words, and may be so easily remembered. The main lines of what relates to our Saviour's person and his offices are set forth in the Creed, which is gathered from the testimonies of the sacred Scriptures. Let it not be repeated only, but considered. It is not a work of memory alone, but of faith and love, which is required of us; and if we do not acquaint ourselves with the name of Christ, with what he hath promised, done and suffered for us, with the power and efficacy of his mediation with the Father; if we do not learn to weigh the reasons of his death, which took place, that sin might not go without its expiation; if we do not consider the value of his intercession at the throne of grace, nor the manifold advantages of that pardon which is tendered for his sake, nor the excellency of the recompense which he hath purchased for us—we may bear the name of Christians, but we cannot be said to remember Christ. Let us accustom ourselves to gather this most easy but most precious stock of knowledge and reflection which may be so readily collected from the

plain words of our joint confession; and having formed an hearty resolution to regard him in all our lives, the road lies open to the table of the Lord. There it is that our remembrance of the things which concern us so deeply must be testified. There it is that the blessings of the covenant must be sought. Without that good hope which he thus renewed, life will be full of danger in each moment of it, and will be left without a reasonable expectation, when those things shall pass away which we know are passing and which cannot be retained.

Let this then be our concluding reflection, that the text turns our attention to what Christ the Saviour hath endured for us; to his one oblation of himself once offered; to the sacrifice and satisfaction, infinite in value, which he only could fulfil. Our Lord therefore has fixed upon the fittest circumstance to excite remembrance in all hearts that are capable of feeling the weight of that obligation which acquires its greatest force in proportion to the witness of his love for men. Concerning which, that rule must needs occur to our thoughts, that greater love there cannot be than that which consists in suffering all things, and yielding life itself, for the sake of those who are the objects of kindness and regard.

When David mourned with a faithful recollection for the death of Jonathan, his kind and generous friend, his mind most naturally turned itself to what the noble youth had suffered for his sake. He called to remembrance that Jonathan had freely yielded up the honours of his birth, and his prospects of a royal diadem, for David's sake, in order that the will of God might be fulfilled in him. He remembered that the same Prince was contented to endure the anger of his father Saul for the love he bore to David, and therefore David graced his memory with the liveliest expressions of af-

sectionate concern and grateful recollection. But we have a Benefactor to remember, who, though infinite in glory, vouchsafed to call himself the friend of those for whom he suffered; for our sakes, he came down from heaven; for our sakes he was contented, though he were Lord of all, to submit to all indignities from a spiteful and misguided people; for our sakes he submitted to a painful death, enduring that which we could not have sustained, even the punishment which was due for sin, which must have plunged us for ever in the pains of death.

Let us thus remember our own needs and our own advantage, and we shall find our necessities supplied and our advantages secured, in the timely remembrance of our Lord, thus testified. He calls his yoke easy and his burden light, and with reason. It is no hard thing which he lays upon us or upon the memory; it is but to remember the best benefits and blessings which we may enjoy, and then we shall remember Him: so closely is our interest coupled with our duty.

In all ways then, remembrance

presses on us, and we must be forgetful of every principle of truth and righteousness and of every honourable tie, if we do not cherish the remembrance of our Lord; the remembrance of his death; the remembrance of his word and promise, which no time can weaken, and which will surely come to pass. It will then be the glory and the happiness of every Christian spirit to celebrate for ever what we should now cherish with the liveliest sense of gratitude, and regard with punctual recollection, and store up as the chief treasure of the mind and memory, and take as the motive and incentive for the best designs; the ground for every hopeful expectation; the stay and refuge of the heart, in all the changes and vicissitudes of this life; the fixed and never-failing pledge of pardon, peace, and happiness to come: to Him therefore, with the Father and the Holy Ghost, be ascribed all honour and glory, all praise and thanksgiving, henceforth and for evermore.

J. H. P.

BIBLICAL ILLUSTRATIONS.

Acts xxvii. 3.

And the next day we touched at Sidon.

Ezek. xxviii. 21.

Son of man, set thy face against Sidon, and prophecy against it.

Jer. xxv. 22.

And all the kings of Tyrus, and all the kings of Sidon, and the kings of the isles which are beyond the sea.

BUT now return we to Sidon, the most ancient city of Phœnicia; built, as some write, by Sida, the daughter of Belus; according to others, by Sidon, the first-born of Canaan. Some do attribute the building thereof to the Phœnicians, who called it Sidon, in regard of the plenty of fish which frequented

those coasts, for Sidon signifieth fish in their language. In fame it contendeth with Tyrus, but exceedeth it in antiquity, and is more celebrated by the ancients. The seat thereof is healthful, pleasant, and profitable: *on the one side walled with the sea*, on the other side with the fruitful mountains that lie before Libanus, from whence fall many springs, wherewith they overflow their delicate orchards, (which abound with all variety of excellent fruits) and when they list exclude them. The making of crystal glasses was here first invented. Amongst others right famous, Sidon is honoured with the birth of

Boetius, and was an episcopal see, depending on the archbishopric of Tyrus. But this once ample city still suffering with the often changes of those countries, is at this day contracted into narrow limits; and only shews the foundations of her greatness; lying eastward of this that standeth and overshadowed with olives.—*Ibid.*

Ezek. xxvii. 16.

Damascus was the merchant in the multitudes of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

The merchandize appropriate to this place (Sidon) are cottons and silks, which here are made in the mulberry groves in indifferent quantity. Other commodities (which are many and not coarse) they fetch from Damasco, two days journey from hence, interposed with the snow-topt mountains of Antelibanus; so exceeding cold, that a Moor at our being here, returning from thence in the company of an English merchant, perished by the way; the heat then excessive great in the valleys on both sides. Damascus is seated in a plain, environed with hills, and watered with the river Chrysoras, which descendeth with a great murmur from the mountains, but after a while having entered the plain, becometh more gentle; serving the city so abundantly, that few houses are without their fountains, and by little rivulets is let into their orchards; than which the habitable earth affordeth not more delicate for excellency of fruits, and their varieties. Yet is this city subject to both the extremes of weather; rich in trades, and celebrated for excellent artizans. We were desirous to have seen it, but were advised not to adventure, because of the lawless Spahyes there then residing in great numbers.—*Ibid.*

1 Kings xvii. 9.

Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: be-
REMEMBRANCE, No. 60.

hold, I have commanded a widow woman there to sustain thee.

Our ship returning to Alexandria, and carrying with her two of our fellow pilgrims, on the five and twentieth of April we returned also towards Acre by land, in the company of divers English merchants; the champaign between the sea and the mountains, fruitful though narrow, and crossed with many little rivulets. After five miles riding, we came to a small solitary mosque not far from the sea, erected, as they say, over the widow's house that entertained Elias. Close by it are the foundations of Sarepta, commended for her wines. It was the seat of a Bishop, and subject unto Tyrus. Right against it, and high mounted on a mountain, there is a handsome new town now called Saraputa. Beyond on the left hand of the way are a number of caves cut out of the rock. A place then inexpugnable, and maintained by the Christians, until, in the year 1167, it was by the corrupted soldiers delivered to the Saracens.—*Ibid.*

Acts xxvii. 7.

And when we had sailed slowly many days, and scarce were come over against Cnidus; the wind not suffering us, we sailed under Crete, over against Salmone.

Much becalmed, and not seldom crossed by contrary winds, for divers days we saw sea and air only (yet once within ken of a promontory of Lycia, called the Seven Capes) until we approached the south-east of Candy, called formerly Creta, lying neither in the Adriatic, Ægean, Carpathian, nor Libyan seas, which on each side environ it. It stretcheth two hundred and fifteen miles from east to west; containing forty-five in breadth, and in circuit five hundred and twenty. Full of mountains, yet those not unprofitable, affording excellent pasturage; the highest is Ida, seated almost in the midst of the island, now called Psilotriti; from whose lofty and spiny top both seas may be dis-

cerned. Where standeth a little chapel, compact of great square stones without lime, in form of an arch; being there so exceeding cold in the heat of the summer (at which time goats and sheep can only graze there) that the shepherds are glad to descend before night into the valley. From thence issue many springs. Some part of it is a plain descent, some precipitate, some clothed with trees of several kinds, but by the cypress especially graced. It fostereth nothing that is wild but hares, red deer, and fallow.—*Ibid.*

Acts xxvii. 14, 15.

But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive.

xxviii. 1.

And when they were escaped, then they knew that the island was called Melita.

Now out of sight of Candy, the winds both slack and contrary, we were forced to bear northward of our course until we came within view of Zante, where our master purposed to put in (since we could not shorten our way,) to furnish the ship with fresh water and other provisions. Two days after (the winds now something more friendly) the admiral gave chase to a little ship, which we supposed a pirate, who left her course and fled before the wind; so that without too much expence of time he could not approach her. We passed by the south side of Sicily and left Malta on the left hand: when out of hope to be set ashore (for it was the purpose of our merchant, before he met with these consorts to have touched at Messina) and sadded with the apprehension of so tedious a voyage, on the sudden the wind came about, and blowing fiercely west and by north, did all the night following exercise his fury; whereby our ships rather losing than gaining of their way, and exceedingly tossed, the weather not likely to alter, they resolved to put into Malta. Malta

doth lie in the Lybian Sea, right between Tripolis of Barbary and the south-east angle of Sicily; distant an hundred fourscore and ten miles from the one, and three-score from the other. It containeth threescore miles in circuit, and was called formerly Melita, of the abundance of honey. A country altogether champaign, being no other than a rock covered over with earth, but two feet deep where the deepest, having few trees but such as bear fruit, whereof of all sorts plentifully furnished. So that their wood they have from Sicily: yet there is a kind of great thistle, which serves the country people for fuel, who need not much in a clime so exceeding hot—hotter by much than any other which is seated in that same parallel; yet sometimes tempered by the comfortable winds to which it lies open. Rivers here are none, but sundry fountains. The soil produceth no grain but barley. Bread made of it and olives, is the villagers ordinary diet; and with the straw they sustain their cattle. Commin seed, Anis seed, and honey they have here in abundance, whereof they make merchandize, and an indifferent quantity of cotton wool, but that the best of all other. The inhabitants die more with age than diseases, and heretofore were reputed fortunate for their excellency in arts and curious weavings. There are sixty villages in the island, under the command of ten captains; and four cities. Old Malta is seated (as hath been said before) in the midst of the island upon a hill, and formed like a scutcheon; held of no great importance, yet kept by a garrison. In it there is a grot, where they say St. Paul lay when he suffered shipwreck, of great devotion amongst them. The refined stone thereof they cast into little medals, with the effigies of St. Paul on the one side, and a viper on the other, Agnus Dei, and the like, of which they vent store to the foreigner.—*Ibid.*

Acts xxiii. 12.

And landing at Syracuse, we tarried there three days.

Having compassed Cape Pessaro, defended by a strong fortress not long since erected, we rowed close under the cliff called Muro del Porco, (in that those black rocks do resemble the snouts of swine) where store of Tunny is taken; a fish that is bred (as hath been said before) in the lake of Meotis, but groweth unto his greatness in the ocean, when about the midst of May they return again into these seas. Still winding with the shore, we entered at length the haven of Syracuse, and together with the sun, made an end of that day's journey. Syracuse in times past contained four conjoining cities, environed with a wall of two and twenty miles in circuit; Ortygia, Neapolis, Acradina, and Tyche; besides a strong fort called Hexaple, high mounted, and overlooking the whole. Seated it is on a rocky point of land, which divides the two havens. Ortygia stands at the uttermost extent, an island joined by a bridge to the rest. The buildings of the city are ancient, the inhabitants grave, and their women all hid under long black stoles, not unlike the Maltese. The winter is here most temperate, no day so tempestuous, as affordeth not some sunshine; but again, they are afflicted with the insalubrious heat of the summer. Yet in the hottest season cool springs gush out

of the rock (not to speak again of Arethusa) both within the walls of the city and without, and that so near unto the sea, that the salt doth mingle with the fresh upon every motion. Notwithstanding there is a long ancient aqueduct, which conveyeth waters from the nearer mountains (yet reaching short of the city) wherewith the city is principally furnished. The two havens that wash the south and north sides of the city, (which by the inclining of the two opposite promontories toward Ortygia, are defended from all weathers,) do resemble in form the figure of 8. The greatest lies towards the south, the most goodly and most famous that ever nature or art had a hand in, into which the little and gentle Anapis doth discharge itself; joining not far above with the fountain Cyane, whose conjunction hath given invention to their celebrated loves and nuptials. —*Ibid.*

Acts xxviii. 13.

And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli.

Entering the straights between Sicilia and Calabria, we turned on the left hand into the haven of Messina. Almost right against Messina stands Rhegium in Italy: a garrison town, retaining his ancient name, which signifieth broken, in memory of the division, as was supposed, of this island from the continent.

ECCLESIASTICAL LIFE.

The Life and Death of the Reverend, learned and pious Dr. Jackson, Dean of Peterborough, and President of Corpus Christi College, Oxford. Written by a late Fellow of the same College.

BEING earnestly desired by an intimate and powerful friend, to deliver some character of that reverend and learned Dr. Jackson, (late President of our College)

I might very well excuse myself, from my unworthiness to undertake so weighty a task. I must seriously confess, it was not so much the importunity of that friend, which prevailed with me, as the merit of the man which extorted it, and made me resolve rather to run any hazard of my own reputation, than not to pay the honours due to his memory. The respect and interest which he gained in the hearts of all men that he conversed with, (and most

from them that knew him best) was too great to be buried in his grave, or to be extinct with his person *. A good name is compared to a rich and pleasant odour, which not only affects the sense, whilst he that wears it is in presence, but fills the house, and makes you inquire, who had been there, although the party be gone out of the room. For his birth, he was descended from a very worthy family in the bishopric of Durham. His life seemed to be consecrated to virtue and the liberal arts, from his very childhood he had a natural propensity to learning, from which no other recreation or employment could divert him. He was first designed (by his parents) to be a merchant in Newcastle, where many of his next friends and alliance lived in great wealth and prosperity; but neither could that temptation lay hold upon him.

Therefore (at the instance of a noble lord) he was sent to the University of Oxford, for which highly esteemed favour he returns his solemn thanks, in the very first words and entrance of this book. He was first planted in Queen's College, under the care and tuition of the profound Dr. Crakanthorp, and from thence removed to Corpus Christi College; where although he had no notice of the vacancy of the place, till the day before the election, yet he answered with so much readiness and applause, that he gained the admiration, as well as the suffrages of the electors, and was chosen with full consent, although they had received letters of favour from great men for another scholar. A sure and honourable argument of the incorruptness of that place, when the peremptory mandamus of the pious founder, *Nec prece, nec pretio*, (presented with the merits of a young man and a stranger) shall prevail more than all other solicitations and partialities whatsoever. This relation hath been often assured unto me from one of the electors (yet living) Mr. John Hore,

* And now, having this opinion rooted in my heart, I hope the reader will approve, at least pardon, if I pronounce this author, *The divine*, of his rank and age: and if in token of my private thankfulness, for good received from him, I breathe out, first towards Heaven, *Benedic Anima mea Domino*, &c. (*Psalms* 103.) and then towards men on earth, tokens of good will.

— qui te genere beati.

*Et mater Felix et fortunata profecto
Siqua, tibi soror est, et quæ dedit ubera
Nutrix.*

Barnabas Oley's Preface.

of West Hendred, a man of reverend years and goodness. There was now a welcome necessity laid upon him, to preserve the high opinion which was conceived of him, which he did in a studious and exemplary life, not subject to the usual intemperances of that age. Certainly the devil could not find him idle, nor at leisure to have the suggestions of vice whispered into his ear. And although many in their youthful times have their deviations and exorbitancies, which afterwards proved reformed and excellent men; yet it pleased God to keep him in a constant path of virtue and piety.

He had not been long admitted into this place, but that he was made more precious, and better estimated by all that knew him, by the very danger that they were in, suddenly to have parted with him: for walking out with others of the younger company to wash himself, he was in imminent peril of being drowned. *The depth closed him round about, the weeds were wrapt about his head. He went down to the bottom of the mountains, the earth with her bars was about him for ever, yet God brought his soul from corruption*, *Jonah* ii. 5, 6. that (like Moses from the flags) for the future good of the Church and government of the College where he lived, there might be preserved the meekest man alive, or (like Jonas) there might be a prophet revived (as afterwards he proved) to forewarn the people of ensuing destruction, if peradventure they might repent, and God might revoke the judgments pronounced against them, and spare this great and sinful nation. It was a long and almost incredible space of time wherein he lay under water, and before a boat could be procured, which was sent for, rather to take out his body (before it floated) for a decent funeral, than out of hopes of recovery of life. The boatman discerning where he was by the bubbling of the water, (the last signs of a man expiring) thrust down his hook at that very moment, which by happy providence (at the first essay) lighted under his arm, and brought him up into the boat. All the parts of his body were swollen to a vast proportion, and although by holding his head downward they let forth much water, yet no hopes of life appeared, therefore they brought him to the land, and tapped him up in the gowns of his fellow-students, the best shroud that love or necessity could provide. After some warmth and former means renewed, they perceived that life was yet within him, conveyed him to the College, and commended him to the skill of Dr. Chancel, an eminent physician of the same house,

where with much care, time and difficulty, he recovered to the equal joy and wonder of the whole society. All men concluded him to be reserved for high and admirable purposes. His grateful acknowledgments towards the fisherman and his servants that took him up, knew no limits, being a constant revenue to them whilst he lived. For his thankfulness to Almighty God no heart could conceive, nor tongue express it but his own, often commemorating the miracle of divine mercy in his deliverance, and resolving hereafter not to live to himself, but to God that raiseth the dead. Neither did he serve God with that which cost him nothing; I must rank his abundant charity, and riches of his liberality amongst the virtues of his first years, as if he would strive with his friends, patron and benefactors, *Utrum illi largiendo, an ipse dispergendo vincerit*. Whether they should be more bountiful in giving, or he in dispersing; or that he was resolved to pay the ransom of his life into God's exchequer, which is the bodies of the poor. His heart was so free and enlarged in this kind, that very often his alms-deed made him more rich that received it, than it left him that gave it. His progress in the study of Divinity was something early, because (as he well considered) the journey that he intended was very far, yet not without large and good provisions for the way. No man made better use of human knowledge, in subservience to the eternal truths of God, produced more testimonies of heathens to convert themselves, and make them submit the rich presents of their wise men, to the cradle and cross of Christ. He was furnished with all the learned languages, arts and sciences, as the previous dispositions, or beautiful gate which led him into the temple; but especially metaphysics, as the next in attendance, and most necessary handmaid to divinity, which was the mistress where all his thoughts were fixed, being wholly taken up with the love and admiration of Jesus Christ, and him crucified*. The

reading to younger scholars, and some employments imposed by the founder, were rather recreations and assistances, than diversions from that intended work. The offices which he undertook out of duty, not desire, were never the most profitable,

the dead child) face to face; and eyes to eyes, upon the holy child Jesus. And his powerful dexterity in this kind hath purchased him so high an esteem amongst the learned (though much dissenting from him in opinion) that in their works they have quoted him, and commended him as an author.

"This gives me the cue to turn my speech towards my Reverend Brethren of the Church of England. I speak this only to the younger Clergy, (it would be presumption to think upon the elder in this period) and I speak it with all imaginable respect and tenderness. Those that have compassion on the multitude, that teach the people knowledge, and for their edification do seek out acceptable words in writings, upright and true, that mean to tread the good old way for better instructing the poor of the flock, may find in this author's works, matter proper for christenings, communions, funerals, fasts; for every dominical and festival in the year: but abundance of matter for those days on which our Church commemorates the great benefits received by the incarnation, birth, death, resurrection, and ascension of our Lord Jesus Christ.

"As for expounding the doctrinal, and opening the more difficult places of Holy Scripture, this author seems to have a rare felicity therein, above the professed commentators or expositors, whether Protestants or Papists. And often, when he pretends but to take one verse as the centre of his discourse, he illuminates the reader in a great circumference of the context. I shall say more, (he that will try, I hope, shall find my words true) he that will carefully peruse this good author's works, shall thereby have a goodly prospect of the Old and New Testaments opened unto him; shall mightily improve in the understanding of the Holy Bible. And, putting a case, that besides the Holy Bible and Fathers, I should be confined to the use of one author, (whom I would choose) and no more, I should make choice of this author's works. And I am further persuaded, that were his works translated into Latin; the Christian world (of what division soever, that keeps the foundation) would confess itself confirmed by him, and a debtor to him."—*Ibid.*

* "It will be consequent to what was last said, and seasonable here to tell the reader, that he will find in this author an eminent excellency in that part of divinity which I make bold to call Christology, in displaying the great mystery of godliness, God the Son of God manifested in human flesh. And this he never thinks well done, till he have laid the type or shadow of the Old Testament upon the substance in the New; until he have laid the prophecy (as Elisha laid his body upon

but the more ingenuous ; not such as might fill his purse, but increase his knowledge.

It was no small accession of respect unto him, or rather a consequent of the good repute which he had already gained, that those two noble hostages, Mr. Edward and Mr. Richard Spencers, sons to the Right Honourable Robert Lord Spencer, Baron of Wormleighton, were committed to his charge, whom he restored fully instructed with all good literature, the glory of learned and religious nobility, and the very ornaments of the country where they lived ; for which faithful discharge of his great trust, he and his memory were ever in singular veneration with that whole family, and their alliances. His discourse was very facetious (without offence) when time, and place, and equality of persons permitted it. He was a man (upon occasions offered) of universal conversation. When he was chosen into office, the Governor of the College was wont to give this testimony of him. That he was a man most sincere in elections, and that in a dubious victory of younger wits, it was the safest experiment for a happy choice, to follow the omen of his judgment. He read a lecture of divinity in the College every Sunday morning, another day of the week at Pembroke College, then newly erected, by the instance of the Master and Fellows there. He was chosen Vice-President for many years together, who by his place was to moderate the disputations in divinity. In all these he demeaned himself with great depth of learning, far from that knowledge which puffeth up, but accompanied with all gentleness, courtesy, humility and moderation. From the College, he was preferred to a living in the bishopric of Durham, in their donation, and from thence, with consent from the same College obtained, where no request could be denied him, removed to the Vicarage of Newcastle, a very populous town, furnished with multitudes of men, and no small variety of opinions. It was a difficult task, and only worthy of so pious an undertaker, so to become all things to all men, that by all means he might gain some. This was the place where he was first appointed by his friends to be a merchant ; but he chose rather to be a factor for heaven. One precious soul refined, polished, and fitted for his Master's use, presented by him, was of more value to him, than all other purchases whatsoever. He adorned the doctrine of the Gospel which he preached and professed with a suitable life and conversation : manifesting the signs of a true Apostle. In all things shewing himself a pattern of good works,

in doctrine incorruptness, gravity, sincerity, sound speech that cannot be condemned, that they which were of the contrary part might be ashamed, *having no evil thing to say of him.* Titus ii. 7, 8.

I lately received letters from a gentleman, who lived there at the same time with him, who gave this testimony of him. He was a man very studious, humble, courteous, and charitable. At Newcastle, when he went out, what money he had, he usually gave to the poor, who at length flocked so unto him, that his servant took care that he had not too much in his pocket. At a certain time, Dr. Henderson, the town's physician, his neighbour and intimate acquaintance, (having made a purchase) sitting sad by him, and fetching a sigh, he demanded what was the reason ? He said that he had a payment to make and wanted money : Dr. Jackson bade him be of good cheer, for he would furnish him, and calling for his servant, told him the physician's need, and asked what money he had. The man stepping back silent, the Doctor bid him speak, at length the man said, forty shillings ; he bade him fetch it, for Mr. Henderson should have it all ; at which Mr. Henderson turned his sadness into laughter. Dr. Jackson demanded his reason : he said, that he had need of four hundred pounds, or five hundred pounds. Dr. Jackson answered, that he thought forty shillings was a great sum, and that he should have it, and more also if he had it. Thus in a place of busy trade and commerce, his mind was intent upon better things, willing to spend and to be spent for them, not seeking theirs, but them.

After some years of his continuance in this town, he was invited back again to the University by the death of the President of the same College, being chosen in his absence, at so great a distance, so unexpectedly without any suit or petition upon his part, that he knew nothing of the vacancy of the place, but by the same letters that informed him that it was conferred upon himself. A preferment of so good account, that it hath been much desired, and eagerly sought after by many eminent men, but never before went so far to be accepted of. Upon his return to Oxford, and admission to his government, they found no alteration by his long absence, and more converse with the world, but that he appeared yet more humble in his elder times ; and this not out of coldness and remission of spirit, but from a prudent choice and experience of a better way : not without the great example of Paul the Aged, who when he had authority

to command that which is convenient, (yet for love's sake) chose rather to beseech. He ruled in a most obliging manner, the fellows, scholars, servants, tenants, *Nemo ab eo tristis discessit*, no man departed from him with a sad heart, excepting in this particular, that by some misdemeanor, or willing error, they had created trouble, or given any offence unto him. He used the friends as well as the memory of his predecessors fairly. He was *Præsidens pacificus*, a lover and maker of peace. He silenced and composed all differences, displeasures and animosities by a prudent impartiality, and the example of his own sweet disposition. All men taking notice that nothing was more hateful unto him than hatred itself, nothing more offensive to his body and mind, it was a shame and cruelty (as well as presumption) to afflict his peaceable spirit. It is a new and peculiar art of discipline, but successfully practised by him, that those under his authority were kept within bounds and order, not so much out of fear of the penalty, as out of love to the governor. He took notice of that which was good in the worst men, and made that an occasion to commend them for the good's sake; and living himself *tanquam nemini ignoscerit*; as if he were so severe, that he could forgive no man, yet he reserved large pardons for the imperfections of others. His manner was wholly composed of the properties of charity itself. *Charity suffereth long, and is kind, &c. Beareth all things, believeth all things, hopeth all things, endureth all things.* I can truly avouch this testimony concerning him, that living in the same College with him, more than twenty years (partly when he was Fellow, and partly when he returned President), I never heard (to my best remembrance) one word of anger, or dislike against him. I have often resembled him in my thoughts (with favour of that honourable person be it spoken) to him (whose name sounds very near him) who being placed in the upper part of the world, carried on his dignity with that justice, modesty, integrity, fidelity, and other gracious plausibilities, that in a place of trust, he contented those whom he could not satisfy, and in a place of envy procured the love of them who emulated his greatness, and by his example shewed the pre-eminence and security of true Christian wisdom, before all the slights of human policy, that in a busy time no man was found to accuse him; so this good man (in that inferior orb which God had placed him) demeaned himself with that Christian innocency, candour, wisdom and modesty, that malice itself was

more wary than to cast any aspersions upon him. I shall willingly associate him to those other worthies his predecessors in the same College (all living at the same time); to the invaluable Bishop Jewel, *Theologorum quos orbis Christianus per aliquot unum centenarios produxit maximo*, as grave, Bishop Goodwin hath described him, the greatest Divine that for some former centuries of years the Christian world hath produced. To the famous Mr. Hooker, who set his solid writings was surnamed, the Judicious, and entitled by the same, *Theologorum Oxonium*. The Oxford of Divines, as one calls Athens, the Greece of Greece itself. To the learned Dr. Reynolds, who managed the government of the same College, with the like care, honour and integrity, although not with the same austerities.

He willingly admitted, and was much delighted in the acquaintance and familiarity of hopeful young Divines, not despising their youth, but accounting them as sons and brethren, encouraging and advising them what books to read, and with what holy preparations, lending them such books as they had need of, and hoping withal, that (considering the brevity of his own life) some of them might live to finish that work upon the Creed, which he had happily begun unto them. This was one of the special advices and directions which he commended to young men: hear the dictates of your own conscience: *Quod dubitas ne feceris*, making this the comment upon that of Syracides, *in all thy matters trust, or believe thine own soul, and bear it not down by impetuous and contradictory lusts, &c.* He was as diffusive of his knowledge, counsel, and advice, as of any other his works of mercy*.

* "If I mistake not, I shall in some acceptable measure at once perform (at least resemble) all the forementioned offices, when I have in short told the Christian, more signally the learned, or reader willing to learn, thus much: that, what acquired skill I have in theology, what understanding I have got in Holy Scripture, (under God) I owe it in a manner all to this author. *Hic vir, hic est*. This is the man whom I acknowledge to have been my master, and *mystagogus in divinis*. From him I learned how to use my small stock of human learning in the pursuit of divine. By him was my soul convinced of the truth of the Scriptures, and stored with arguments to persuade others, that at least it was worth their labour to try, whether faithful practice of Scripture rules would not produce a willing sub-

In all the histories of learned, pious and devout men, you shall scarcely meet with one that disdained the world more generously; not out of ignorance of it, as one brought up in cells and darkness, for he was known and endeared to men of the most resplendent fortunes; nor out of melancholy disposition, for he was cheerful and content in all estates, but out of a due and deliberate scorn, knowing the true value, that is, the vanity of it. As preferences were heaped upon him without his suit or knowledge, so there was nothing in his power to give, which he was not ready and willing to part withal, to the deserving or indigent man. His vicarage of St. Nicholas Church, in Newcastle, he gave to Mr. Alvey of Trinity College, upon no other relation, but out of the good opinion which he conceived of his merits. The vicarage of Witney, near Oxford, after he had been at much pains, travel and expence to clear the title of the Rectory to all succeeding Ministers, when he had made it a portion sitting either to

mission to the authority of Scripture. I did not know what a monster that idol infallibility was, till I saw it drawn out by his pencil. I had swallowed, and as I thought concocted, the common definition of faith, by a full particular assurance. But when I read this author, I perceived, that plerophory was the golden fruit that grew on the top-branch, not the first seed, no not the spreading root, of that tree of Life, by feeding on which, the just do live; and that true *Fiducia* can grow no faster then, but shoots up just parallel with *Fidelitas*; I mean that true confidence towards God is adequate to sincere and conscientious obedience to his holy precepts.

"From him I learned many instances and exemplifications of that holy, but heavy doom of our Saviour, the things which are in high esteem with men are abomination in the sight of God. And that, the common notions of the world, touching good and evil, are as distorted and monstrous, as if a man should define an humble meek man, by cowardice: or a prudent Christian to be one that had conquered his concupiscence. And I hold myself obliged further to remark, that I have not only reaped from the author's sown fields, an harvest of knowledge, but also some weighty sheaves of consolation. In truth so convincingly (above others) proved out of Moses, the Prophets, and the Psalms, (and the Jews also) that our blessed Lord Jesus is the Christ, that my soul rests upon it as upon a basis immovable."—*Ibid.*

give or keep, he freely bestowed it upon the worthy Mr. Thomas White, then Proctor of the University, late Chaplain to the College, and now Incumbent upon the Rectory. A College lease, of a place called Lye, in Gloucestershire, presented to him as a gratuity by the Fellows, he made over to a third, (late Fellow there) solely upon a plea of poverty. And whereas they that first offered it unto him were unwilling that he should relinquish it, and held out for a long time in a dutiful opposition, he used all his power, friendship, and importunity with them, till at length he prevailed to surrender it. Many of his necessary friends and attendants have professed that they made several journeys, and employed all powerful mediation with the Bishop, that he might not be suffered to resign his Prebendship of Winchester to a fourth; and upon knowledge that by their contrivance, he was disappointed of his resolution herein, he was much offended that the *manus mortua*, or law of mortmain should be imposed upon him, whereby in former days they restrained the liberality of devout men towards the Colleges and the Clergy. But this was interpreted as a discourtesy and disservice unto him, who knew that it was a more blessed thing to give than to receive. But that which remained unto him, was dispersed unto the poor, to whom he was a faithful dispenser in all places of his abode, distributing unto them with a free heart; a bountiful hand, a comfortable speech, and a cheerful eye. How disrespectful was he of Mammon, the god of this world, the golden image which kings and potentates have set up? before whom the trumpets play for war and slaughter, and nations and languages fall down and worship, besides all other kind of music for jollity and delight, to drown (if it were possible) the noise of blood, which is most audible, and cries loudest in the ears of the Almighty. How easily could he cast that away, for which others throw away their lives and salvation, running headlong into the place of eternal screechings, weeping, and gnashing of teeth. If it were not for this spirit of covetousness, all the world would be at quiet. Certainly (although the nature of man be an apt soil for sin to flourish in,) yet if the love of money be the root of all evil, it could not grow up in him, because in him it had no root: and if it be so hard for a rich man to enter into the kingdom of God, and the narrow gate which leads unto life, then he that stooped so low by humbleness of mind, and emptied himself so nearly by mercifulness unto the poor, must needs find an easier

is: doubtless, they that say and do these things, show plainly that they seek another country, that is, an heavenly, for if they had been mindful of this, they might have taken opportunity to have used it more advantageously.

His devotions towards God were assiduous and exemplary, both in public and private. He was a diligent frequenter of the public service in the Chapel, very early in the morning, and at evening, except some urgent occasions of infirmity did excuse him. His private conferences with God by prayer and meditation were never omitted, upon any occasion whatsoever. When he went the yearly progress to view the College-lands, and came into the tenants house, it was his constant custom, (before any other business, discourse or care of himself, were he never so wet or weary) to call for a retiring room to pour out his soul unto God, who led him safely in his journey. And this he did not out of any specious pretence of holiness, to devour a widow's house with more facility, rack their rents, or enhance their fines. For excepting the constant revenue to the founder (to whom he was a strict accountant) no man ever did more for them, or less for himself. For thirty years together he used this following Anthem and Collect (commanded by the pious founder) in honour and confession of the holy and undivided Trinity. *Salva—nos, libera nos, vivifica nos, O beata Trinitas, &c.* “*Save us, deliver us, quicken us, O blessed Trinity. Let us praise God the Father, and, the Son, with the Holy Spirit, let us praise and super-exalt his name for ever. Almighty and everlasting God, which hast given unto us, thy servants, grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine majesty to worship the Unity: we beseech thee that through the steadfastness of this faith, we may evermore be defended from all adversity, which livest and reignest,*” &c.

This he did perform, not only as a sacred injunction of the founder (upon him and all the Society) but he received a great delight in the performance of it. No man ever wrote more highly of the attributes of God than he, and yet he professes that he always took more comfort in admiring, than disputing, and in praying to, and acknowledging the majesty and glory of the blessed Trinity, than by too curiously prying into the mystery. He composed a Book of Private Devotions, which some judicious men (having perused the same) much extolled and admired, as be-

ing replenished with holy raptures, and divine meditations, which is not now to be found.

Thus have many famous scholars, and polemical men (in their elder times) betaken themselves to catechizing and devotion, as Pareus, Bishop Andrews, Bishop Usher.* And Bellarmine himself seems to prefer his book *De Ascensione mentis ad Deum*, of the Ascension of the Soul to God, before any other part of his works. “*Books (says he) are not to be estimated, Ex multitudine foliorum, sed ex fructibus, by the multitude of the leaves, but the fruit. My other books I read only upon necessity, but this I have willingly read over three or four times, and resolve to read it more often; whether it be (says he) that the love towards it be greater than the merit, because (like another Benjamin) it was the son of mine old age, or, &c.*”

I shall not prevent the Reader, or detain him so long from the original of that book as to repeat the eulogies which are there conferred upon him: I cannot forbear one passage in that preface wherein he makes this profession. “*I speak it in the presence of God, I have not read so hearty, vigorous a champion against Rome (amongst our writers of his rank) so convincing and demonstrative as Dr. Jackson is. I bless God for the confirmation which he hath given me in the Christian Religion against the Atheist, Jew and Socinian, and in the Protestant against Rome.*”

As he was always a reconciler of differences in his private government, so he seriously lamented the public breaches of the kingdom. *For the divisions of Reuben he had great thoughts of heart.* At the first entrance of the Scots into England, he had much compassion for his countrymen, although that were but the beginning of their sorrows. He well knew that war was commonly attended with ruin and calamity, especially to Church and Churchmen; and therefore that Prayer was necessary and becoming of them, *Da pacem Domine in diebus nostris, &c.* “*Give peace in our time, O Lord, because there is no other that fighteth for us but only thou, O God.*” One drop of Christian blood, (though never so cheaply spilt by others like water upon the ground) was a deep corrosive to his tender heart. Like Rachel weeping for her children, he could not be comforted. His body grew weak, the cheerful hue of his countenance was impaired and discoloured, and he walked like a dying mourner in the streets. But God took him from the evil to come; it was a sufficient degree of punishment for him to foresee it.

it had been more than a thousand deaths unto him to have beheld it with his eyes. When his death was now approaching, being in the chamber with many others, I overheard him with a soft voice repeating to himself these and the like ejaculations, *I wait for the Lord, my soul doth wait, and in his Word do I hope; my soul waiteth for the Lord more than they that watch for the morning. As for me, I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness.* And he ended with this Ciguean caution, Psal. cxvi. 5. *Gracious is the Lord and righteous, yea, our God is merciful. The Lord preserveth the simple, I was brought low, and he helped me. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.* And having thus spoken, soon after he surrendered up his spirit to him that gave it.

If you shall curiously inquire what this charitable man left in legacy at his death, I must needs answer, that giving all in his life time, as he owed nothing but love, so he left nothing when he died. The poor was his heir, and he was the administrator of his own goods, or (to use his own expression in one of his last dedications) he had little else to leave his Executors, but his papers only, which the Bishop of Armagh (being at his funeral) much desired might be carefully preserved. This was that which he left to posterity in *pious usus*, for the furtherance of piety and godliness, in *perpetuam Eleemosynam*, for a perpetual deed of Charity, which I hope the reader will advance to the utmost improvement *. He that reads this will find

* "If others at the first view, (nay, after some reviews) of this author come not up to my rate, or esteem of him, I have their excuse as ready in my pen, as mine own blame is fresh in my memory. "For when a fatherly friend of mine (Mr. Ni. Ferrar, of happy memory), thinking my younger years had need of such an instructor, commended this author unto my reading; for some time after, I wished he had lent me his understanding together with his books: yet with frequent reading, I first began to like, at last I mastered, and made mine own, so much of him as enabled me to improve and impart his sense to others: I often took his matter, and preparing it to their capacity, preached it in popular auditories. I shame not to tell this, because I think it no plagiarism! I know my title to it was just, by donation; the author intended it for this purpose: his

his learning christening him the divine, and his life witnessing him a man of God, a preacher of righteousness, and, I might add, a prophet of things to come. They that read those qualifications which he in second and third Book requires in them which hope to understand the Scriptures aright, and see how great an insight he had into them, and how many hid mysteries he hath unfolded to this age, will say his life was good, superlatively good *.

very design being to afford helps to younger students, and to give the abler hints and provocations for searches into the less beaten, but more profitable paths, the abstruser, but richer veins of theology."

—*Ibid.*

* "This great author having framed to himself an idea of that complete body of divinity which he intended; for his own more regular proceeding, and the reader's better understanding, did direct all his lines in the whole periphery of his studies, unto the heads contained in the Creed, as unto their proper centre.

"The first five books relate only to the first article, or first part of the article, (I believe in God :) the five being chiefly, if not wholly spent, in declaring what belief is. What motives we have to believe Holy Scripture. What helps be needful, for plantation of faith. What errors be, negatively, privately or positively opposite to faith; with their origin &c.

"The sixth book, (with the nine appendices) treating of God's essence and attributes; very largely of his infinite power and providence, visible in the creation and government of the world, relate to that part of the article wherein we profess our faith, (in God the Father Almighty, Maker of heaven and earth.)

"All the five sermons or treatises placed, *tom. 2. fol. 401.* being figured and counted with the seventh book, as parts of it, because introductive to it: the seventh book itself: the whole eighth and ninth: the latter part of the tenth; and the former part of the eleventh books, relate to the articles concerning our blessed Saviour, from his conception to his coming to judgment, inclusive.

"How this learned author proves, by reason, that the resurrection of the body is possible; how he confirms a Christian's faith, that it is future, and shall be, see *tom. 3. fol. 421, &c.*

"He that would taste the joys, or see a

Thus have I presented you with a Memorial of that excellent man, but with in-

glimpse of the glory in life everlasting, let him read *tome 3. fol. 498, &c.*

"He that would see the dreadful torments of death eternal, may without danger take a view of them, (*tome 3, fol. 448, &c.*) and seeing, so fear them, that (by God's grace) he never come to feel them.

"The twelfth book hath (in the former part of it) a most rational and solid discourse of the holy catholic Church.

"Another particular not needless to be known, is this: the author's works at first were printed by piece-meal, as they came off hand, some at Oxford, some at London, some fifty-seven, some forty-seven, others thirty-seven years ago. The fourth book (of justifying faith,) was twice printed in quarto; once in the year 1615, a second time (divers years after) with some small variation in Obedience to the King, who prohibited divines to meddle with unquinticular controversies: this last edition is made according to the first impression of that fourth book, as being conceived to be the better.

"The nine Sermons printed and placed all together (*tome 2, fol. 287, &c.*) which upon the first folio bear this title, (divers Sermons, with a short treatise befitting these present times); and afterward, *fol. 349, 351*, have this title set before the four latter Sermons, (a treatise concerning the signs of the times, or God's fore-warnings): these, making, (in their titles)

finite disadvantage from the unskilfulness of the relator, and some likewise from the very disposition of the party himself. The humble man conceals his perfections with as much pains, as the proud covers his defects, and avoids observation as industriously, as the ambitious provoke it. He that would draw a face to the life, commands the party to sit down in the chair in a constant and unmoved posture, and a countenance composed, that he may have the full view of every line, colour, and dimension; whereas he that will not yield to these ceremonies, must be surprised at the awares, by artificial stealth, and unsuspected glances, like the divine who was drawn at distance from the pulpit, or an ancient man in our days, whose statue being to be erected, the artificer that carved it, was enforced to take him sleeping. That which I have here designed (next to the glory of God, which is to be praised in all his saints) is the benefit of the Christian reader, that he may learn by his example, as well as by his writings, by his life as well as by his works, which is the earnest desire of him who unfeignedly wishes the health and salvation of your souls.

F. VAGHAN.

mention of time and times, may make an inquisitive reader desirous to know the time when these Sermons were preached; and that was, as I suppose, about the year of our Lord 1635."—*Ibid.*

MISCELLANEOUS:

To the Editor of the Remembrancer.

SIR,

THE annexed simple and beautiful outline of the Christian faith, emphatically termed "The Contentes of the Scripture," has not, I believe, received particular notice in any work relating to our early English Reformers. It will be acceptable to your readers, I hope, for its merit, and doubly so to those who

love to draw "from the deep well of English undefiled." Its author cannot with certainty be determined, but it was probably composed by John Rogers, distinguished as the first martyr in the reign of Queen Mary, editor of the English Bible, to which these "Contentes" are prefixed; and translator of the Apocrypha. *This Bible giving the [Roman] Clergy offence, was gotten to be restrained.*"—(Strype's

Cranmer, book i. chap. xv.) That this "restraint" was excessive, and amounted almost to annihilation, is well known, and is indeed proved by the great rarity* of

copies in our days. The title is as follows :

* Dr. Cotton, in his very accurate "List of Editions of the Bible," notices copies in the British Museum, Lambeth, Bodleian, St. Paul's, Christ-Church, Balliol College, All Soul's College, Earl of Bridge-

water, Earl of Pembroke, Dr. Gifford, Mr. Tutet. The copy now before me was Mr. Gulston's, and afterwards the late Sir M. M. Sykes. It was purchased at the sale of his library by Messrs. Rivingtons' and Cochran, in whose possession it now remains.

THE BYBLE

Which is all the Holy Scripture : In whych are containyd the Olde and Newe Testament truly and purely translated into English by Thomas

Matthew .

Essaye I.

Heaucken to ye heauens and thou earth geaue eare : for the Lorde Speaketh.

M. D. XXXVII.

Set forth with the Kinges most gracyous lycēse |.

I am, Sir, .

Your most obedient Servant,

J. H.

May 21, 1824.

* "The undertakers and printers were Grafton and Whitchurch, who printed it at Hamburgh (a). The corrector was John Rogers, a learned divine, afterwards a Canon of St. Paul's, in King Edward's time, and the first martyr in the next reign. The translator was William Tyndal, another learned martyr, with the help of Miles Coverdale, after Bishop of Exeter. But before all this second edition was finished, Tyndal was taken and put to death for his religion, in Flanders, in the year 1536. And his name then growing into ignominy, as one burnt for an heretic, they thought it might prejudice the book, if he should be named for the translator thereof; and so they used a feigned name, calling it *Thomas Matthew's Bible*; though Tyndal, before his death, had finished all but the Apocrypha, which was translated by Rogers above said, who added also some marginal notes."—(Strype's *Cranmer*, book i. chap. xv.)

(a) "Wantly thought it more probable, that it was printed at Paris. Though it is very plain, that the Types are German: and, very probably it was printed where the *Pentateuch* and *Prædiche of Prelates* were printed, viz. at Marburch, or Malborow, which I take to be a misprint for either Marburg in Hesse, or Marbeck in the Duchy of Wittenburg, where Rogers was superintendent, and from thence sometimes called Rogers' Bible."—(Lewis' *Hist. of Transl.* pp. 107-8.)

† This "License" was procured by Cromwell, at the pressing instigations of Arch-

*The summe and content of all the holy Scripture, both of the olde
and newe testament.*

Deutero. v. 9
1 Timo. ii.
Genesis. xvi.
Exod. xv.
Genesis. i.
Paul. x.
Exod. iij.
Jeremy. ix.
Roma. ix.
Psa. lxxij.
Jeremy. x.

Fyrst the holy wrytynges of the Byble teache us, that ther is one God, almyghtye, that hath nether begynnyng ne endyng: which of his awne goodnes dyd create all thynges: of whom all thynges proceade, and w^t. out whom ther is no thyng: which is rightwys & mercyful: and which worketh all things in all after his will: of whom it may not be demanded wherfore he doth this or that.

Genesis. i.
Sapient. ij.
Roma. v.

Then that this verye God dyd create Adam the fyrst man after his awne Image and similitude, and did ordeyne and appoynte hym Lorde of all the creatures in the earth. Which Adam by the envye of the deuell, dysobeyng the commandment of his maker, dyd fyrst synne, and brought synne in to this worlde, soch and so greate, that we whych be sprong of hym after the fleshe, are subdued unto synne, deeth, and damnacyon, brought under the yock & tyrannye of the deuell.

Epho. ij.

Genesis. iii.
Ex. xxv. xxvi.
Exo. ij.

And further that Christ Jesus his sonne was promesed of God the father, to be a savour to this Adam, Abraham, Isaac, Iacob, David & the other fathers: whych shulde delyuer them from their synnes and tyrannye of the deuell, that with a quyk & lyuyng faith wolde beleue this promes, and trust to this Jesus Christ, hopying to haue this delyueraunce of and by hym. And truly thys promes, is verye oft reheared in the bookes of the olde testament, yee & the olde testament is thys promes: as it is called the newe, which teacheth that this promes is fulfilled.

And that in the meane ceason whyle the fathers loked for saluacyon and delyueraunce promesed, because mannes nature is soche that he not only cannot, but also will not confesse hym self to be a synner, and specially soch a synner that hath neade of the sauving health promesed, the lawe was geuen wher throughe men myght know synne, and that they are synners: when they se yt. they do none of the thynges that the lawe commaundeth, with so gladde and wylling a mynde as God requyeth: but rather agaynst their wylles, withoute affeccyon, & as thought they were constrayned with the feare of that hell

bishop Cranmer, who thus writes, to thank him for his interest. "These shall be to give you most hearty thanks, that any heart can think, and that in the name of them, which favour God's word, for your diligence at this time in procuring the king's highness to set forth the said God's word, and his Gospel, by his Grace's authority. For the which act, not only the King's Majesty, but also you, shall have a perpetual laud and memory of all them that be now, or hereafter shall be, God's faithful people, and the favourers of his word. And this deed you shall hear of at the great day, when all things shall be opened and made manifest. For our Saviour Christ saith in the said Gospel, that whosoever shrinketh from him and his word, and is abashed to profess and set it forth before men in this world, he will refuse him at that day: and contrary, whosoever constantly doth profess him and his word, and studieth to set that forward in this world, Christ will declare the same at the last day before his Father and all his angels, and take upon him the defence of those men."

which the lawe threatneth, sayenge: Cursed be he that maynteyneth not all the wordes of this lawe to kepe them. And y^e. this lawe was geuen, to thyntent that synne & the malyce of menes hert being therby the better knowē, men shulde the, moare feruently thurst the commynge of Chryst, whych shulde redeame them from their synnes: As it was figured unto the Jewes by many ceremonies, hostes, and sacrifices: which were ordeyned of God, not to thyntent to take away synnes, but to shew & declare y^e. they shulde be put away by fayth in y^e saluaciō promised thorou Chryst, and which now are put away by the commynge of that Christ, which is the verye hoste of the father that taketh awaye all synne.

Last of all by the bokes of the new Testamēt, we are taught, that y^e Christ whych was promesed & shadowed in the olde Testament, is sent of y^e Father, at soch tyme as he had determyned wyth hymselfe, at soche tyme (I saye) as all wyckednes floryshed. And that he was sent not for any mans good workes (for they all were synners) but to thyntent that he wolde truly shewe the abundant ryches of his grace, which he had promesed.

In the newe testament therefore it is most euidently declared, that Jesus Christ the true lambe & hoste, is come to thyntent to reconcytle us to the father, paying on the crosse the punyshment due unto our synnes: and to delyuer us from the bondage of the deuēl (unto whom we serued through synne) and to make us the sonnes of God, syth he hath geuē us the true peace and tranquyllytie of conscience, that we no longer do feare the paynes of hell: which feare is put awaye by y^e fayth, confydence & assuraunce, that the father geueth us drawing us unto his sonne. For that fayth is the gyft of God,* wherby we beleue that Christ is come in to this worlde to saue synners: which is of so great pyth that they which have it, desyre to performe all y^e duties of loue to all men, after the example of Christ. For fayth ones receaued God geueth hys holy ghost, wherwith he tokeneth and marcketh all that beleue: which is the pledge and earnest that we shal suerly possesse euerlastyng lyfe, and that geueth wytnesse unto our sprete, and grafteth this fayth in us, that we be the sonnes of God: pouring therwyth y^e. loue in to our hertes which Paul describeth and setteth oute to the corynthians. By that faith and confydence in Christ which by loue is myghtye in operacyon, and that sheweth itselfe thorow the workes of loue, sterryng men therto, by that (I saye) we are Justified: that is, by that fayth, Christes father (which is become oures also thoreu that Chryst our brother) counteth* us for ryghtwes & for his sonnes: imputyng not our synnes unto us, thorou his grace. To conclude, he came to thyntent that we beyng cleansed from our synnes, and sanctified unto God the father: y^e. is, halowed unto the use of the father to exercyse good workes, renyng & forsaking the workes of the flesh, shulde frely serue him in rightwesnes & holynes all oure lyfe longe: thorou good

1 Cor. xiiij.

worckes which God hath ordeyned to thyntent that we shulde walcke in them, declaryng our selves therby to be suerly called unto thys grace: which worckes who soeuer hath not, declareth that he hath not fayth in Christ. Unto whom we must come, & folow hym with a chearful hert, that he maye instruct & teache us, for he is our master, meake & humble of hert: he is oure example of whom we must learne the rule of good lyuyng: further he is our prest, hye bishop, and onely mediator: which now sytteth on the ryght hand of God the father, is our aduocate, & prayeth euer for us: which wyll undoubtedly obtayne what soeuer we desyre, ether of hym, or of hys father in his name: if we beleve that he wyll do it when we requere it: For he hath he promesed. Let us therefore not doute, although we some tyme synne, wth a confydece to come unto hym, and with a lyuyng & undoutyng fayth, that we shal obtayne mercye. For therefore came he to thyntent to saue synners: nether requereth he any thing moare of us, then to come unto him wyth oute feare.

This is that Christ Jesus, which after he hath kylled the manne of synne with the breath of his mouth, shall syt in hys mayestye and Judge all men, geuyng unto euery one the worckes of hys bodye, accordyng to that he hath done, whether it be good or badde: And that shall saye unto them that shalbe on his ryght hande. Come ye blessed chyldren of my father, inheret ye the kyngedome prepared for you from the begynnyng of the worlde: And unto them that shalbe on hys left hand, Departe from me ye cursed, in to euerlastinge fyre: which is prepared for the deuell and his aunghels. Then shal the ende come & he shal deliuer up y^e kingdome to God the father.

To thyntent that ye shulde knowe thys, by the goodnes of God worckynge by hys holy sprete, are the holy wrytynges of the Byble geuen us: That we shulde knowe (I saye) and beleue that there is one God, and Jesus Chryst whom he hath sent: and that in beleuyng we shulde haue euerlastynge lyfe thorow his name.

Another foundeçyon then this can no man laye. And saynt Paul desyreth that he be holden a cursed which preacheth any other fayth and saluacyon, then onely by Jesus Christ: yee al thoughte it were an angel of heauē. For of hym, and thorow hym, and for hym, are all thynges: to whom, wyth the father and the holy ghost, he honour and glorie for euer moare. Amen.

'To the Editor of the Remembrancer.

SIR,

THE following Analysis of Barrow's two Sermons on the Incarnation is at your service.

Yours, J. K.

FROM the Angel's words, "*that which is conceived in her is of the Holy Ghost.*" The preacher considers three persons concerned in the mystery,—our Saviour, the Holy Spirit, and the Virgin Mary.

I. Our Saviour was God, and became man, altogether God and man in all points, save sinfulness. These two points are proved from Scripture. Of this mystery may be considered, 1st, the manner; 2ndly, the reason; 3dly, the practical application and influence on ourselves. 1st of the manner—We cannot otherwise than by negation determine, nor otherwise than by comparison explain it. Thus we may say negatively, that it was without confusion or change, without division, or separation of the two natures: and comparatively, that as the reasonable soul and flesh is one man, so God and man is one Christ. 2ndly, of the reason—The reason of the fact was the mercy of God for our redemption; the reason of the manner, as it is beyond our entire comprehension, so doth it yet appear to us in many things. It was requisite our Saviour should be God, that the mercy of God might be more abundantly set forth; that his sacrifice might have full merit for our redemption; that his doctrine and example might have the highest authority; and because so high an honour might not be given to any creature. It was requisite that he should be man, that he might atone for the sins of men; that he might become our High Priest, and Intercessor; that his doctrine and example might be more intelligible and imitable, that his judgment might be more tolerable, and he "apt to screen us from the insupportable presence of God."—Finally, it was requisite, that he, who was to be

mediator between God and man should be most nearly allied to both. 3dly, We infer from this doctrine, how grateful we should be towards God, how humble, patient, charitable; how watchful over the dignity of our now exalted nature, how full of comfort and joy, as at the birth of our Prince, as at the publishing of our victory, as at the declaration of our peace, as at the recovery of our liberty, as at the coming of our best friend, as at the receiving the highest honor, as at the marriage of Heaven and Earth, as at the rising of the sun of righteousness, as at the world's nativity, which we celebrate annexed to that of our Lord.

II. In this are considered the part which the Holy Spirit and the blessed Virgin Mary took in our Lord's incarnation, the fact of his generation by the Holy Spirit clearly set forth, nor ever contradicted by his personal enemies; then are to be considered, I. The manner of which this only may be said, that it ought not to be debased in our minds by ideas of material generation. II. The reason, 1st, for shewing our Lord's divinity; 2nd, in conformity to the usual agency of the Spirit in the *μεγαλεία Θεοῦ*; 3d, to sanctify our Lord in his high office; 4th, to sanctify him for a spotless sacrifice; 5th, to sanctify the human nature for its conjunction with God; 6th, to exhort and admonish us of our own regeneration. III. The inference is what admiration and gratitude are due to the blessed Trinity thus concurring for our Salvation.

II. Our Saviour was born of the Virgin Mary, as much as any child is born of its mother, including conception, nourishment, and delivery. He was born of a woman so as to have not merely a resemblance but a relation to our nature, that so by his obedience we might be made righteous; and that as from a woman came our fall, so from a woman should be our rising again. 2. He was born of a virgin: for so it was prophesied, so it was needful to shew

his divinity, so it fitted his holiness, so was his coming made wonderful among men. 3. He was born of Mary, of one related to the house of David; that so the prophecies might be fulfilled: of one homely in state of life, to shew the nothingness of worldly glories; but holy in heart and mind, and so worthy of this highest of external honours. His low condition of life, as it filled up the measure of his sufferings for us, so it exercised the most difficult virtues for our ensample, shewed his divine power more conspicuously, hinted the true nature of his kingdom, as also of human happiness.

In conclusion, we are warned against the unscriptural, and anti-catholic and unseasonable honours paid by the Romanists to the Virgin Mary.—*Works, vol. 3. p. 325.*

To the Editor of the Remembrancer.

SIR,

The following letter was written after the fatal battle of Naseby, when the general ill complexion of the King's affairs had disposed many men, and even Prince Rupert, to petition for peace. It is interesting, and may be thought worthy of insertion in your useful Miscellany.

Your's, X.

Letter from Charles the First to Prince Rupert.

Nephew,

THIS is occasioned by a letter of your's that the Duke of Richmond shewed me yesternight. And first, I assure you, I have been, and ever will be very careful to advertize you of my resolutions as soon as they are taken; and if I enjoined silence to that which was no secret, it was not my fault; for I thought it one, and I am sure it ought to have been so now: as for the opinion of my business, and your counsel thereupon, if I had any other quarrel but the defence of my religion,

REMEMBRANCE, No. 66.

crown, and friends, you had full reason for your advice. For I confess that speaking either as to mere soldier, or statesman, I must say there is no probability but of my ruin; but as to Christian, I must tell you, that God will not suffer rebels to prosper, or his cause to be overthrown; and whatsoever personal punishment it shall please him to inflict upon me, must not make me repine, much less to give over this quarrel, which by the grace of God I am resolved against, whatsoever it cost me; for I know my obligations to be both in conscience, and honour, neither to abandon God's cause, injure my successors, nor forsake my friends. Indeed, I cannot flatter myself with expectation of good success, more than this, to end my days with honour, and a good conscience, which obliges me to continue my endeavour, as not despairing that God may in due time avenge his own cause. Though I must avow to all my friends, that he that will stay with me at this time, must expect and resolve to die either for a good cause, or which is worse, to live as miserable in maintaining it, as the violence of insulting rebels can make him. Having thus truly and impartially stated my case unto you, and plainly told you my positive resolutions, which by the grace of God I will not alter, they being neither lightly nor suddenly grounded, I earnestly desire you not in anywise to hearken after treaties: assuring you, as low as I am, I will not go less, than what was offered in my name at Uxbridge; confessing that it were as great a miracle that they should agree to so much reason, as that I should be within a month in the same condition that I was immediately before the battle of Naseby. Therefore for God's sake let us not flatter ourselves with these conceits, and believe me, the very imagination that you are desirous of a treaty will lose me so much the sooner.—Wherefore, as you love me, whatso-

Y y

ever you have already done, apply your discourse according to my resolution and judgment. As for the Irish, I assure you, they shall not cheat me, but it is possible they may cozen themselves; for be assured, what I have refused to the English, I will not grant to the Irish rebels, never trusting to that kind of people (of what nature soever) more than I see by their actions. And I am sending to Ormond such a dispatch, as I am sure will please you and all honest men, a copy whereof by the next opportunity you shall have. Lastly, be confident I would not have put you, nor myself to the trouble of this Letter, had I not a great estimation of you. And a full confidence of your friendship.

To your, &c. C. R.

Cardiff, August, 1645.

To the Editor of the Remembrancer.

SIR,

A BOOK has lately been published, entitled "Body and Soul," the object of which is to explain familiarly the doctrines of the Church of England, and to point out the errors of (what are called) *Evangelical* opinions. The intention is doubtless laudable, as many will be induced to read a work of this description, who would reject a formal treatise on the several subjects there discussed. Encouraged by the reception which his first volume has met, the Author has ventured on the publication of a second, with the view of increasing his examples of the good effects of the doctrines of the Church, when correctly stated, and *vice versa*. In pursuing this end, he has, however, fallen into an error which every sound member of our Church must regret, inasmuch as it is calculated to convey a very incorrect idea of the manner in which our final salvation is to be effected. At the conclusion of the chapter, entitled "the Suicide," he has the following passage; the Curate "felt, what he had often preached, and thought, that whilst

the Christian unfearefully meets his end, and relying upon the merits of the Saviour *to be imputed to him*," &c. &c. Now it will be evident to you, on the bare perusal, that the expression, "relying on the merits of the Saviour," *to be imputed to him*, is altogether unwarranted by any passage of Scripture, or by the formularies of our Church. Indeed it would be difficult to understand what the expression is intended to convey, were it not that it is so commonly in the mouths of our (as they are called) Evangelical preachers, and that we repeatedly hear other terms used synonymously, which serve to explain it; such as the "*application* of Christ's righteousness," and the "*being clothed* in Christ's righteousness."

One would have thought that the Author of "Body and Soul," had been too well acquainted with Evangelical preaching and practices, to have used the expression of which I speak. From the manner in which he has used the word "imputed," it will be impossible, I think, to understand by it, any thing but a *transfer* of Christ's perfect righteousness to the sinner, to fit him for admission into the kingdom of bliss. Now if this be intended, I do not hesitate to assert, that it has no such signification in either the Old or New Testament. It is never used to signify that the *sin* or *righteousness* of one man is transferred to another. It is spoken of a man's own acts. Thus "Abraham believed, and it (his faith) was imputed to him for righteousness—*και ελογισθη αυτω εις δικαιοσυνην*, Rom. iv. 3. and Gen. xv. 6. "It is extremely evident," says Whitby, "that it is the *very act* of faith, and not the *object* of it, viz. Christ's righteousness, which was imputed to Abraham, and is imputed to us for righteousness." In 2 Cor. v. 19. "God was in Christ reconciling the world unto himself, *not imputing* their trespasses unto them"—*μη λογιζομενος αυτοις τα παραπτωματα αυτων*

In 2 Tim. iv. 16. St. Paul complains, "at my first answer no man stood with me, but *all men* forsook me: I pray God that it (viz. their forsaking him) may not *be laid to their charge*," or, not imputed to them — *μη αυτοις λογισθην*. And in Psalm xxxii. 2. "Blessed is the man, unto whom the Lord imputeth not iniquity," i. e. "the sin he hath committed." (Whitby's Paraphrase, Rom. iv. 8.) I could produce other passages to the same effect, but these are sufficient for my purpose.

We are taught by Scripture and our Church, not to plead even our best *endeavours* after holiness, as of any *merit* or *deserving*, but to *intreat* their acceptance, only through the merits and intercession of Christ, who died on the cross to redeem us from the curse under which all mankind were concluded, and from the sins of which we have repented. But neither of them assert that we are made righteous by the *transfer*, *application*, or *imputation* of Christ's righteousness to us. Indeed, the inferences deducible from such a doctrine are appalling. What, for instance, would become of the doctrine of future rewards proportionate to the measure of our obedience, if, rejecting that as the condition of our acceptance, we appear *clad* in the righteousness of Christ, viz. a perfect unsinning obedience? Should we not all be entitled to the same degree of glory which Christ himself enjoys, by virtue of his own merits? And would not the inculcation of such a doctrine be the means of retarding, rather than advancing, that holiness of life and integrity of character which are so unequivocally required of its followers, by the Gospel of Christ?

Surely then, I may be allowed to hope, that if these remarks should meet the eye of the Author of "Body and Soul," he will correct the objectionable passage, by omitting the words "to be imputed to him," in a future edition.

I trust he will receive these obser-

vations in the friendly light in which I can assure him they are offered, and am,

Your constant reader,

W. T.

May 18, 1824

To the Editor of the Remembrancer.

SIR,

THE Observations which appeared some time since in a Number of the Christian Remembrancer, with respect to the New Marriage Act, are, in my opinion, worthy of the serious attention of the Legislature, and I trust that they will not fail to meet with due consideration during the next Session of Parliament.

Though the new act is unquestionably an improvement on the old one, and is calculated to render the Ministers of the Gospel more fully acquainted with their duties previous to the publication of Banns in the parish church, yet no one can deny that it has some imperfections, and is not sufficiently explanatory. Your correspondent, Cler. Cantii, has very judiciously endeavoured to lay down, as a rule to be observed with respect to residence previous to the publication of Banns, that a dwelling of fifteen days should be required; but I am at a loss to fix in my own mind, what construction can safely be put on the word "*dwelling*," and what can conscientiously be considered as residing within a parish, during such publication.

I shall feel much obliged if any of your correspondents can satisfactorily answer this question; and should I be so fortunate as to meet with a proper solution of the term, "*dwelling in a parish*," I trust, the explanation afforded may be of some service to my Brother Clergymen as well as to myself.

I remain, Mr. Editor,

Your faithful Servant,

Y. H.

Friday, May 24, 1824.

Y y 2

To the Editor of the Remembrancer.

SIR,

I SHALL feel obliged by your inserting the following method of restoring life to the apparently drowned :

Cautions.—Avoid all rough usage. Do not hold up the body by the feet. (By these absurd practices, hundreds of lives are annually sacrificed.) Do not roll the body on casks, or rub it with salt, or spirits, or apply tobacco. Lose not a moment. Carry the body, the head and shoulders raised, to the nearest house. Place it in a warm room. Let it be instantly stripped, dried, and wrapped in hot blankets, which are to be renewed when necessary. Keep the mouth, nostrils, and the throat, free and clean. Apply warm substances to the back, spine, pit of the stomach, arm-pits, and soles of the feet,—rub the body with heated flannel, or warm hands. Attempt to restore breathing, by gently blowing with bellows into one nostril, closing the mouth and the other nostril. Press down the breast carefully with both hands, and then allow it to rise again, and thus imitate natural breathing. Keep up the application of heat. Continue the rubbing, and increase it when life appears, and then give a tea-spoonful of warm water, or of very weak wine, or spirits and water warm. Persevere for six hours.

Send quickly for Medical Assistance.

Yours, &c.

W.

SERMON ON CONFIRMATION.

ECCLES. XI. 6.

"In the morning sow thy seed, and in the evening withhold not thine hand."

So long as we remain in this world, we must be employed in the cultivation of that harvest whose fruits may be gathered here in part to satisfy the present need, but the fulness of which must form our portion in a better scene.

The seed which is mentioned in the precept, answers to the rudiments and

principles of saving knowledge, and describes the chief lines of religious truth. Such is the seed which must be sown "in the morning and in the evening," in the beginning of life, and in all the succeeding periods of its course. We are exhorted to exert our best endeavours to obtain a large increase; "to abound yet more and more;" but it is the same seed still, although we may improve the soil and augment the measure of the crop. Accordingly, the subject of those observations and reflections, which engage my thoughts at this time, and to which I would invite your notice, whilst it will apply particularly to some among us, to those I mean who are the candidates for Confirmation at this season, may well demand a general attention, and will furnish many lessons and considerations for our common use.

I shall therefore endeavour to set before you some comprehensive views of such particulars as may be best adapted to the present call, and most deserving of our joint regard.

It is concerning the first principles of faith and duty, that our Lord's apostle says so significantly—"Give heed to the things which ye have heard, lest at any time you let them slip." The period of reflection must come with each of us, if ever we hope to deserve the name of reasonable creatures, or to share the interests of those who were made originally for better things than the lot which man hath brought upon himself, and who are raised now, if they will but seek their own good, to happier prospects than this world can supply. Should we slight this privilege, or put it from us, we shall bring a worse sentence on ourselves than toil and death; we shall find the bitter fruits of our own perverse neglects, and shall bear the burden of our multiplied offences.

The period, indeed, for reflection, may vary much with different persons, but this is certain in all cases, that they in whose minds the principles of truth have been laid up, will be the first to reap the benefit of riper thoughts, and to gather those results which spring from just considerations.

I shall begin where life itself begins—with the years of infancy—and shall then trace the progress of the young disciple of Christ Jesus, from the font of baptism to the day of confirmation, and the season of communion; in order that we may have a clear view of those

several rites, two of which are holy ordinances instituted by our Lord; the other a religious rite which, although it does not rank with the sacraments of the Christian church, serves to most useful purposes, and constitutes one part of the discipline provided in the Christian household.

And first, then, we may remark, that it has been the practice of the Church, from the first ages, to admit the children of believing parents to the privileges of the Christian covenant. This practice has been grounded, not upon the rules of custom only and discretion; it has been followed in compliance with our Lord's own purpose and directions, where they have been justly taken to extend to the children of his household. The practice is indeed conformable to scripture testimonies, both with reference to past example and to general observance. From the pages of both Testaments, we learn upon what reasons, and by what methods, the children of those who are united by the bond of faith, and by the joint participation of religious worship, were admitted, in all times, into covenant with God.

Thus the Scripture teaches, that the children of Jewish parents who were subject to the law, were admitted into covenant with God by circumcision: and nothing, I conceive, can be more clear, than that under the Gospel dispensation, the sacrament of baptism was instituted by our Lord for similar designs with the former rite of circumcision. It is calculated for admitting persons of all ages and all countries into covenant with God, according to the tenders of his grace, and the pledges of his mercy, in Christ Jesus. Without doubt then, circumcision having been administered to children by divine appointment, baptism, which succeeded into its place, and which serves for a similar intent, may be administered to children. They that would set aside this precedent, so clear, so full, and so entirely applicable to all ages of the world, should prove their negative by some plain word of repeal. There is not the same necessity, on our part, to produce a positive injunction for the rule of practice in this matter, because the known and universal usage of the Church of God in all times, together with the perpetual reasons for it, stand so plainly on our side, and plead so forcibly on this behalf. But this usage is not traced to circumcision only;—

whenever God calls his people to covenant with him, this is his language—“Ye stand, this day, all of you before the Lord; your captains of your tribes, your elders, and your officers, with all the men of Israel; your little ones, your wives, and thy stranger (the proselyte) that is in thy camp, from the hewer of wood unto the drawer of thy water: that thou shouldest enter into covenant with the Lord thy God; and into his oath, which the Lord thy God maketh with thee this day; that he may establish thee to-day for a people unto himself;”—and that we may know that this engagement may be made also in the name of others, and in their behalf; it follows, “neither with you only do I make this covenant and this oath, but with him that standeth here with us this day before the Lord our God; and also with him that is not here with us this day.” With what reason, then, can we possibly suppose that the little ones of Christ's flock should be left in a worse state than the children of God's household in all times were; or that the Gospel should withhold from them indulgences which every former dispensation of the Lord conferred?

But a difference is urged between the covenants; the spiritual privilege is denied to Israel, and on that ground the pattern is disputed. We have removed this cavil by shewing, generally, that when God called his people to him, promising to be their God, their children were included in the call: and where God promises to be the God and Guardian of his people, who shall exclude the spiritual privilege? Did our Lord do this when he made that memorable answer—“Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob;”—their God, not for food and raiment and for this life, but for ever? Will any man pretend to say that the church of Israel was no part of that kingdom which God had appointed for his Son, and that the grounds of privilege are therefore quite dissimilar in these several dispensations? Why then does our Lord speak of Abraham as “rejoicing to see his day?” Why is it called “the reproach of Christ,” which Moses underwent in Egypt? Why does St. Paul recite that long list of those who overcame the world by faith? Why are they said “to look for a city which hath a foundation, whose builder and maker is God?” Impossible it is,

'then,' to draw a negative which shall exclude the child of the believer, and to fasten such exclusion on a change of privileges under diverse dispensations which had God for their author; which had spiritual blessings, secret or declared, derived from one common source of succour and salvation in Christ Jesus, in whose name the faithful in all ages, and the dutiful in every land, shall find their acceptance before God.

But we know further, that our Lord commanded that the children should be brought to him, reproving those who shewed an inclination to withhold them. He spake distinctly at that time, not indeed of baptism, but of the fitness of the little ones for his kingdom: and who then shall disqualify them; or how shall they be brought to Christ and made the subjects of his kingdom, in successive ages, but by baptism?

When St. Paul told his converts that they were now engrafted into that vine from which the Jewish branch, barren of faith, was broken off, and yet that both Jew and Gentile who believe, should make one holy offering to the Lord, certain it is, that he could never think of leaving out the children of the Gentile stock, where the Jewish child had ever been included. Accordingly, when the same apostle advised the believing consort in the marriage bond, not to forsake an heathen mate, he gives this as one reason: "Else were your children unclean, but now are they holy." Of what does the apostle speak here, but of federal holiness; of the privileges of the covenant of which he thus declares the child of the believer to be capable. The danger was, that if the believing parent should leave the unbeliever, the children might be left too, without the blessings of the covenant; the heathen parent might detain them, and withhold them from the font of baptism. We appeal to the uniform acknowledged phrase of Scripture, to determine the true meaning of our Lord's apostle in that testimony, and to shew that he speaks distinctly of holiness to the Lord, by the influence of divine grace, conveyed according to their respective needs, to all those who are the members of his church. There is but one evasion of this testimony, and that rests upon an application of the word "holy," which never once occurs in all the volume of the Scriptures.

Again, we read of whole families

which were baptized together in the days of the apostles. Is it reasonable to suppose that in such households there were none of tender years? Here again it is much more necessary for opponents to prove the negative, than for us to hold affirmatively what the known usage of the church of God so plainly warrants, leading us directly to conclude, that if there were infants in such households, they were undoubtedly received by baptism.

How anxious and how comfortless would be the last thoughts of the dying parent for his children, if it should be left uncertain when they should be received to baptism, or whether that good day should ever come. How much more cheerful is the hope of him, and how much more consolatory his reflection, who shall leave surviving children in possession of that happy privilege: and how great is the advantage of the child who is thus held by an early tie, and not left to a wayward will, or exposed to the snares perhaps of evil comrades, with no fixed and certain moment for his reception to the Christian fold. How does it fare frequently with things which are left to no fixed rule of time or season? are they well observed?

We may now pass on to remark, that the children of believers being thus admitted to the state of grace by baptism, and being unable at that early age to answer for themselves, or to bind themselves to keep the conditions of the Christian covenant, this engagement is made for them by the mouths of others. The peculiar office therefore of those first friends of the young, who are the sponsors for them at their baptism, comes next to be considered. It demands attention more especially because of some prejudices which we sometimes have to combat on this head, and because of some gross improprieties of practice which are grounded on those prejudices, where care is not taken to prevent them. We may remark, then, that this practice also appears to have its warrant in the usage of the Church of God in Israel. The sponsors whom the rules of the Christian Church require, become in some sense the guardians of the young in their spiritual concerns. Is it demanded why the parent may not take this office for the child? Such a substitution is not frequently attempted, in full contradiction to the rules of discipline, and the reasons upon which

they are established. It would be a sufficient answer to remind those who put the question, that the parent is already bound, by every tie, to consult the welfare of the child, and to watch diligently over all its interests. The parent can contract no new obligation upon this account. But the reasons why the parent is not admitted to this office, will be further manifest by considering the ends and uses for which the practice was first settled in the Church, and for which it is continued still in use. It must be confessed then, that this office, in the first age of Christianity, was, in some respects, of more importance than it is now, although many of its uses still remain in force. Thus, upon the first publication of the Gospel, and its early progress in the world, there was perpetual danger in times of persecution, which raged with fury for some ages, lest the parents of children who were baptized might be cut off by the hand of cruelty and malice. Against this peril, therefore, the sponsors were provided, that the child who should experience the loss of parents, might find spiritual friends in those who took a charge upon them of that kind in the day of baptism. But there was another danger also to which children were exposed in early times, and against which the sponsors were provided. There was the fear lest some of those whose children were baptized might yield to the temptations of the world, or the fury of opposers, and go back to their former state, and renounce the faith they had embraced. In such cases it became the pressing duty of those who first pledged their word for the child, to use their best endeavours that the death of pious parents, or the falling off of those who might not keep their first footing in the faith, should not leave the child without all counsel, or cast him back into the arms of unbelievers. Nor are some such ends and purposes entirely wanting at this day, with reference to the sponsor's charge. Something of this duty still continues, with regard to those children who may be deprived of parents by the stroke of death. Something of this duty too continues, with regard to those children whose parents shall, by gross and manifest licentiousness, or by flagrant proofs of irreligion, neglect the spiritual welfare of the child which God hath given; and which was also hallowed to the Lord. It is not to be expected in such cases that the child

should fall wholly to the care of sponsors: the necessities of life forbid it; nor would this be possible, for many reasons, in most instances. But in such events of children deprived of parents, or abandoned by them in their chief concern, the sponsor will find his obligation, and his care may be eminently useful and important. The sponsors, without neglecting their own families, or taking any great burden on themselves, may be ready to succour and advise the child, and may strive, as far as they are able, to promote his spiritual interests and well-being. I pass the vulgar misconception, that the sponsor makes himself responsible for the duties and the conduct of the child, because he answers in the child's name, who indeed stands bound to fulfil what is so pledged on his behalf, and stipulated for his benefit. In a word, the sponsor undertakes that the child shall not want what his necessity may call for in order to his spiritual welfare, and what he may be able to supply on that account. It belongs to him particularly to remind those for whom he undertook a serious trust, of the duty to which they stand bound, on their part, when the proper season comes, and when the day of confirmation calls them forth to answer for themselves. It argues a poor spirit to shrink from every trust which we can undertake for others; but it is quite surprising that the parent should be backward to accept a new friend for his child. If the trust should be rendered needless by the care which is supplied by others, by prudent parents or preceptors, still the caution, which provides it, is founded upon probable contingencies, and a solid benefit may follow.

We reach now the next chief point to be considered: Having shewn upon what reasons the child is brought to Christ by baptism, and what concern the sponsors undertake about him, we have but to remember that the good seed, according to the text, must be duly sown in the morning of their lives, by religious education, and, above all, by religious patterns and examples, in the nearest circles of society to which they stand related. They will then, by this happy road of Christian culture, reach the day of confirmation, if it should please God to prolong their term of life, and to enlarge the scene of trial to that new period of their course.

The young must, in due time, per-

ceive their obligation to renew the promises which were pledged for them. They cannot fail to understand this, unless the most scandalous neglects of all religious habits shall prevail in the persons and the lives of those about them, and unless the good work of education shall be quite neglected. The great truths of Christianity should form the earliest lessons in a Christian household, and the practice of them should be the standing and perpetual illustration of the precepts.

Most exemplary were the heads of families in Israel, of old-time, in this respect. They maintained among their children a familiar knowledge and acquaintance with the testimonies of the law of God, and with the monuments of his controlling providence. They spake of these things at their up-rising and down-sitting, so truly did they sow the good seed in the morning and the evening of their day. In the latter days, indeed, when they became divided among themselves, and things ran into extremes, the Sadducee sowed doubts and cavils for the good seed; the Scribe disputed upon narrow grounds for empty trifles; the Pharisee was carried equally by pride and superstition from the knowledge and the practice of the sober rules of faith and duty. Then it was that the good seed became choked or deprived of nourishment for its increase; overwhelmed with a spurious growth of false conceits, or lost amidst the follies and extravagancies of fanatical delusion.

But it is my aim, at this time, to remind the young more particularly, that they have a duty to fulfil, and an interest to cherish, for themselves. The care of others may do much; it has its season and its opportunity; and most cruel is the spirit of wantonness or indolence which shall omit such pains in their own domestic circle, by which neglect the hope of harvest at a future season may be much endangered. But certain it is, that each one in all the number of the children of men will find the day of trial for their own exertions, if the loan of life shall be prolonged. The call of duty will come home to the hearts of all. The day arrives when the hand of others must in some sort be removed. The parent's wing is for the nest; it leads and governs the first flight; it accompanies the fluttering pinion, which has no steady movement or direction in its early ventures, and is open to so many

dangers, which await the weak, and which press on all sides on the gambles of the heedless and unpractised in these sublunary scenes. But the time comes when they who have enjoyed the benefit of such fostering care, and seasonable aids, must govern their own ways, and find their own poise, and consider their own safety, and learn to seek their own subsistence in the world, and to fill their own place in the scenes of life.

Were we indeed to distribute the several exercises of religion to the different seasons of the time of life, we should allot the careful cultivation of good principles to the days of youth, when the mind is most apt to receive impressions, and stands so much in need of good ones for its safeguard and direction: we should leave the full discharge of active services for those of more strength and more experience; and we should assign the consolations of religion, its cheering hopes and quiet resignation, its calm reflections, and its humble but well placed assurance, to the time of age.

But the text presents a better lesson to us; it reminds us that diligence is always needful to promote the final harvest, and that the care of the first laid principles must be among the last concerns of human life. Above all, the season which is given to us for our profit at whatever moment, should be readily embraced. "He that observeth the wind," saith the wise man, "shall not sow: and he that regardeth the clouds shall not reap." The meaning is, that present opportunities must not be omitted on the ground of some slight reasons which may seem to offer a discouragement. Our observations may not be well founded, and our prognostics may deceive us; but our exertions in a good cause will never fail entirely of producing good effects.

In the morning of life, indeed, the faculties are more alert and the choice most free. The fears and apprehensions which cleave perhaps to declining years, do not then mingle so much of constraint with the motives for compliance with religious duties. Accordingly the tenders of the heart are then most valuable. What is offered is not then the poor refuse which escapes the ravages of vice; which is saved with difficulty from the wreck of folly; the remnant which survives the wasteful and confused accounts of idle habits and improvident neglects. Let

the young, then, with that lively zeal which is the character of youth, and the life-blood of religion, yield the blossom to that good seed, which will spring up with an early promise in its season, and which will yield a rich abundance for the days of harvest.

It remains but to add a few words concerning the nature of the rite of confirmation, to which the young are now called; that they who are now preparing for it may the better understand its ground and objects.

It cannot require much scope of discourse to shew that they for whom a pledge is given, and in whose name and behalf an early promise is both made and received, should have a fixed time and opportunity to redeem that pledge, and to make their own profession, to set the seal of faithful resolution to their own engagement.

In a former part of this discourse it was remarked that Baptism in the Christian Church answers to the rite of circumcision in the old Israel; and we may observe here that the rite of confirmation answers also to that custom in the Jewish Church, of bringing children at the age of thirteen, to make a solemn promise to observe the law and to undergo a public test. So constantly do the same reasons produce the same provisions, where reason is allowed to bear sway, and to form its own rules. So uniform and so consistent also are the methods which are followed under every dispensation which has God for its author.

With regard to the grounds of this rite of confirmation as they may be traced in the divine word, our Church may be thought to take its pattern from the laying on of the hands by the Apostles in their days, where baptism had already been administered. The cases are not parallel in all respects, but in some they are; and therefore without too high a challenge we may well adhere to that authentic precedent so far as the reasons and the uses of it can be shewn in some principal respects to be the same.

After the baptism, then, of the Samaritans, by Philip, who exercised an inferior ministry in the Christian household, Peter and John, who sat in the chief seats of pastoral government, laid their hands upon them, and it is added that the Holy Ghost came upon them. It is true, that upon the laying on of hands here mentioned, the gifts of prophecy and tongues, which were then

so needful, were conveyed, and these gifts were not dispensed to all who were baptized. We do not then contend that the laying on of hands in confirmation, answers in all points to those examples. But the gifts and succours of the Holy Spirit were in their measure and degree to be dispensed to every candidate for future glory in all times, and accordingly in the ages which succeeded we read of the continuance of this rite for the furtherance and profit of the young. The laying on of hands was used indeed for various ends and purposes, which were not restrained to the first age. It was a common form of benediction, and as such it was used by our Lord himself when the children were admitted to his presence. It was employed also both in that first age and in all succeeding times in the solemn rite of ordination. It continues so to be employed with full propriety, although the hand of the Apostle who had seen the Lord, be no longer in the work. They who have succeeded to what is of ordinary and perpetual use in the chief seats of pastoral rule, do not therefore make an arrogant pretension when they do the same things for such causes, and such reasons as continue still to be the same. Thus our Church, without presuming upon former gifts of miracle and inspiration, observes that form of benediction which was commonly in use in the first ages, and applies it to the seasonable rite of confirmation. The needful blessing of the Holy Spirit may well be thought to follow upon the solemn tender which the Christian candidate is now called to make of himself as a living sacrifice, holy, acceptable unto God; and the pastoral benediction is applied by those whom Christ hath appointed to bless in his name throughout all ages, with the promise that what is so sealed on earth will be ratified in heaven, if they for whom the blessing is designed shall receive and cherish and improve it to their best advantage. They want no aid, no motive, no encouragement in order to that end.

Observe then; the rite of confirmation is not a sacrament according to the proper definition of what has been ordained by Christ as generally necessary to salvation, nor is baptism incomplete without it: but it is a wise and salutary provision in the church of Christ, established on the ground of apostolic usage, and it becomes a

matter of strict duty to comply with it where it may be had. It is also in itself extremely proper and significant as an intermediate step between the font of baptism and the table of the Lord. In a word, it is absolutely necessary at some time or other to do what is done at confirmation, that is, to take up and profess the Christian calling on our part; and when may be more fit, and what time more suitable and proper, than that which is thus furnished for the young? Where no way is prescribed, and no time set apart for any useful purpose in the life of man, experience shews what often happens. The work is left undone.

They must be strangely wedded to their own conceits, then, who shall presume to slight this proffered benefit, or to set at nought the pattern to which it is referred, and to spurn the wisdom and authority by which it is provided. Surely, they will judge more soundly and more prudently, who regard it as a pastoral act of much value, which is thus enlarged to them, to which they owe obedience, and from which they will derive a signal benefit, if they be not wanting to themselves, and careless to improve the blessing.

But there is another point of view in which this rite presents itself, and which must be touched again. It becomes a step to the table of the Lord. It is most desirable that this step should follow as soon as may be. If it be so taken, in due season, we may hope to be spared the pain of witnessing so often, even to the latest periods of a long life, that strange reluctance to the discharge of a necessary duty, imposed so plainly by our Lord's own word and injunction, and established in his household as a perpetual means of grace. Strange may that backwardness be called, since it is found so often where there is no total want of good dispositions. Where, indeed, the reluctance is the fruit of negligence and folly, of wanton misdeeds and obstinate ill habits, of modes of life which never can be reconciled to this, or to any other act of Christian duty, we may then employ another word of designation or description. In such case, the strange reluctance, so culpable, so unbecoming, so deplorable in the wavering and the weak, will bear, indeed, the plain mark, that the heart is yielded to another master, whose work is followed, and whose wages will one day be received.

Let these things, then, be distinctly noted; that the sacrament of baptism is the sacrament of entrance into the fold of Christ, the laver of regeneration; the means of access to the state of grace.

It is the first preparation of the soul for future seasons of fertility: the first watering of the dews of grace: the first sowing of that seed, which, though it may lie long before it can spring up with a visible and thriving growth, will, notwithstanding, have its increase, if it be not choked by cares and follies, or neglected in maturer years.

Let it be observed next, that the pious rite of confirmation is the public token and assurance that the foot is fixed and established in the state of grace. To which also let it once again be added, and considered with peculiar heedfulness, that the sacrament of our joint communion is our blessed Lord's own ordinance, appointed in perpetual remembrance of the work of our redemption, wrought by his one oblation of himself once offered, and put in force by his ever-living and effectual intercession at the throne of grace. It serves, too, for the best purpose of spiritual succour and increase; for comfort; for encouragement; for good hope, and proficiency in all our course. The seals of grace, what are they but the seals of pardon and acceptance, of sober trust, of humble but well placed assurance?

Finally,—let those who are now preparing to make good that part of their duty which relates to the rite of confirmation, reflect that this is the time when they are called to shew their gratitude for the goodwill of others exerted heretofore in their behalf. 'This is the time when they must witness their attention to their own best interests, and prove themselves to be sincerely mindful of their duty. This is the season when they are invited to make a solemn profession that they are Christians, and that it is their chief desire to be so; that they glory in that name; that they put their trust in the great Author of Salvation, and that they are most ready and entirely willing to embrace this opportunity, so solemn and so proper, so full of benefit, so profitable, so becoming, for professing the convictions and the purpose of their hearts. It is the time when they declare their choice and resolution before those whose fellowship in all religious exercises, in faith and

practice, they must study to preserve: it is the season likewise for renewing the timely aids and succours to enable them to keep that faith unblemished; undefiled; and to pursue that rule of life with steady perseverance in the

sight of God, the Father, Son, and Holy Ghost, to whom be ascribed all honour and worship, all praise and thanksgiving, henceforth, and for ever more.

J. P.

SACRED POETRY, MEDITATIONS, &c.

What! *Prayer* by th' *Book*? and common? Yes, why not?

The spirit of grace

And supplication

Is not left free alone

For time and place,

But manner too: to read or speak by rote

Is all alike to him that prays

In's heart, what with his mouth he says.

They that in private by themselves alone

Do pray, may take

What liberty they please

In choosing of the ways

Wherein to make

Their souls' most intimate affections known

To Him, that sees in secret, when

Th' are most concealed from other men.

But he that unto others leads the way

In public prayer

Should do it so,

As all that hear may know

They need not fear

To tune their hearts unto his tongue, and say

Amen; not doubt they were betrayed

To blaspheme, when they meant to have pray'd.

Devotion will add life unto the letter;

And why should not

That which authority

Prescribes, esteemed be

Advantage got?

If th' prayer be good, the commoner the better;

Pray'r in the Church's words as well

As sense, of all prayers bears the bell?

CH. HARVIE*.

As one within some dungeon closely pent,

But dimly views the blessed depths of Heaven,

O'er which the clouds by angry tempests driven,

Full oft obscure the light thus hardly lent—

* Sir John Hawkins, in his edition of Walton's *Complete Angler*, conceives that this Ch. Harvie was the author of the *Synagogue*, a collection of poems appended to George Herbert's *Temple*. Walton, after having repeated some lines of Herbert's says, "and since you like these verses of Mr. Herbert's so well, let me tell you what a reverend and learned divine, that professes to imitate him, and has indeed done it most excellently, hath writ of our Book of Common Prayer," &c.; he then rehearsed some lines on the Common Prayer, which are subscribed "Ch. Harvie," and which are actually taken from the *Synagogue*.—*Athena Oxon.* vol. iii. Ed. by D. Bliss, 1817.

So, prisoned in this fleshly cement,
 My spirit seeks the light which Providence
 Hath given in mercy to my feeble sense.
 Oft o'er its lustre clouds of doubt will roll,
 Blown from the gales of pleasure and of vice,
 Pouring a dreadful darkness on my soul
 And from my gaze concealing Paradise.
 Oh! when shall I from doubt and trammel free,
 See perfect truth unveil'd, Eternal God, in thee.—

1814.

G. J. C.

STANZAS ON A STREAM,

Which, on its approach to the Sea, is lost amidst the Shingles of the Beach.

"Thou stream, that from its furzy bower
 Has toiled full many an hour,
 (Yet with an onward course, and clearly,
 And at her labour singing cheerily,
 Lies as a Lake—and pebbles hide
 Her union with the rising tide.

And canst thou tell, thou loitering one,
 Where the waters are gone?
 They have not perished in the earth,
 But they shall rise in second birth,
 And so from all pollution free
 Shall join the everlasting sea.

And deem not that these waters lie
 In vain so quietly;
 'Tis meet that we should pause a while,
 Ere we put off this mortal coil,
 And in the stillness of old age
 Muse on our earthly pilgrimage.

1817.

G. J. C.

MEDITATIONS.

THE following are from the "Occasional Meditations" of Bishop Hall, which are introduced by this short Preface; which we recommend to the attention of our readers.

I have heedlessly lost, I confess, many good thoughts, these few my paper hath preserved from vanishing; the example whereof may perhaps be more useful than the matter. Our active soul can no more forbear to think, than the eye can choose but see, when it is open; would we but keep our wholesome notions together, mankind would be too rich. To do well, no object should pass us without use; every thing that we see reads us new lectures of wisdom and piety. 'Tis a shame for a man to be ignorant, or godless, under so many tutors. For me, I would not wish to live longer than I shall be better for my eyes; and have thought it thank worthy, thus to teach weak minds how to improve their thoughts upon all like occasions. And if ever these lines

shall come to the public view, I desire, and charge my reader, whosoever he be, to make me and himself so happy, as to take out my lesson, and to learn how to read God's great book by mine.

Upon occasion of a Red-breast coming into his Chamber.

Pretty bird, how cheerfully dost thou sit and sing, and yet knowest not where thou art, nor where thou shalt make thy next meal; and at night must shrowd thyself in a bush, for lodging: what a shame is it for me, that see before me so liberal provisions of my God, and find myself sit warm under my own roof, yet am ready to droop under a distrustful, and unthankful dulness. Had I so little certainty of my harbour and purveyance, how heartless should I be, how careful; how little list should I have to make music to thee or myself? Surely thou camest not hither without a Providence. God sent thee not so much to delight, as to shame me, but all in a conviction of my sullen unbelief, who under more apparent means, am less cheerful and confident; reason and faith have not done so much in me,

as in thee, mere instinct of nature; want of foresight makes thee more merry, if not more happy here, than the foresight of better things maketh me.

O God, thy providence is not impaired by those powers thou hast given me above these brute things; let not my greater helps hinder me from an holy security, and comfortable reliance upon thee.

Upon occasion of a Spider in his Window.

There is no vice in man, whereof there is not some analogy in the brute creatures: as amongst us men, there are thieves by land, and pirates by sea, that live by spoil and blood; so is there in every kind amongst them variety of natural sharks; the hawk in the air, the pike in the river, the whale in the sea, the lion, and tiger, and wolf in the desert, the wasp in the hive, the spider in our window. Amongst the rest, see how cunningly this little Arabian hath spread out his tent for a prey; how heedfully he watches for a passenger; so soon as ever he hears the noise of a fly afar off, how he hastens to his door, and if that silly heedless traveller do but touch upon the verge of that unsuspected walk, how suddenly doth he seize upon the miserable booty; and after some strife, binding him fast with those subtle cords, drags the helpless captive after him into his cave. What is this but an emblem of these spiritual free-booters, that lie in wait for our souls: they are the spiders, we the flies; they have spread their nets of sin; if we be once caught, they bind us fast, and hale us into hell.

O! Lord, deliver thou my soul from their crafty ambushes; their poison is greater, their webs both more strong, and more insensibly woven; either teach me to avoid temptation, or make me to break through it by repentance; O! let me not be a prey to those fiends that lie in wait for my destruction.

Upon the sight of Rain in the Sun-shine.

Such is my best condition in this life, if the sun of God's countenance shine upon me, I may well be content to be wet with some rain of affliction; how often have I seen the heaven over-cast with clouds and tempest; no sun appearing to comfort me; yet even those gloomy and stormy seasons have I rid out patiently, only with the help of the common light of the day. At last, those beams have broken forth happily, and cheered my soul; it is well for my ordinary state, if through the mists of mine own dullness, and Satan's temptations, I can descry some glimpse of heavenly comfort; let me never hope, while I am in this vale, to see the clear face of that sun without a shower: such happiness is reserved for above; that upper region of glory is free from these doubtful and miserable vicissitudes. There,

O God, we shall see as we are seen. Light is sown for the righteous, and joy for the upright in heart.

Upon the Length of the Way.

How far off is yonder great mountain? My very eye is weary with the foresight of so great a distance; yet time and patience shall overcome it; this night we shall hope to lodge beyond it; some things are more tedious in their expectation, than in their performance. The comfort is, that every step I take, sets me nearer to my end; when I once come there, I shall both forget how long it now seems, and please myself to look back upon the way that I have measured.

It is thus in our passage to heaven; my weak nature is ready to faint under the very conceit of the length and difficulty of this journey; my eye doth not more guide, than discourage me; many steps of grace, and true obedience, shall bring me insensibly thither; only, let me move and hope; and God's good leisure shall perfect my salvation. O! Lord, give me to possess my soul with patience, and not so much to regard speed, as certainty; when I come to the top of the holy hill, all these weary paces, and deep sloughs shall either be forgotten, or contribute to my happiness in their remembrance.

Upon the hearing of a Swallow in the Chimney.

Here is music, such as it is; but how long will it hold! When but a cold morning comes in, my guest is gone, without either warning or thanks; this pleasant season hath the least need of cheerful notes; the dead of winter shall want, and wish them in vain: thus doth an ungrateful parasite: no man is more ready to applaud, and enjoy our prosperity, but when with the times our condition begins to alter, he is a stranger at least; give me that bird which will sing in winter, and seek to my window in the hardest frost; there is no trial of friendship but adversity; he that is not ashamed of my bonds, not daunted with my checks, not alienated with my disgrace, is a friend for me; one dram of that man's love, is worth a world of false and inconstant formality.

Upon the sight of a Fly burning itself in the Candle.

Wise Solomon says, the light is a pleasant thing; and so certainly it is; but there is no true outward light which proceeds not from fire; the light of that fire then is not more pleasing, than the fire of that light is dangerous; and that pleasure doth not more draw on our sight, than that danger forbids our approach: how foolish is this fly, that in a love and admiration of this light, will know no distance, but puts itself heedlessly into that flame wherein it perishes; how

many bounts it fetched, every one nearer than other, ere it made this last venture; and now that merciless fire taking no notice of the affection of an over-fond client, hath suddenly consumed it; thus do those bold and busy spirits, who will needs draw too near unto that inaccessible light, and look into things too wonderful for them. So long do they hover about the secret counsels of the Almighty, till the wings of their presumptuous conceits be scorched, and their daring curiosity hath paid them with destruction; O! Lord, let me be blessed with the knowledge of what thou hast revealed. Let me content myself to adore thy divine wisdom in what thou hast not revealed.

Upon the singing of the Birds in a Spring Morning.

How cheerfully do these little birds chirp and sing out of the natural joy they conceive at the approach of the sun, and entrance of the spring; as if their life had departed, and returned with those glorious and comfortable beams; no otherwise is the penitent and faithful soul affected to the true Sun of Righteousness, the Father of lights? When he hides his face, it is troubled, and silently mourns away that sad winter of affliction; when he returns, in his presence is the fullness of joy; no song is cheerful enough to welcome him; O! thou, who art the God of all consolation, make my heart sensible of the sweet comforts of thy gracious presence; and let my mouth ever shew forth thy praise.

Upon hearing of Music by Night.

How sweetly doth this music sound in this dead season? In the day time it would not, it could not so much affect the ear? All harmonious sounds are advanced by a silent darkness; thus it is with the glad tidings of salvation; the Gospel never sounds so sweet, as in the night of persecution, or of our own private affliction; it is ever the same, the difference is in our disposition to receive it. O God, whose praise it is to give songs in the night, make my prosperity consovable, and my crosses cheerful.

Upon the Fanning of Corn.

See how in the fanning of this wheat, the fullest and greatest grains lie ever the lowest; and the lightest takes up the highest place; it is no otherwise in mortality: those which are most humble, are fullest of grace; and oft times those have most conspicuity, which have the least substance; to affect obscurity or submission, is base and suspicious; but that man whose modesty presents him mean to his own eyes, and lowly to others, is commonly secretly rich in virtue; give me rather a low fulness, than an empty advancement.

Upon Herbs dried.

They say those herbs will keep best, and will longer retain both their hue and verdure, which are dried thus in the shade, than those which are suddenly scorched with fire or sun.

Those are like to be most durable, which are closely tutored with a leisurely education.

Time and gentle constancy ripens better than a sudden violence; neither is it otherwise in our spiritual condition: a wilful slackness is not more dangerous than an over-hastening of our perfection; if I may be every moment drawing nearer to the end of my hope, I shall not wish to precipitate.

Upon a Corn Field overgrown with Weeds.

Here were a goodly field of corn, if it were not overlaid with weeds; I do not like these reds, and blues, and yellows, amongst these plain stalks and ears: this beauty would do well elsewhere; I had rather to see a plot less fair, and more yielding; in this field I see a true picture of the world, wherein there is more glory, than true substance; wherein the greater part carries it from the better; wherein the native sons of the earth outstrip the adventurous brood of grace; wherein parasites and unprofitable hang-bys do both rob and overtop their masters; Both field and world grow alike, look alike, and shall end alike; both are for the fire; while the homely and solid ears of despised virtue shall be for the garners of immortality.

REVIEW OF NEW PUBLICATIONS.

The Duties and Difficulties of the Christian Ministry, a Sermon preached in St. John's Chapel, Inverness, June 18th, 1823, at the Visitation held by the Right Rev. David Low, LL.D. By the Rev. Charles Fyvie, M.A. Episcopal

Clergyman in Inverness, 8vo, pp. 40. Morrison, Inverness.

WE have long contemplated with a feeling of intense interest the condition of the Scotch Episcopal Church, which has, for more than a century, continued through "evil

report and good report," through depression and even persecution, to sustain a character distinguished for orthodoxy and learning: and, perhaps, no portion of the Catholic Church of Christ since the establishment of Christianity has endured greater adversity with more Christian resignation. It is well known, that prior to the Revolution in the year 1688, Episcopacy was established in Scotland, and would have continued to have been so, if the Scotch Bishops, or a majority of them, upon the abdication of King James II., had taken the oath of allegiance to King William and Queen Mary; but they regarded their allegiance as incapable of dissolution or transference. Nor were the Scotch Bishops singular in this opinion, for the venerable Sancroft, Archbishop of Canterbury, and other Bishops, refusing to take the oath of allegiance to King William, were first *suspended* from their offices, and afterwards *deprived of their sees*.

From this time, Episcopacy ceased to be the established religion of Scotland, and the Presbyterian form of Church polity was recognized by the State in its stead; and as might be anticipated from the dispositions of the Presbyterians, many of whom had sworn in a *solemn league and covenant* to "extirpate Popery and *prelacy*," (as they termed Episcopacy) the Episcopal Church would receive little favour or protection. Several severe, and what would now be considered arbitrary and oppressive laws, were enacted against the non-juring Episcopalians; one in particular was passed in the year 1695, prohibiting "every outed clergyman from *baptizing* any children, or solemnizing marriage betwixt any parties in all time coming, under pain of imprisonment, ay, and until he find caution to go out of the kingdom, and *never to return there-to*."

Upon the accession of Queen Anne, however, whose attachment to Episcopacy in general, and the

Church of England in particular was well known, the Episcopal clergy began to enjoy some degree of protection, but it was not till the famous Act of Toleration of the 10th of her reign, that they were legally defended from persecution. That they were persecuted is admitted by all parties. This toleration was of brief continuance; for on the death of Queen Anne, when the Whig ministry acquired the ascendancy, a proclamation was issued for enforcing the laws "against all Papists, Non-jurors, and disaffected persons," the rigorous execution of which contributed, in a great degree, to occasion the insurrection in the year of the Stuart, an unfortunate affair 1715. A great body of the Episcopalians in Scotland, had a considerable, though certainly far from an exclusive, share; yet they were assuredly the greatest sufferers; confiscations, attainders and executions fell to the portion of the nobility and gentry, and the common people were denied the exercise and deprived of the rites of a religion which they believed to be necessary to Salvation. The penal laws that were enacted after the second insurrection for the House of Stuart, in 1745, in its origin and consequences so similar to the former, reduced the Episcopal Church (owing to the conspicuous part which some of its most eminent members acted) almost to the brink of ruin. Acts of Parliament were passed, severer, if possible, than any of those that had been previously enacted. And it was not till his late Majesty, who was the king of his people and not of a party, ascended the throne, that the penal laws began to be less rigorously enforced, and this depressed body of Christians enjoy the partial exercise of their religion without molestation. The Clergy of the Scotch Episcopal Church still, however, consistently adhered to the political principles which had deprived them of their civil and religious liberty, and it was

not till the year 1788, after the death of the Count of Albany, the last eligible survivor of the House of Stuart, that they conceived themselves at liberty to pray for King George III.; and then they performed this duty spontaneously, and without any previously stipulated conditions. The severe penal laws were not yet repealed, nor was it, until the year 1792 that a bill, after much trouble and several unsuccessful attempts, passed both houses of Parliament, granting them a legal toleration. Since this time, the Episcopal Church in Scotland has been rapidly recovering from the effects of the severe and oppressive laws which the legislature thought it expedient to enact. *There are now numbers among her members of the principal nobility and ancient families.*

Her Bishops and Clergy are, to our knowledge, a most respectable and learned body; their civil principles are characterized by as devoted an attachment to hereditary right and the present Royal Family, as those of their ancestors and predecessors were to the unfortunate House of Stuart; and of their orthodoxy we have a very favourable specimen in the Sermon before us, preached by Mr. Fyvie, the Episcopal Clergyman in Inverness, at the visitation of the Clergy of the Diocese of Ross and Argyle.

This Sermon is replete with sound divinity, and contains much important and judicious matter conveyed in a style of great perspicuity and impressive energy. Mr. Fyvie has appropriately selected for his text 2 Cor. v. 20. "Now then are we ambassadors of Christ;" from which, after an able and perspicuous investigation of the *divine commission of the priesthood*, he elucidates his text by instituting a comparison between ambassadors of Princes and ambassadors of Christ.

"The word Ambassador is commonly known to signify a person sent by a Prince to a foreign country, to treat in his name

about matters of state, particularly about peace and war. And in such a case it is understood, that whatever is transacted by the person so sent, is (in virtue of his delegated authority) considered as done by the Prince himself, under whose commission he acts, and is sanctioned accordingly. So here, although Almighty God can call us when he pleases to an immediate account when we rebel against him, and are disobedient to the laws which he hath set before us, he is yet graciously pleased to send some men, under his own special authority, to treat with others in his name, about conditions of peace with him; to acquaint them with the easy terms he has made, and expects from them; and to assure them, that upon the performance of the conditions required, He will be reconciled to them, and at peace with them.

"Now, as this office includes a certain trust and responsibility, it is no less evident that it implies a certain and positive authority from the Supreme Power in the name of which it is undertaken. Any man, by his abilities and inclination, may treat of public affairs as well as an ambassador, but his negotiations, it is certain, can have no validity without the seal and commission of his Prince. Any man, sufficiently educated, may read the Scriptures, administer the Sacraments, or make an oration to an assembly, but this is not what the Scriptures call preaching the word of God, or being stewards of the mysteries of Christ. This must ever depend not on grace, ability, or zeal, but on a positive commission, given by him who is empowered to give it, and continued in force till he takes it away."

The author then gives an interesting view of the nature and serious importance of the sacred office of ambassadors of Christ, and very impressively recommends to his brethren the consideration of their ordination vows, and the necessity of conducting themselves in the eyes of the world with that scrupulous regard to decorum so essential to their usefulness as stewards of the mysteries of God, since they are "exposed, in some degree, to the envy of many, and the keen observation of all." We cannot refuse ourselves, nor withhold from our readers the following quotation, which may be said to exhibit not only the author's own feeling towards the established Church of Scotland, but likewise

